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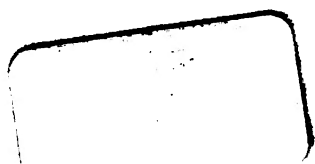
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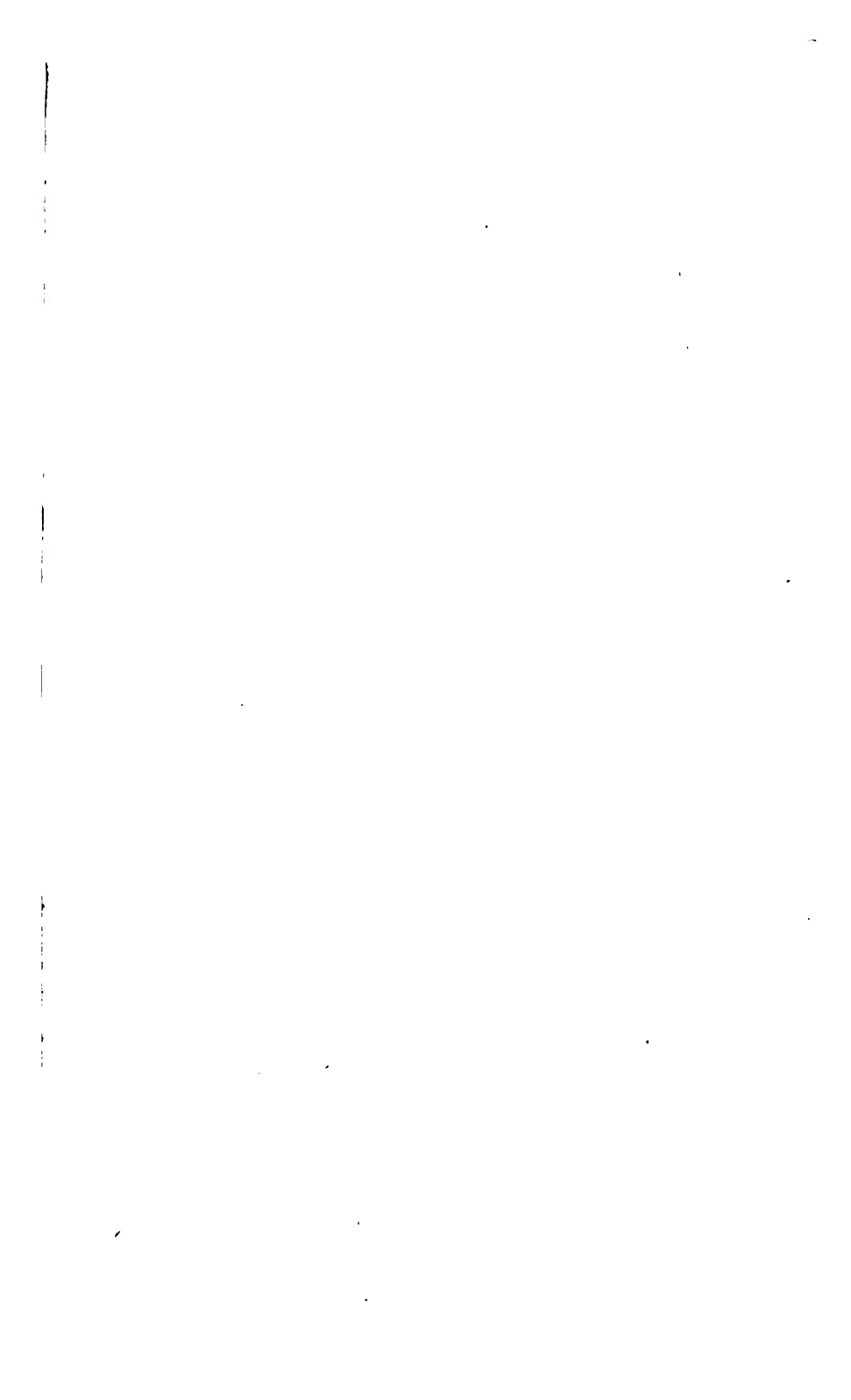
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THE  
MONTHLY REVIEW;  
OR,  
LITERARY JOURNAL,  
ENLARGED:

From MAY to AUGUST, *inclusive*,

M,DCC,XC.

With an APPENDIX.

[L. 27]

"——— *Major rerum mihi nascitur ordo,*  
" *Majus opus moveo.*" VIRG. *Æn.* vii. 44.

46  
" But you who seek to give and merit Fame,  
" And justly bear a Critic's noble name—  
" Be niggards of advice on no pretence,  
" For the worst avarice is that of Sense.  
" With mean complacence ne'er betray your trust,  
" Nor be so civil as to prove unjust.  
" Fear not the anger of the Wise to raise;  
" Those best can bear reproof, who merit praise." POPE.

VOLUME II.



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# T A B L E

TO THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see our *Index*, printed at the End of this Volume.

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T H E

# MONTHLY REVIEW,

For M A Y, 1790.

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ART. I. *Essays, Philosophical, Historical, and Literary.* 8vo. pp. 466. 5s. Boards. Dilly. 1789.

CONSIDERATE readers will not expect, in a volume of miscellaneous essays, (especially where the writer allows himself so wide a field of speculation, as the author who now comes under our notice, has taken,) that any single subject should be treated with systematic exactness, or undergo a thorough discussion. If, however, an essayist hopes to engage any degree of public attention, he ought to advance some new opinions, cast some new light on old topics, or, at least, exhibit familiar ideas in a form more perspicuous and pleasing, than any in which they had before appeared. How far the author of this volume has, in any of these respects, answered the reasonable expectation of the public, it is now our business to inquire.

These essays, which are thrown together promiscuously, might, with some advantage, have been classed under the several heads of Metaphysics, Theology, Morals, Policy, History, and Criticism. At least, it will be convenient to us to bring them before our readers, according to this arrangement.

The volume opens with a brief but accurate statement of the leading arguments on the metaphysical question of Liberty and Necessity; from the result of which, it appears, that the author ranks himself among the Necessarians. In another essay (xv.), he examines Mr. Locke's notion on this subject; in order to shew that, in the investigation of this question, he suffered his judgment to be biased by the prevailing prejudice against the doctrine of necessity, so far as to prevent him from admitting all the premises, which are requisite to arrive at the conclusion, and even to induce him to adopt the disingenuous artifice of using ambiguous language, in order to disguise the impression, which the arguments in favour of this doctrine had made on his

mind. The author attempts, not without evidence, to prove that Mr. Locke, in his 21st chapter, when he argues clearly, argues in defence of the system of necessity; and that when he argues obscurely, it is on the side of liberty.

The question concerning materialism is also, in the 11th essay, briefly discussed; and after a fair representation of the principal arguments on each side, it is given as the author's opinion, that perception is neither the property of a distinct substance, nor essential to matter, but is superadded, as an adventitious property, to certain organical systems of matter.

The importance and utility of metaphysical studies, are maintained, in essay x. against Mr. Knox; and the author, fairly enough, exposes the futility of Mr. K.'s reasoning, or, rather, declamation, on this subject: but the question is treated too superficially to satisfy those who wish to determine, with accuracy, the value of metaphysical speculations.

Several of these essays relate to subjects of theology. In these, (IV. V. XIII. XXII.) a concise sketch is given of the leading arguments in support of Christianity; a pleasing picture is drawn of the spirit of our holy religion; and it is strenuously and ably maintained, that reason is the sole judge both of the evidences and doctrines of revelation. On the last topic, the author, however, asserts that the bulk of the unlearned are wholly incompetent to form a judgment on these subjects: an assertion that would lead to conclusions which he would not, perhaps, be willing to admit.

Under the head of morals, in the 17th essay, the writer examines whether, if there were no future state, it would be the interest of every individual, to adhere invariably to the practice of virtue; and, determining the point in the negative, he infers the absolute necessity of religious principles and expectations, in order to support the interests of virtue.

On the important subject of education, the author advances several judicious observations. What is suggested in this essay (xiv. p. 226.), on the propriety of providing, in our public schools, for the religious instruction of youth, merits particular attention:

• When an intimate acquaintance with the learned languages, and with those various kinds of knowledge which are to be derived from a study of the most celebrated writers in those languages is acquired, the proper period arrives for a removal to the universities, where a regular superstructure may be erected upon the extensive and solid foundation which has been previously laid. It is with reluctance that I presume to pass any censure upon the general mode of instruction adopted by those learned and noble seminaries: I am well convinced that with right dispositions, and with a mind properly prepared and cultivated, a youth may make as rapid improvements in every



every branch of useful knowledge at Oxford or Cambridge as at any seat of learning in Europe: of this, the many great and illustrious characters formed there, afford the most honourable and decisive proofs. Surely, however, in Christian seminaries of education, it would not be improper to pay a somewhat greater degree of attention to the inculcating of the principles of the Christian religion. It is most certain that, excellent as it is in itself, and firm as is the evidence on which it stands, it can never be expected to produce any considerable effect where it has not been regularly and systematically taught. If the philosophers of Greece and Rome made it their great object to explain, and thought their time well employed in inculcating the tenets of the several sects to which they were attached, can it be thought unworthy the attention, or beneath the dignity of Christian philosophers, to explain and inculcate the tenets of a divine revelation? In fact this ought to be a primary object of education in a Christian country; but then it ought to be conducted in the true spirit of philosophy as well as of Christianity. What should we have said had we been informed, that it was the practice of the Grecian sages to exact from their pupils, at their admission into the celebrated schools of antiquity, an express declaration of their assent to those very tenets which were to be made the subject of future enquiry? How preposterous would it have appeared to them,—how contrary to the spirit of philosophy, had the public profession of an exploded system been extorted from them by the state, in order to qualify them for the office of public instructors!—A system originally framed in an age of comparative darkness; by men in no respect more, but in many respects less capable of forming a judgment agreeable to truth than themselves: how would they have disdained to fetter their ardent minds, which in the pursuit of truth so often “passed the flaming bounds of place and time” in such ignoble shackles!—How would they have felt themselves degraded, and how low would they have sunk in their own estimation, by such mental prostitution! Yet this is the wretched, the barbarous plan which still prevails in what we are pleased to call this enlightened age and country. It is a certain and melancholy truth, that the most able and intelligent men in our universities are afraid to invite the attention of youth to the free investigation of the principles of Christianity, because by such an investigation the inconsistency of their own conduct would appear in too striking and painful a point of view; and very serious inconveniencies would arise from exciting in the minds of those who are intended for public teachers of that religion, doubts and scruples respecting the lawfulness of complying with those conditions which the state has unhappily thought necessary to enjoin.’

In treating on the subject of policy (E. viii.), the essayist vindicates, with great clearness and strength of argument, Mr. Locke’s principles, against the objections of Soame Jenyns, in his *Essay on Government*. He then examines (ix.) Dr. Price’s notion of civil liberty; and endeavours to prove that it cannot be enjoyed in the extent for which Dr. P. contends.

tends. He charges the Doctor with confounding the ideas of liberty and power; maintains that liberty consists in a total exemption from unnecessary restraint; and that power is no otherwise desirable than as it contributes to this liberty. To which it will, doubtless, be replied, that liberty, in this writer's sense of the term, is only effectually provided for, and secured, in a constitution, which gives the people at large a controlling power over those to whom the offices of government are delegated.

In an essay on the slave-trade (xxiii.), the author urges the absurdity of persisting in a trade which is universally acknowledged to be unjust and cruel; thus sacrificing the FIRST RIGHTS of mankind to NARROW and ILL-FOUNDED PRINCIPLES OF POLICY.

In the xxviii. essay, on the national debt, after a brief account of its origin and progress, the writer enters into an examination of Mr. Pitt's plan for the reduction of the debt; in order to shew wherein it differs from, and is superior to, the plan first projected by Sir Robert Walpole, and afterward revived by Dr. Price; and to vindicate it from the objections of Lord Stanhope. Another essay (vi.) maintains the doctrine of hereditary succession, and recommends the exclusion of females.

The historical essays contain a review of the reigns and characters of Queen Elizabeth, and of Charles II. The author endeavours, in E. III. to vindicate Elizabeth from the censures which some late writers have cast on her, as tyrannical and oppressive; and, particularly, to exculpate her in the affair of Mary, Queen of Scots. We shall transcribe a part of what is here advanced on this latter topic:

"The Queen does not appear to be by any means so culpable in the affair of Davidson as she is generally represented. It would require a pamphlet instead of a paragraph to enter into a full discussion of this question. I shall only say, that Davidson appears to me much more the dupe of Burleigh than of Elizabeth. It seems evident, that the Secretary, at the suggestion of that nobleman, dispatched the warrant for the execution of the unfortunate Mary without the previous knowledge of the Queen, who could not be brought to a final determination upon the matter.

That her astonishment, anger, and indignation, were real, not assumed, appears from several circumstances. When the fatal intelligence was communicated, her countenance, Camden tells us, changed, her speech faltered, and she stood fixed, for some minutes, like a statue, till at length her passion vented itself in a violent burst of tears: if this was dissimulation, it must be confessed she had made a wonderful proficiency in that science indeed. Again, it is not pretended that the Queen's disposition led her to unnecessary acts of injustice and cruelty; yet Davidson was not only punished with great severity at the time, but he never could recover, in the  
smallest

smallest degree, any share of the Queen's favour and regard, when it could no longer answer any end to keep up the political farce. Even Burleigh himself, Davidson's principal adviser on this occasion, received such convincing proofs of the reality of the Queen's resentment, that he gave himself up for lost, and in great consternation begged permission to resign his employments and retire to his estate in the country.

' This plainly proves, that Burleigh's advice to Davidson was given, not with any expectation of making his court to the Queen, to whose sentiments he cannot be supposed a stranger; but with a view to his own interest and security, which he never could be perfectly assured of as long as the Queen of Scots was in being. We have also the Queen's own solemn asseveration and appeal to God, in her letter to King James on the occasion, that this transaction passed without her knowledge or intention. " She could never, surely, she affirms, be esteemed so base and poor spirited, as that if she had really given orders for this fatal execution, she could on any consideration be induced to deny them. Though sensible of the justice of the sentence, she had determined from motives of clemency not to carry it into effect, and could not but highly resent the temerity of those who had disappointed her merciful intentions." Upon the whole, it seems to me most probable, that the ministers of Elizabeth, I mean Burleigh, Walsingham, and Leicester, to whom the death of the Queen of Scots was " a consummation devoutly to be wished," not being able to bring Elizabeth to a firm and settled resolution on that point, ventured to encourage Davidson to send off the warrant for execution without her knowledge; hoping, perhaps, that she would in her heart not be much displeased with their presumption, or, at the worst, in consequence of the snare laid for the unfortunate Secretary, it was foreseen that the chief weight of the Queen's resentment would fall upon him; and they depended upon their own address, and the degree of royal favour they enjoyed, to screen them from any violent or lasting effects of the Queen's displeasure. If it can be supposed that the Queen herself was a party in this plot against Davidson, it must be allowed that her conduct in this instance was in the highest degree disgraceful, barbarous, and unjust; but so far as I am able to form a judgment of her disposition, she was not capable of such a degree of depravity and deceit; nor do I think there is sufficient ground to charge her with sullying, by an action of such complicated baseness, that illustrious character to which I have paid this willing, but inadequate, tribute of applause and admiration.'

In contrast to this eulogium on the character of Elizabeth, Charles II. is represented, in E. xvi. as a monarch who was placed in a situation beyond all comparison more favourable, at the commencement of his reign, than that of Elizabeth: but who became an object of scorn and detestation long before the close of it. The causes of this change are clearly marked in the course of this essay, which we have perused with pleasure. The pleasure was, however, interrupted by the unexpected

intrusion of a sentiment, which, we cannot but think, the writer, who appears to be a man of liberal spirit, and a friend to virtue, would retract on more mature consideration. Speaking of the intrigues which were carried on between the French ambassador and the members of the opposition, when great sums of French gold were distributed even with the approbation of such men as Russel, Sydney, and Hollis, he applauds the measure, as necessary to accomplish a great political purpose, which, unhappily, was not to be effected by open and honourable means.

Men of virtue and integrity, who hold the noiseless tenor of their way through the cool sequestered vale of private life, are apt to feel a much greater degree of indignation at these irregular practices, than the nature of the facts will justify. "*Fiat justitia ruat cælum,*" is with such men a fundamental maxim of political morality. They consider not that virtue is itself founded upon utility, and that the end is not to be ultimately sacrificed to the means; and when the public safety is the end in view, an object of such transcendent importance will certainly justify the use of such means as are indispensably necessary to its attainment. Had the nation fallen again under the yoke of popery and arbitrary power, in consequence of those refinements of delicacy, or scruples of conscience, by which, now the danger is past, we are ready to affirm that the patriots of the last century ought to have been actuated, Russel and Sydney, Lyttelton and Hollis, might have a just claim to regard and esteem, as honest and well-meaning men; but posterity would have had little reason to applaud their sagacity as statesmen, or to venerate their memories as enlightened patriots.

On what principle it can be maintained, that justice is to be sacred between man and man, and not between nations, we acknowledge ourselves wholly at a loss to discover. Public faith is founded on the same principles as private honesty: if public honour may be sacrificed to public interest, private honesty may be sacrificed to private convenience; and all confidence must fail. Public treachery has, at all times, originated in narrow views, and in national prejudices. Enlightened patriotism will never hesitate in admitting the universality of the maxim, "*Fiat justitia, ruat cælum.*"

Nearly related to the historical part of this volume, are the author's strictures on Walpole's Catalogue of Royal and Noble Authors (E. XVIII.); and on the character and writings of St. Evremond (E. XVII.).

The first critical essay in this miscellany (E. II.), treats of the merit of Shakespeare, and inquires into the cause of his superior excellence. We find nothing new in this disquisition, excepting the following sentiment; which, though our veneration for Shakespeare rises almost to idolatry, we cannot help thinking

thinking extravagant; 'There appears even something almost supernatural in the genius of this man; something, to which the rest of mankind bear neither relation nor resemblance.' P. 28.

On the subject of style (E. xi.), the essayist maintains that it is impossible to determine on any fixed principles, by which we may judge of its excellencies or defects; and he concludes (p. 211.), 'that beauty of style, or the art of composition, depending upon a certain occult quality in language, or rather a certain inexplicable delicacy of perception, is not to be acquired by rules.' We have no predilection for the doctrine of *occult qualities*, in any science or art. With respect to style, we apprehend, and we find nothing in this essay to refute the opinion, that there are certain characters of excellence in writing, the natural foundation of which may be commonly perceived. We cannot, therefore, assent to the author's general censure of those writers, who have endeavoured to investigate the principles of literary taste. Lord Kames may have refined too far; and may sometimes have advanced injudicious positions: but we cannot think the whole business of philosophical criticism so absurd a matter, as it is represented in this essay. The writer's conceptions on the subject seem to have been confused, from a misrepresentation, which is not uncommon, that style merely respects language; whereas, in fact, nearly all of its beauties and blemishes are to be traced up to a writer's manner of thinking; and it is from this source, that style derives its peculiar characters. What is advanced, in a separate essay (xii.), on versification, proceeds on the same ground, and, therefore, does not require distinct notice. The author surely carries his admiration of Young's Night Thoughts too far, when he asserts that, in the article of sublimity, it may vie with Paradise Lost. We never read that celebrated poem of Dr. Young, without being inclined to exclaim, *Professus grandia, turget.*

In an essay on genius (xx.), Dr. Gerard's treatise on that subject is examined, and some objections are stated against his theory: but they do not appear sufficiently weighty, to induce us to alter the opinion which we have formerly given concerning the merit of that work.

On the whole, our general idea of these Essays is, that they discover more extent and variety, than depth, of thinking: but that the good-sense and liberal spirit, with which they are written, may render them useful to young persons, in assisting them to form a habit of inquiry and reflection.

in addition to the rest. They are, in general, green stones, about an inch square, having Latin inscriptions, which signify some composition for the eyes, or the complexion, and also give the name of the oculist. Few of these stones have been found in England: but, on the continent, they are said to be numerous: they seem to prove, that this profession was distinct from other branches of medical science. Mr. Gough's conclusion is, that, either the *Collyria* (medicines or salves for the eyes) were moulded up in the form of a paste, and stamped with these stones, or that the impression of these stamps was imprinted on the wrappers. In the latter case, he adds, we have an additional instance of the near approach of the ancients to the art of printing, confirming an observation of the late Abbé Winckelman, in his letter on the discoveries at Herculaneum, that they advanced so near to the metal types, that it is astonishing they did not anticipate posterity in the application of them to the circulation of knowledge.

The following article is communicated by John Caley, Esq. It is the *Transcript of a Manuscript remaining in the Augmentation Office*, which has the sign-manual of Henry the Eighth. It is an order of payment 'to John Malte oure Tylor,' and others, for various clothes made for the king himself, for his pages, grooms, his *foale*, &c. It affords us some information concerning the dresses and peculiarities of that time.

In digging a grave on the north side of Brotherton church, Yorkshire, in the year 1781, a chalice and its lid, much mutilated, a spur, and part of a stocking, were discovered. The Rev. Mr. Drake, the writer of the letter, supposes that they were buried with one of the lords who were killed in a skirmish at Ferry-bridge, on the 28th of May, 1461. This leads him into a detail of circumstances relative to that event, and an account of some of the families with whom it has a connection. Among others, having mentioned William *Wyrcester*, or *Bazoner*, as he is sometimes called, he is naturally led to notice Sir John Fastolf, from whom *Wyrcester* received great support and encouragement. After the handsome and respectable manner in which this knight is mentioned, by some other writers, and particularly in Sir John Fenn's collection of letters, any reader will be surprized that Shakespeare should exhibit him as an object of national contempt and derision. Poets, indeed, as well as writers of romance, general falsify history, when they apply to such subjects. It is very possible that the character, which Shakespeare so freely presents in a dishonourable and ridiculous manner, might be merely an ideal form of his own brain; yet he could certainly have no right to entail an opprobrium on Fastolf's memory, by appropriating it to his name.

name. Mr. Drake produces some passages from the works of our celebrated poet, particularly from the first part of Henry VI. act iv. scene 1, on which he comments, by observing, 'this may be poetry, but certainly it is not history.' Should it be true, (which, however, is doubtful,) that this hero cannot be entirely cleared from the charge of misbehaviour at the battle of *Patay*, still Shakespeare's virulence against him appears, on the whole, indefensible.

In the first volume of the *Archæologia*, an inquiry was made, concerning the round slender towers belonging to some old churches in Scotland and Ireland, and generally placed at a distance from them. As they appear incapable of holding bells of any considerable size, they have, among other conjectures, been supposed to be watch-towers, or places of refuge on a sudden alarm, or places of penance. The Rev. Mr. Harmer of Watesfield, Suffolk, thinks he has gained some light on the subject, from the letters published in 1788, by *Signior Lusignan*\*, a Greek. He mentions a detached tower of this kind, at the monastery of St. *Sabba*, in Palestine, inhabited by two or three hermits, who live in a very austere manner, or, as Mr. Harmer explains it, *de penance*: farther conversation and correspondence with the Greek, has confirmed Mr. Harmer in an opinion, that this was one purpose for which these towers were intended; and that another was to give timely notice, by ringing a bell, of the approach of strangers. See also, Dr. Campbell's account of these towers, Rev. Jan. last, p. 152.

Mr. Cade's *Observations on the Roman Station Caracætonium*, with an account of antiquities in the neighbourhood of Pierbridge and Gainford, consist of several pages: but will not admit of our particular detail. To the far greater number of readers, a map would be necessary to attend the author without confusion; and we may allow, perhaps, too much to the learned members of the Society, if we suppose that all of them would accompany him with ease during the reading of this paper. Indeed, he seems to conclude that others must be as well acquainted with the country in which he resides, as he is himself; and, also, with the itineraries and other books, ancient and modern, relative to the subject, to which he refers. *Catterick*, now a village, was the ancient *Catacætonium*, once a large Roman station, whence Ptolemy, in his second book of geography, made an observation on the heavens, describing the 24th parallel through this place, which he considered as distant fifty-seven degrees from the equator. Mr. Cade pro-



ceeds to speak of other camps, stations, and roads, and mentions antiquities, some of which are now wholly defaced or destroyed. An elegant metal statue of Mercury, measuring four inches and a quarter in its present state, is in his possession: but the feet, the pedestal, and the caduceus, are lost.

‘*Observations on the Waldenses, formerly Tenants of the Manor of Darentb, in the County of Kent*: by the Rev. Samuel Denne.’ This is a matter of curious investigation; and Mr. Denne’s conjecture must be acknowledged very ingenious; and, at the same time, manifests humanity and charity. He apprehends that these *Waldenses*, who appear to have inhabited a tract belonging to the diocese of Canterbury, were descendants of a few unfortunate but worthy people, who, under the name of *Publicans*, were condemned, by a council held at Oxford, in the reign of Henry II. That they were unjustly and wickedly condemned, there can be no doubt; since it is allowed, that they were people entirely peaceable and inoffensive. William of Newburgh, indeed, like an ignorant bigotted priest, relates their sentence in a style of triumph; while he execrates them, and what he calls their *pestiferous heresy*. They were doomed to be branded with a hot iron; and all persons were forbid, under severe penalties, to afford them any kind of relief; in consequence of which they are said, to the number of thirty, to have miserably perished. Mr. Denne employs great labour and skill, and with much probability on his side, to rescue the memory of Henry II. from the stain of having allowed such a massacre. He pleads that it does not agree with the general disposition of that monarch; that the sentence was excommunication; which, though inhuman and bad enough, did not utterly preclude the sufferers from relief; and that William of Newburgh wrote from his memory long after the fact, and (which cannot be doubted) under the power of inveterate prejudice; and he farther concludes, that Henry might assign to this unhappy, though innocent, people, a tract of waste-ground, in the manor of Darentb, which he had seized, with other possessions of the see of Canterbury, when Becket had clandestinely gone abroad, because he would not be amenable to the laws of his country. We should add that these *Publicans*, as they are sometimes called, were foreigners, and appear to have belonged to the *Waldenses*, who are justly famed for having preserved, in a great degree, the simplicity and purity of Christianity, even in the darkest ages. Rapin, who, whatever prejudice and party may suggest, certainly ranks with the first and best English historians, considers them as disciples of the Waldenses; and such we may properly suppose were the inhabitants of *Darentb*, who are thus styled in the

*Customale*

*Costumale Roffense*, lately published by Mr. Thorpe. We may be allowed here to insert a remark concerning the Vaudois or Waldenses, (not indeed quoted by Mr. Denne, though he refers to the note,) made by the judicious translator of Mosheim's Ecclesiastical History\*; it is as follows: "When the Papists ask us, *where our religion was before Luther*, we generally answer, *in the bible*; and we answer well. But to gratify their taste for tradition and human authority, we may add to this answer,—and in the vallies of Piedmont!"

Samuel Lyons, Esq. in the twenty-eighth article, gives an *Account of some Roman Antiquities discovered at Comb-end Farm, near Cirencester, Gloucestershire*. The first of these is the remnant of a Roman house, of which some parts of the walls, pavements, &c. continue pretty distinct: the second, a larger building, was unfortunately destroyed without particular examination: among the fragments, are pieces of glass, which, it is said, had been evidently used in the windows.

The Rev. Mr. Leighton's *Memoir concerning the Roman Baths at Wroxeter*, the ancient *Uriconium*, is short and amusing. They were discovered in 1788, and are, indeed, a curious remnant of antiquity. Coins both of the upper and lower empire; bones of animals; fragments of earthen vessels of different sizes, shapes, and manufactures, some black, and resembling Mr. Wedgwood's imitation of the Etruscan manufacture; and pieces of glass, are said to have been found in various places: but for a description of these ruined baths, and for other particulars, we must refer to the article, and to the plates.

Robert Riddle, Esq. remarks, concerning the title *Thane*, (which signifies a servant,) that, in Scotland, a Thane was an officer who held, under the king, a jurisdiction over a district; and had power to give judgment in all civil and criminal matters. The district was called a thanedom; and, afterward, a sheriffdom, or county. The title of *Earl* (from the Saxon word *Eorlas*, honour,) was often granted without any jurisdiction annexed to it: but the dignity of *Thane*, never. Concerning the word *Abthane*, we cannot say that Mr. Riddle affords much satisfaction.

The Rev. Mr. Drake formerly communicated some observations† tending to prove that the English language was originally Gothic. He endeavours to strengthen his opinion in

\* Cent. XII. part ii. § 11. note, vol. 2d, p. 452.

† Archæol. vol. v. p. 379. See Rev. for April 1780, vol. lxii. p. 280.

an essay which forms the last number of this volume. He confronts, as before, a chapter of the Gothic gospel with the same chapter of our English translation. It cannot be doubted that he so far establishes his point as to shew that many English words have a Gothic original; and, farther, that there is, in some instances, an agreement as to the idioms of the respective languages; possibly, we may advance somewhat farther, and agree, that a great part, (if not, as he says, the chief,) of the materials of which the language is constituted, is purely Teutonic: but, as he allows that many Celtic terms are visible in it, must it not be farther acknowledged, that it borrows also very considerably from other sources? In some words, the derivation is very evident; as *aftra*, after—*dugann*, began, of which *ginnan* is the radix to which the preposition *du* is fixed—*laifgan*, to teach; ‘after premising, says Mr. Drake, that the Gothic *g* is frequently liquidated into the *y*, it will be no difficult matter to discover that this verb and the substantive *laifana* are the undoubted parents of the English *to lesson*, and a *lesson*.’ Here he also adds, and with great justice,—‘I must own a zeal for the antiquity of our language makes me observe, with some sort of indignation, our great philologer Johnson deriving our *lesson* from the French *leçon*. This was *pidling* on the surface, when he should have dug deep for the true etymon; for words, like truth, require much opening to come at their original. An English dictionary, indeed, which is not supported on a Gothic foundation as to its derivations, is—*man-frum horrendum cui lumen ademptum*.’

In another place, we find this remark, ‘It is strange that Johnson has put a Latin derivation to this word *to fret*, as it is both Saxon and Gothic.’

Without farther attending to words, we shall just take notice of a remark on the expression, *we are Abrahamis frain*, the seed of Abraham.

‘Here is the certain origin of our present genitive case, which went from the Goths to the Saxons, and from them has descended to us. The learned Bishop of London was undoubtedly very right, when he asserted that the English possessive case terminated in *is*, and was improperly shortened by an apostrophe; but he would have much strengthened his argument if he had not stopped at the Saxons, but gone up to the fountain-head, the Goths, who, as in this instance, wrote *Abrahamis*, of Abraham, so *biminis*, of heaven.’

It is also observed, that every declension of the Gothic, of which Dr. Hickes makes fifteen, is terminated in the genitive case by *s*; whereas, in the six declensions of the Saxon, three only have that termination.

It would be easy to select many passages worthy of notice from this article : but we must confine ourselves to a brief mention of the concluding paragraph :

*Rana*, mysteries or secrets : to *rowne* is, in all our poets, to whisper a secret,—and from that secrecy, with which matters of importance are debated, *runa* is applied to an assembly of persons in consultation : it is therefore extraordinary, Mr. Drake adds, that Junius, professedly writing on the English language, should speak of a plain in Lombardy, when explaining this Gothic word, and should forget the celebrated *Running-mead* in England. Lambard, who wrote in Queen Elizabeth's time, says the place is called *Runemede*, from a public consultation held there ;—the word, continues he, is not yet *clean gone*, for we say, that men *rounds* together, when they whisper or talk softly one to another.

We now arrive at the appendix, which consists of fourteen pages, containing extracts from communications which it has not been thought proper to publish *entire*. Among these, we observe several vessels and instruments of sacrifice, discovered in the year 1785, by the falling in of the vault of an *edicula* adjoining to the walls of a temple in the lower part of the ancient *Prænestæ*, and exhibited by Charles Townley, Esq. In the enumeration, we observe a spoon, the handle of which is composed of a dolphin and a rudder ; a sacrificing knife ; a figure of Mars, armed, &c.

A painted window in the church of *Brereton*, one of the oldest churches in Cheshire, deserves a little attention. A coloured drawing of it was shewn to the Society by Owen Salusbury Brereton, Esq. It was intended, no doubt, to do honour to the memory of Thomas a Becket : but what appears to us very remarkable, is, that while the four persons who slew him, are presented in a respectable manner, and distinguished by their names ; which, or where, is the archbishop himself, it is difficult to determine.

A Roman eagle in steel, supposed to have been a military ensign, must, we should imagine, be a very curious relic. It was lately found at *Silchester*, by the rector of the place.

In a field near *Rothley Temple*, Leicestershire, were discovered, in the year 1784 or 5, among fragments of stone and lime, a cross plated with silver, and gilt, having behind it a needle and hook, as if to fasten it to a garment ; at a few yards from it, were some coins of Constantine, a circular piece of metal, and a small square of tessellated pavement ; an account of which was communicated by Thomas Babington, Esq.

Sir Harry Englefield gave a beautiful drawing from a capital in the ruins of St. Mary's abbey at York, on which he observes,  
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‘ Few of the ornaments of our Gothic buildings can lay claim to originality; this fragment is however an exception; and the idea is not only new, but highly graceful. The waving foliage which runs up the hollow moulding is evidently taken, though not very exactly, from the ivy, whose tendril at the height of the capital, quits its former situation, and winding over the plain bell of the capital, invests it with a foliage as natural, as new, and almost as graceful, as the acanthus on the basket of Callimachus. The exquisite beauty of the young shoots of ivy twining round the mouldings of an ancient building, must have struck the most careless eye; but this is believed to be the only instance of its being applied to ornamental architecture, and it has a most pleasing effect. I will just add, that the small remnant of this building, which has escaped the merciless hands of the lime-burners, shews it to have been one of the most elegant edifices in this country, both in its design and execution.’

The last article which requires notice, is that signed H. Wansey, relative to a *cross* in Salisbury, now called the *Poultry-cross*. If the authority may be trusted, as we conclude it may, the occasion of erecting this building is very remarkable. An extract from the life of Richard the Second, in the chronicle of the monastery of St. Alban’s, informs us, that an Earl of Salisbury, John de Montacute, in consequence of some disrespect toward the sacrament (rather, we suppose, the *host*) was enjoined by Radulph Ergham, bishop of Salisbury, “to make a cross of stone, in which all the story of the matter should be written.” A farther part of his sentence was, that every Friday, during his life, barefooted and bareheaded, and in his shirt, he should there on his knees do penance for the fact. Such was the insolence and tyranny of the church at that day! but Mr. Wansey is willing to suppose that there must have been some stronger and more substantial reasons for so ‘rigid and unmerciful a sentence, for so comparatively small an offence.’ This nobleman was certainly a friend to Wickliffe and to reformation, which gave him *real* dignity; whatever contempt he might shew in the instance here mentioned, we have no doubt that it was to the superstition of the Romish church, and not to the institution itself. His being a *Lollard*, (one of the sneering names which it is easy to affix,) might stimulate the rage of a haughty domineering priest; and perhaps, as this writer intimates, he was a *chief* of the party: but there is no occasion to search for reasons in order to mitigate the malignity and atrociousness of the sentence: state policy, and ecclesiastical policy, or craft, it is too well known, have produced many such acts, and some that are more nefarious. They have, in all countries, where they have reigned triumphant, debased Christianity almost to a level with heathenism, and employed it

it as the engine of the vilest tyranny and wickedness; and, as they will always have like effects where they can prevail, men cannot be too watchful and guarded against their encroachments.

After the index, we have an account of presents to the Society since the publication of the last volume; and, also, a list of the prints engraved, and other works which have been made public by them.

The prints, which accompany the volumes published by this Society, are a great addition to their value, and contribute very much to the entertainment and improvement of the reader.

ART. III. *Jure divino*; or, the true Grounds and Reasons for the Support of the Christian Ministry, &c. \* 4to. pp. 45. 1s. 6d. Johnson. 1789.

WE are here told, that the clergy, setting aside other considerations, have a claim to maintenance and support; *jure divino*: but this claim, it is added, and much more any claim of inferior validity, can only be asserted, and allowed, on the indispensable condition of preaching the gospel. When St. Paul affirms (1 Cor. ix. 14.), that "it is ordained of the Lord, that they who preach the gospel should live of the gospel," it is implied, says the author,

'That they who do not preach the gospel, are not ordained of the Lord; and ought not to live of the gospel. Not the loiterer, but the labourer, is worthy of his hire. And even he is to be supported, not in grandeur, pomp, and pride; nor in meanness, dependence, and contempt. This last is, in *melancholy fact*, the deplorable situation of perhaps one half of the clergy—and of those who labour most. And it is surprising to think with what patience they have submitted to it, without any petition to that parliament, from whence, it may be presumed, they might meet with some relief; especially when it is recollected, that there is scarcely a *butler* in the family of any nobleman or private gentleman in the kingdom, who has not advantages superior to those of the curate of the parish.' While on the other hand, 'the public prints inform us, that a certain right reverend divine, antecedent to his late *translation*, held at one time,—a *bishopric*—a *living*, estimated at 1200 l. a year—a *deanery* worth 2000 l. a year—a *mastership* worth about 250 l. a year. It may very fairly be enquired, by those who may often meet with something of a similar nature in *the establishment*, upon what principle of *merit*, *pious*, *reason*, or *revelation*, this procedure is to be defended, when perhaps two thirds of the clergy and their families are in poverty and wretchedness.—Is it at all *natural*?

\* This discourse was occasioned by the late contested election at the Asylum.

*natural, irrational, or to be wondered at, that the common drudges of the church, and even their dissenting brethren, should wish to have some small share of these ecclesiastical spoils!—Why not? Does the BIBLE give an exclusive right to these things to any particular set of men?—Who then have authority to do it?*

These sentiments are liberal, extremely so, in one who, from many parts of his work, appears to us to be a clergyman—a member of the national church—and placed above the reach of poverty and want: for such a one cannot be supposed to be influenced by prejudice against the clerical order, by spleen against the establishment, or by envy of superior stations. Indeed, throughout his book, the author seems to verify the declaration which he has made at the beginning of it—‘that his object is neither fame nor interest, but truth and Christianity.’

It must be confessed, by every disinterested mind, that the shameful disproportion between the toils and the rewards of the clergy, is an evil of the first magnitude, which has long called, and still continues to call, loudly for redress. Surely, something ought immediately to be done, to wipe away this, the foulest stain on the English church. We sincerely hope, that a worthy prelate will never lose sight of those efforts which he once made to accomplish so desirable an end. Fired with the enormity of the present abuses, this author, with some warmth, but not, we think, with *an unbecoming ardor*, asks, ‘Whether it is not establishing the most horrid sacrilege by law, to oblige people to administer to the maintenance of such persons, as either do not preach at all, or do not preach the *specific gospel* of the *grace of God*?’

The latter part of this query would have met our ideas more exactly, if, instead of, ‘*preach the specific gospel*,’ the author had said, ‘*preach what is judged to be the specific gospel, by those who furnish the support*.’ For otherwise, who shall decide, amid a diversity of opinions, what is the specific gospel? Unless every one be left to judge for himself, there seems to us to be no way of settling the point, but such as might *eventually* compel the members of a Protestant church to pay to the support of a Popish clergy.

What his own private notion of the specific gospel is, the author has declared at length in the first part of his pamphlet, more than three fourths of which is taken up in explaining what he understands by preaching the gospel. His sentiments respecting the very peculiar and distinguishing nature of the gospel, differ in many respects from our own: but a mere difference of opinion, however wide, unless there be something peculiar in the case, is not enough to call forth our animadversions. We have no time for controversy on every trifling occasion;



caſion ; nor is it any part of our province : but it is a part of our province, and what we think a very neceſſary part of our duty, to point out whatever appears to us to favour, in the ſmalleſt degree, of a ſpirit of dogmatizing ; or to lead, even in its remoteſt conſequences, to intolerance ; more eſpecially when it occurs in a writer of general reſpectability. Something of this caſt and complexion it gave us pain to obſerve in two paſſages, in which the author before us ſeems to have been ſomehow betrayed into a departure from his uſual moderation of ſpirit, and to have tranſgreſſed the bounds of fairneſs and impartiality. After giving us his own notion of the peculiar nature of the goſpel, he adds, at the cloſe of it :—“ Whether this view of Chriſtianity will be thought *rational* enough for the *affectation* and *squeamiſhneſs* of our age, I know not ; or whether it will ſquare with the rules of *philophical moralists*, I cannot tell. One thing I know, “ *theſe are the true ſayings of God,*” if the Bible be his word.” Here, we think, the author aſſumes an air by much too poſitive. As long as we confine ourſelves ſtrictly to the very words of ſcripture, ſo long we may be allowed, by Chriſtians at leaſt, to ſay, without being charged with preſumption, “ Theſe are the true ſayings of God :” but at the moment when we undertake to interpret and put our own conſtruction on the divine words, in that moment we ought to drop ſuch language. To ſay, “ I am as certain that my meaning and conſtruction are the meaning and conſtruction of God, as I am that the Bible is his word,” is an aſſertion of more arrogance and ſelf-ſufficiency, than ſuch a writer as the preſent would, we think, in his cooler judgment, approve.

In the ſame page, ſpeaking of reaſon and philoſophy, the author ſays :

‘ When they would exalt a *rational divinity* upon the ruins of all “ *the great mysteries of godlineſs* ;”—when they would explain away or deny the doctrines of the Trinity, the incarnation of the Son of God, his miraculous conception, his vicarious ſacrifice and atonement, and the influences of the Holy Ghoſt upon the human mind, becauſe they cannot *fully comprehend* theſe things ; then they are no longer to be honoured with the reſpect they might otherwiſe demand—they have changed their nature and their name—they are reaſon and philoſophy *run mad*, and ſhould be treated accordingly.’

Now, what is this but ſaying, that all who reaſon differently from ourſelves ; all who, after a careful, ſerious, and humble inquiry, embrace opinions oppoſite to our own ; all who look on it as their duty to reject, as ſpurious and human, what we revere as ſacred and divine ; are raſh and bold intruders into the ſecret counſels of the Almighty, who have madly and impiouſly dared

to exalt their own wisdom, in opposition to the will and wisdom of their Creator ; are therefore undeserving of a patient and candid hearing ; and ought no longer to be treated as rational beings ? Such hasty and intemperate conclusions as these have, in all ages, disturbed the peace and harmony of society ; when accompanied with power, they have, at various times, unsheathed the sword of persecution ; and, when pushed into all their horrid consequences, they have, in various countries, filled the dungeons of the Inquisition.

The author, however, has not given us a fair statement of the method which these pretended madmen take to investigate their opinions, and of the grounds on which they proceed to establish their creed. The rational Christians are a very various, and, we sincerely hope, a very numerous body of men. Some reject fewer, some more, some all, of the particular doctrines which the writer has specified above : some again admit them all, but with certain limitations and expositions : but we have never met with any person, who thought himself authorized to reject any one of these doctrines, *merely* because he could not *fully comprehend* it. Whoever instantly disbelieves an article of faith, or concludes immediately that it can be no part of revelation, merely because it is attended with a few difficulties, is justly chargeable with rashness : but the rational Christians, by what we gather from their writings, argue in a very different manner : they contend, that the doctrines which they reject are involved in very high, and even insuperable difficulties, irreconcilable, in many instances, with the whole tenor of God's word and works, and amounting, in some cases, to an absolute contradiction in terms. This, they say, is enough to justify a *suspicion* that such doctrines are not contained in the scriptures. Hence they consider it not only as warrantable, but as a point of absolute duty, to examine whether the passages of holy writ, brought in support of these tenets, will not admit of a more rational and consistent interpretation. Such interpretation, they say, on a diligent and fair inquiry, they have found ; and that it is more just and natural, more agreeable to scripture phraseology, more suitable to the context, and more conformable to the scope and design of the sacred writings, than that which is commonly adopted. Their *suspicions* are in consequence *confirmed*, and *therefore* they reject the doctrines in question. The premises from which these Christians argue, we think, are sound and good. Whether the particular conclusions at which they arrive, or the interpretations by which they attempt to justify them, are so or not, every reader must examine, and decide for himself.

We have made these remarks, because we trust they will not be thrown away on an author, who appears to deserve the attention which we have paid him; and because we are persuaded, that a misconception, or misrepresentation, of the principles and conduct of any party, will never tend to confute their tenets; nor to promote that Christian charity, one single grain of which is, in our idea, worth a whole ton of orthodoxy.

ART. IV. *The Modes of Quotation used by the Evangelical Writers explained and vindicated.* By the Rev. Dr. Henry Owen, F.R.S. Rector of St. Olave, Hart-street; and Vicar of Edmonton, Middlesex. 4to. pp. 111. 10s. 6d. sewed. Payne and Sons. 1789.

THIS learned writer undertakes to account for the differences between the quotations made by the Evangelists from the prophetic parts of the Old Testament, and the original passages. After assigning several reasons for making the Septuagint version, rather than the original Hebrew, the standard by which these quotations are to be examined, he brings together the passages as they are found in the New Testament, and as they appear in the Vatican and Alexandrine manuscripts of the Septuagint, in order to shew, that they are consonant with one another; commonly quoting the same passages in the same words and in the same order, excepting where the variations may be easily explained, by considering the different occasions on which the quotations were introduced; to demonstrate that there is as much agreement between the quotations and the original passages, as can reasonably be expected; and that the most considerable variations are owing to the incorrectness of our present Hebrew and Greek texts, and not to any mistake, or misconstruction in the Evangelists.

The texts cited in the Gospels and the Acts, amount, according to the author's enumeration, to seventy-six; about sixty of which, are strictly conformable to some one, at least, of the Septuagint copies; and several more come near to them, and convey exactly the same sense, though not in precisely the same words. Of Dr. Owen's manner of explaining those passages in which a great difference appears, we shall give two specimens:

‘ No. XXI.

‘ Matth. xii. 18—21. ‘Οπου πληρωθη τὸ ἐρηθι—’Ιδὲ ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπῶς μου, εἰς ὃν ὑπότακον ἡ ψυχὴ μου· ὁ δὲσὼ τὸ πνεῦμά μου ἐν αὐτῷ, καὶ κείσῃ τοῖς ἰσχυροῖς ἀπαραγίλῃ. Οὐκ ἐρίσει, ὑδὲ κραυγάζει, ὑδὲ ἀκούει τις ἐν ταῖς πλατείαις τῆς φωνῆς αὐτοῦ· Κάλαιμοι συντήριμμοι οὐ κατίζη, καὶ λίθον τυζόμενος οὐ σβέσει· ἕως αἰ ἐκβάλῃ εἰς ἵκος τὴν κρίσιν. Καὶ ἐν τῷ ἡμέρῃ αὐτῇ

ἡ βασιλεία τοῦ θεοῦ

\* Isai. xlii. 1—4. Ἰακωβὸς ὁ παῖς μου, ἀντιλήψομαι αὐτόν· Ἰσραὴλ ἐθέλει μὲν, προσεδίξατο αὐτὸν ἡ ψυχὴ μου ἰδοὺκα τὸ σπῆμα μου ἐν αὐτῷ, κρείσσον τοῖς ἔθνεσιν ἐξοίσει. Οὐ κεραμίται ἐδὲ αἰήσει, ἐδὲ ἀκρωθῆνται ἐξω ἡ φωνὴ αὐτοῦ. Καλαμοὶ τιθασμένοι ἔσονται, καὶ λίθοι κακιστοὶ ἔσονται ὅσοι αὐτῷ εἰς ἀληθίαν ἐξοίσει χεῖρσιν. Αναλάμψει, καὶ ἔσονται ἀκρωθῆσιν, ὥς αἱ θῆβαι τῆς γῆς κείνης, καὶ ἐπὶ τῷ ὄρει αὐτοῦ ἔθνη ἐλπιδόν·

Vat.

\* This passage of Isaiah affords us a plain proof that the *Septuagint* has been wilfully corrupted. For the insertion of the words Ἰακωβὸς and Ἰσραὴλ, of which there are no traces in the *Hebrew*, seems to have been made on purpose by the *Jews*, that the text might not be applied to the *Messiah*, though the *Targum* on the place is express for it. The rest has been much altered, as appears from *Justin Martyr*, who quotes the text twice. Dial. cum Tryph. p. 360 and 389, ed. *Jebb.* and in both places differently.

\* *Irenæus* hanc *Isaie* prophetiam eodem tenore allegat quo *S. Matthæus*, cap. xii. 18, &c. Sed hodie aliter in *LXX* interpretum versione legitur; imo jam *Irenæi* ævo ea isto loco corrupta fuisse videtur. *Græbe* Not. 3. ad *Iren.* L. 3. adv. *Hæreses*, p. 220.

\* No. XL.

\* *Matth. xxvii. 9, 10.* Τότε ἐπληρώθη τὸ ῥηθὲν—

\* Καὶ ἔλαβον τὰ τριακοντα ἀργύρια, τὴν τιμὴν τῆς τιμημένης, ὃν ἐτιμῶσαντο ἀπὸ οὐκ Ἰσραὴλ· Καὶ ἰδοὺκα αὐτὰ εἰς τὸν ἀγρόν τῶ κεραμίως, καθὰ συνέταξέ μοι Κύριος.

\* *Zachar. xi. 13.* Καὶ εἶπε Κύριος πρὸς μὲν· Κάθει αὐτὰς εἰς τὸ χωματήριον, καὶ σπείλαι αὐτὰ ἐν δόκιμῳ ἔργῳ, ὃν τρόπον ἰδοκμάσθην ὑπὲρ αὐτῶν. Καὶ ἔλαβον τῶς τριακοντα ἀργύρας, καὶ ἐπέβαλον αὐτὰς εἰς οἶκον Κυρίου εἰς τὸ χωματήριον.

Alex.

\* Great as the difference is between these passages, the fault does not lie with the Evangelist.

\* The *Hebrew* text is incorrect; and, as it now stands, is ill translated. The version is that of *Symmachus*, and not the *Seventy's*. See, *An Enquiry into the present State of the Septuagint Version*, p. 57, &c.

\* In that Treatise, I conjectured with regard to the *Hebrew*, that the genuine reading must have stood thus—וְאֶשְׁלֵךְ אֹתָם בְּיַד הַיּוֹזֵר כְּאֶשֶׁר צִוִּי יְהוָה—which is now confirmed in the main by some of the most valuable of *Dr. Kennicott's MS.* copies. With this corrected *Hebrew*, *St. Matthew's Greek* perfectly agrees; if we only take ἔλαβον for the first person singular, and read ἰδοὺκα for ἰδοὺκα, on the authority of one MS. and the *Syriac* version, and on its congruity with the original prophecy. See *Made's Works*, p. 786.

Dr. Owen maintains, that some of the principal variations have arisen from wilful corruptions of the ancient *Hebrew* copies of the prophecies, by the *Jews*, to prevent the application of them to *Jesus Christ* \*. It is to be wished that he had supported this opinion, by some better evidence than mere

conjecture. The opinion is ably controverted by Father Simon\*; who has advanced several arguments of considerable weight to prove that the Jews did not wilfully corrupt the text of the Scriptures; and to shew, that, when the Christian Fathers charge them with this act, they refer to the Greek Septuagint version, which they considered as the standard in their disputes with the Jews, and meant to accuse them of corrupting the Scriptures, by departing from this standard, in their later translations, particularly in those of Aquila and Symmachus. Indeed, it appears much more reasonable to ascribe the variations between the New Testament and the Old, in the few instances that occur, to those alterations in Jewish Scriptures, which have accidentally arisen from the ignorance or negligence of transcribers; to the practice, common among the early Jewish and Christian writers, of quoting from memory; or to other incidental causes, than to suppose that the Jews themselves, who guarded the purity of their Scriptures with such religious jealousy, wilfully corrupted them.

In the latter part of this work, which is intended to determine whether the quotations in the New Testament be rightly applied, the author, after referring to other writers on the prophecies, contents himself with a few general observations; in which, he appears to us, to lay too much stress on the typical application of events in the Jewish history to the life of Christ; and, in some instances, to reason inconclusively,—particularly in the following passage:

‘It does not come within the compass of my design, to pursue our opponents through all their particular objections and most fallacious reasonings; they have been often answered, and fully confuted, by many learned writers, both of our own and other nations. It is sufficient for my purpose to observe in *general*, with respect to *these* and *other* prophecies, which the *Evangelists* have applied to *Christ*, that those applications must necessarily be *just*, even because *they* have so applied them. For, if the same SPIRIT that dictated the *prophecies* in the *Old Testament*, dictated also their *interpretations* in the *New*, He surely best knew his own mind, and could best ascertain to *whom*, or to *what*, they were meant to be ultimately referred.’

The Doctor here seems to reason in a circle, in resting the proof of the point, that the prophecies are justly applied by the Evangelists, on their inspiration; which cannot itself be established, without first proving that the prophecies are rightly applied.

Notwithstanding these particulars, which impartiality requires us to point out as, in our judgment, defects in this

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\* Hist. Crit. du Test. Anc. tom. iii. c. 18, 19.

work, we are of opinion that, on account of the connected view which it takes of the quotations from the Old Testament in the New, and of many useful observations dispersed through the volume, it merits a very respectful attention from the learned.

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ART. V. *Travels in Sicily and Malta*: Translated from the French of M. De Non, Gentleman in Ordinary to the King of France, and Member of the Royal Academy of Painting and Sculpture. 8vo. pp. 427. 6s. Boards. Robinsons. 1789.

**I**N announcing a new tour to Sicily and Malta, we shall, most probably, remind our readers, that our ingenious countryman, Mr. Brydone, formerly favoured the public with an agreeable account of his travels over the same ground\*: but one traveller does not necessarily preclude another; for different observers are not only attracted by *different* objects and circumstances, but frequently view *the same* with different ideas; and our knowledge is of course extended by their variations.

Sicily is a spot peculiarly interesting to men of science; to the natural philosopher, for its tremendous volcano, with other natural curiosities; and to the antiquary for its numerous relics of former times: here, therefore, it is more especially necessary for the speculative traveller to be a good naturalist, and to have his mind well stored with ancient and modern history, as being qualifications which will mutually assist the possessor in his researches. Thus, amid the crowd of ruins† in Catania, the present traveller is enabled, by his historical knowledge, to class them so as to reduce confusion to order.

\* I am of opinion (says he) that it would be no difficult matter to make a proper distinction among the antiquities of Catania, and to assign to each age what belongs to it, by attributing to the Greeks the temple of Ceres, the great theatre, and the small one; and in this we shall concur with the history of that time, which speaks of these three monuments, and tells us, that Alcibiades, in his expedition, harangued the people in the little theatre; which proves that there were two. The amphitheatre, the naumachia, the gymnasium, and the grand aqueduct, we may ascribe to the Roman colony, as we know that these buildings were more agreeable to the taste and manners of that people than to those of the Greeks, who were strangers to them till their conquest by the former; besides that the building in stone and brick, is entirely in the Roman style. The baths, which were enlarged, decorated and repaired, for a long series of years, are of the period of the lower empire, the workmanship and

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\* See Rev. vol. xlix. p. 22 and 115.

† Our readers will bear in mind, that this voyage to Sicily was performed five years before the memorable earthquakes, which made such dreadful havock in that country.

style of which are discoverable in the mosaics found near the Convent of the Benedictines.

' After this distribution, we shall be left astonished at the extraordinary number of large edifices, in a city which was never so considerable as it is this day, and which, if it follows the same progression of population that has marked its increase since the earthquake of 1673, will become at the end of a century the largest and richest town in Sicily.'

Nevertheless, so uncertain is the study of ruins, especially in the busy theatre of so many vicissitudes of splendor, and hostile devastation; that, in Syracuse, M. De Non honestly confesses his inability to analyse the objects before him.

' In fine, after wandering several leagues without ever quitting the enclosure of the city, we returned home this day, indebted almost entirely to our imagination for all the enjoyment we had received; the discoveries we made, having contributed rather to excite regret, than to add to our stock of information.'

Antiquities are, indeed, objects of public concern here, for we are informed that the Prince of Biscaris

' Had been just named Conservator of the antiquities of *Val Demone* and of *Nota*. Though this nomination be a little late, the court could not have adopted a better resolution, or have made a happier choice. The antiquities of the two Sicilies being an object of very important speculation, the curiosity of travellers annually bringing large sums into the country, without costing a farthing to the state, more especially if it should be thought proper to prohibit the exportation of these objects of curiosity, their destruction, and the purchase of inscriptions, so interesting on the spot from whence they are torn, and so inferior in value the instant they are removed into another country; but the stealing of which is encouraged by those travellers who have the rage of purchasing, paying, and carrying away.'

For views of several remarkable objects described in this work, we are referred, perhaps, by the translator, to the *Voyage Pittoresque des Deux Siciles*, of the several numbers of which, we have given accounts in our late volumes\*: but in an itinerary, the deficiency of a map is more frequently felt than the want of engravings, when we have lively descriptions from an intelligent writer.

M. De Non relates his journey up Mount Ætna, which he attempted from Messina, intending to cross the mountain, and descend on the opposite side: but unfavourable weather obstructed his course, and obliged him to relinquish his plan. In this attempt, he met with an enormous chestnut-tree, his description of which may be accepted as farther specimen of the performance.

' In two hours we quitted the region of the vineyards: the trees began to augment in size, and we found the remains of an ancient

forest of chestnuts, of an enormous size, which proves the prodigious fecundity of the volcanic ashes. These colossal trees, growing almost on the naked lava, fasten themselves to it, by fixing their winding roots to these immovable blocks, and remain immovable and eternal like themselves. But there is matter of still more astonishment, a few moments after, on arriving at the *Centum Cavalli*, or the seven brothers, which is a single chestnut tree *cœval with the world*: the heart of this tree is open, nothing remaining but the sap divided into seven mangled stocks, which still bear enormous branches. I several times made the complete circuit of the trunk, and always found it took seventy-six paces to arrive at the place from whence I had set out, five and twenty for one of its greatest diameters, and sixteen for the smallest. The Canon *Recupero* has since informed me, that notwithstanding the vast antiquity of this tree, its size was continually increasing, such is the fecundity of the soil; that he had formerly cleared away the earth two feet deep around the trunk, and measured the circumference, and that in his last observations he found the dimensions increased. I myself observed in it, what I never saw in any other trees, tender branches proceeding from the very heart of the old stump, in the part opposite to the sap, in the centre of that part which was the hardest and least capable of shooting forth a bud, or of admitting the circulation of the juice. This tree taken altogether is so monstrous, that it has rather the appearance of a grove, than the produce of one and the same growth. On examining it with attention, you see plainly that seven distant stocks of such a size never could have been produced so near each other; besides that the rents are so exactly conformable, and so evidently tending to the same centre, that a shadow of doubt cannot remain of its being one single tree. Calculating the time it must have taken this tree to attain such a thickness, and adding to it the time necessary for its decay, with the period since which it has been known in its present state, this vegetable production will reckon a great many centuries; and if it adds nothing to the archives of Mount *Ætna*, will occasion no small derangement, at least, in those of the known duration of the life of chestnut trees. It must be observed however, that these colossuses are the production of a variety of concurring circumstances peculiar to themselves, such as their exposure, the winds, and the region on which they grow; for lower down on the mountain the same tree grows long and slender, and seems to be of another species. We may add likewise, that the nature of the chestnut tree is such, that the heart hardens, becomes ossified, and dies, whilst the sap and bark survive, and acquire such strength, as to produce and support the longest branches, without the succour of the trunk; for although the branches of this tree do not correspond with the thickness of its stump, they are seventy-eight paces in diameter in their greatest extension.

In the middle of this tree is built a wretched hut seven paces long by eight in width, and as many in height. If instead of this hovel, a simple altar had been built here, in the antique style, nothing would have been more magnificent, nor have borne a



stronger resemblance to a temple of the Druids: the wildness of the site and the antiquity of the tree inspire the very sort of horror we entertain of their mysterious sacrifices. It may be truly said, that this production reminds us of that gigantic stature in which the poets painted the Cyclops who inhabited Mount *Ætna*. But if human nature has really degenerated from those extravagant dimensions, the race of inhabitants of this mountain still retain an extraordinary proportion: and if Nature at that period bestowed but one eye upon the Cyclops, it seems as if the present race were still worse treated; for almost all the old men are blind, and those of the middle age, have their eye-lids blood-shot, red, and sore. This is to be attributed probably to the volcanized air, or the volatile and corrosive dust of the cinders, which perpetually destroys the fibres of that delicate organ. The same dust attaches itself to their skin, becomes glued to it by perspiration, and gives them all the appearance of blacksmiths. These people however are nothing less than savage, but on the contrary, possess all that amenity and gaiety, which plenty creates.\*

Disappointed at this time, he next undertook to ascend this mountain from Catania, in company with the Cyclops who attended Mr. Brydone, and with the good old canon, *Recupero*, with whom we were much pleased once more to meet: but, alas! this pleasure was of short duration, for the poor priest will no longer alarm his brethren by his observations on a mountain that his faith was unable to remove! He died, while this author was on the island, and, from him, he receives the testimonial of an excellent character.

In this tour, M. De Non necessarily met with the same objects that are described by former travellers; and sums up his character of this awful mountain, in these emphatic words: 'Whatever is great, or beautiful, or terrible, in nature, may be compared to *Ætna*, and *Ætna* can be compared with nothing.' In his description of its fertile base, he observes, 'every thing here seems to grow with luxuriance; it is the picture of the golden age; and I was now more firmly persuaded than ever, that a volcano is necessary to the happiness of a country\*.' As he does not furnish us with the reasons on which he grounds this extraordinary persuasion, we confess ourselves unable to join in it. From the peculiarly combustible nature of the soil, such an opening may be a necessary evil to Sicily, by rendering it precariously habitable: but we do not know that other countries are less happy for being destitute of such horrid furnaces!

Antiquities were the principal objects of the present traveller's attention; and his work is rendered very interesting and amusing

by the various descriptions with which he supplies us; and he likewise gives a good account of Sicilian manners, as he observed them at Palermo; with a political review of the government of the island, and a pleasing description of Malta. The language of the translator is not very correct and elegant.

ART. VI. *Chemical Experiments and Opinions.* Extracted from a Work published in the last Century. 8vo. pp. 100. 2s. 6d. sewed. Murray. 1790.

THE discovery, about fifteen years ago, of dephlogisticated air, which exists in a concrete or solid state, in union with various substances, and in an elastic form, composing about  $\frac{1}{100}$  of the bulk of the atmosphere, has furnished chemists with an explanation of numerous phenomena; has occasioned many new experiments; and has been no very remote cause of the *new system*, as it is termed, of chemistry. It is well known that, of all the branches of this science, that of aeriform substances has been least cultivated by the older chemists: but, by the moderns, it has been more improved than any other part of chemistry.

Dr. Beddoes, the author, or, rather, editor, of this work, finding, in Dr. John Mayow's book, entitled, *Traclatus quinque Medico-physici*, published at Oxford in 1674, many facts, and some principles, in pneumatic chemistry, particularly the existence of dephlogisticated air in the nitrous acid, and as a constituent part of the atmosphere; and presuming that the work is extremely scarce, that its merit is known to few, and to those few very imperfectly; now publishes an account of it, with his observations, to 'rescue from oblivion the long-lost memory' of its author.

The subjects of the five treatises above mentioned, are on nitre and nitrous aerial spirit (dephlogisticated air); on respiration; on the respiration of the fœtus in the uterus, and the egg; on muscular motion; and the rickets. The first three essays contain the chemical doctrines, of which extracts are here given; the other essays, being on different subjects, are only just mentioned. The editor has also added the few memorials which he could collect relating to the author's life, none of which are to be found in the work itself. John Mayow appears to have been born in Cornwall, in 1645; was a scholar of Wadham college; a probationary-fellow of All Souls college; and took the degrees of civil law: but studied and practised physic, especially at Bath. He died at an apothecary's house, the sign of the Anchor, in York-street, Covent

Covent Garden, in September 1679; and was buried in St. Paul's church, Covent Garden.

The chief chemical discovery of Mayow, is, that dephlogisticated air, (or, as he calls it, with Scheele, *fire air*,) exists in the nitrous acid, and in the atmosphere; which he proves by such decisive experiments, as to render it impossible to explain, how Boyle and, particularly, Hales, could avoid availing themselves of so capital a discovery in their researches into air. By the modern chemists, since the same discovery by Dr. Priestley and Scheele, reference has been almost always made to Mayow as the original inventor, though few have taken the pains to peruse the work with the attention which they bestowed on his successors in the same discovery; and hence, the public were not aware that so much merit was due to him, as would, otherwise, have been allowed him. Mayow also relates his manner of passing aeriform fluids, under water, from vessel to vessel; which is generally believed to be a new art. He did not collect dephlogisticated air in vessels, and transfer it from one jar to another: but he proved its existence, by finding substances that would burn *in vacuo*, and in water, when mixed with nitre; and after animals had breathed and died in vessels filled with atmospheric air, or after fire had been extinguished in them, there was a residuum, which was the part of the air unfit for respiration, and for supporting fire; and, further, he shews that nitrous acid cannot be formed, but by exposing the substances, which generate it, to the atmosphere.

Mayow was, undoubtedly, no common man; and, in Dr. Beddoes, he has found no common friend; but we could shew, that in revenge for the neglect of this long-departed genius, the editor has unwarrantably exalted him at the expence of other chemists; and to a height which, without strained interpretations, cannot be justified by the text. In future, therefore, though writers of the history of chemistry, and biographers, may, with elucidation to themselves, read this publication, yet we would advise them, also, to peruse, at the same time, the original work.

To those who do not possess Mayow's book, and who find amusement in tracing the knowledge of different parts of science to their original fountains, this treatise will afford a gratification: but the taste for unaffected, clear, and concise composition in works of natural philosophy, will be offended by the style.

ART.

ART. VII. Williams's *Lectures on Education*. [Article concluded from p. 371 of our last volume.]

WHEN recording experiments in natural philosophy, it has been recommended to relate such processes as have proved unsuccessful; and even to make a faithful register of mistakes and misapprehensions; in the hope that they may lead to some useful inquiries, or, at least, that they may serve as a caution to others. It gives us pleasure to observe, that the author of these lectures, in relating his experiments in moral philosophy, has been so ingenuous as to follow this rule. On the subject of truth, beside the successful experiment which we copied in our former article, he has laid before his readers the particulars of an attempt which he made to correct a disposition to falsehood, in a youth who was put under his care, and in which he failed of success. The circumstances of the narrative are singular and interesting: but the story is too long to be quoted. We must not, however, omit the observation with which it is concluded:

‘ I did not succeed in numerous and painful attempts to correct and remove the disposition to hypocrisy; and I attributed the failure to my own error: for in the first situation of shame and despondency, into which the discovery of crimes had reduced him, I betrayed anxiety that he should prevent the disclosure of his infamy. His mind was relieved too soon. All the consequences should have been risked, that he might avoid his own disgrace. In the second discovery, the effect was lost by premature compassion; which induced him to suspect the plot and the crime to be the effects of artifice.

‘ He has avoided me, without seeming to do it, ever since he left my house. I am short-sighted; he is not: and yet I always see him before he appears to see me. If we inevitably meet, he is profuse in expressions of civility and regret at not having opportunities of visiting me; which he never seeks.

‘ You must, therefore, have the candour to receive this lecture, as an instance of inability and disappointment, where the habits of hypocrisy had been some time in possession of the mind.’

After truth, the next objects of attention in education, according to the author's plan, are filial affection and brotherly love. His remarks, on each of these topics, are ingenious and useful; we perfectly agree with him in thinking, that these affections may be employed with great success, as first principles of social virtue. On the subject of *filial affection*, he says:

‘ If I were to fix on a quality, as the foundation of an amiable and happy character, it would be filial duty:—and it should be the object of parents who would form their children to wisdom and virtue, to render it a genuine and permanent principle.

‘ From

\* From the moment a child is born, it receives impressions of pleasure and pain, from the management of the parents. A perception of good and evil, and of the characters of those who occasion them, is formed in a few years; and on a small number of desires and aversions. Temper, disposition, and the circumstances which give peculiarities to our manners, are often produced in the arms of the nurse. The mother, who treats her child capriciously in the first moments of existence, caresses it when she feels temporary fondness; and is determined, by its miseries and cries, to consult its ease and gratification: or, in the other extreme, employs her attentions in tormenting it with injudicious kindness; gives it impressions unfavourable to future influence; makes the child look up to her without pleasure; and occasions undutifulness and disobedience.—

\* The first time a child discovers a sense of benefits and injuries, and looks up to his parent as the author, his character may be prophesied. He betrays certain, perhaps indelible, impressions of that parent, as a wife and uniform, or a capricious and wayward benefactor. The first condition of families, is that of contest and war. Weak and injudicious parents, or their substitutes, under the denomination of tutor, governess, or nurse, irritate children by fondness; and rouse their little faculties into struggles, remonstrances, and cries for self-preservation. If they are unfeeling and negligent, other faculties are called out; the hypocrisy of perpetual lamentation, and the affectation of suffering and misery: This divides the general mass of children into two classes; and they are marked by different degrees of caprice, or by indefinite shades of insincerity. In these cases, the dispositions, which are the ingredients of future characters, are like waters tintured in the fountain; or like the materials of an edifice, injured in their formation. Wisdom will see these injuries in the materials: folly, when the building is advanced; and it may be too late to remove its defects.

\* All ignorant parents, in my acquaintance, have been selfish. They have injured the temper, and perverted the passions of their children, under the mask of fondness; while really destitute of virtuous and affectionate regard. In acts of kindness, they sought their own gratification; and in compliances, consulted their own quiet and peace. At early periods, however, the sensibility of children is formed; and that sensibility has, in all the instances I have known, furnished indications of the great passions and affections it would afterwards produce.

\* The general consequences of selfish misconduct, were those which, in reason and justice, must be expected. Children became troublesome and intolerable to their parents, and were banished into schools with all possible expedition. The parents attended to them afterwards; but principally from vanity or regard to public opinion. Hence the general alienation; the fatal indifference, in early and important relations: and hence the complaint that children are destitute of duty and regard.

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The lectures on *brotherly love*, which are three in number; and abound with useful observations, are concluded with the following narrative:

‘ I have hardly ever visited, where children have superseded cats and lap-dogs, without having complaints on the difficulty of preserving peace or harmony among them: and the occasions have been sometimes recounted with a view to information and assistance. When this is not the case, it is extremely hazardous to offer an opinion. I remember its being introduced in general conversation: by some unaccountable impulse, to which a person rather disinclined to talking is seldom subject, I gave my sentiments; and supported them, by describing the folly of a different conduct. I was corrected by an inauspicious silence; and suspected the reason, when the master and mistress crowded pretences to send the servants out of the room. On my desisting, their anxiety subsided; but it was with difficulty a sentence could be made out, until the room was cleared. Though an apology seldom removes the consequences of error, I thought the offence taken so unreasonable, that I imagined it better to risque the necessity of taking up my hat and withdrawing, than to remain where I had impressed constraint, if not hatred.— It was with difficulty I could obtain so distant a reference to the cause as, “ That allusions to family occurrences should be made with great delicacy, unless I were acquainted with all the reasons.” I protested, with sincerity, I was wholly ignorant of any family occurrence to which I could allude.— They seemed consoled by the declaration; and the business would have been sunk, as they wished, into oblivion, if the lady had not said, “ To execute philosophical plans, the master of the family should be a philosopher, and not a party in the quarrels of children.” That proved a declaration of war; the scenes of altercation and fury which had agitated the whole family, and imprisoned many of its members, were laid before me: and they had been owing to the partition of a seed-cake. The charges, replies, and rejoinders (for the father and mother were parties in the cause), took up an hour: I had frequent thoughts of confessing sickness, which such conversations always give me, and departing abruptly. I was repeatedly appealed to, and my opinion requested, in vain. A lady and two gentlemen, who were also visitors, observed the same silence; and I saw it was an offence. When a general calm had taken place, I resolved to hazard an experiment: knowing I could not incur greater odium, and being rather indifferent to consequences. Two of the children had been confined by the father, and three by the mother; the father having three favourites, the mother only two. My opinion was rather in favour of the former, as he approached the nearest to the duty of a parent, to love all his children. I told him, if he would set at liberty the prisoners of the lady, I would be answerable the example would be followed; and I would settle the disputes of the children. He readily consented; she slowly followed his example; and the children were brought, very hungry, and much chagrined. The cake was produced, which they had lost by the quarrel, and which had cost them their dinner. I took the eldest

eldest into another room, and with some difficulty persuaded him to interest the mother for the youngest, a delicate little girl; and to ask permission to take her to dinner. He did it with tolerable grace: the mother was surprized into new delight, and consented. I sent the five children, one by means of another; and all were ignorant of every thing, but the beneficence in which they had been engaged. The parents, who had the capacities and manners of children, were charmed with the novelty, not the reasonableness, of the method; and could not refrain contemplating the little company. A species of harmony was introduced, in a few minutes, to which they had been strangers; but I perceived, by the raptures and applauses of the parents, it would not be preserved.

When the children were brought into the parlour, the cake, the fruit, and sweetmeats, for which they usually contended, and sometimes fought, were, by my directions, distributed to one of them, by means of the other, until all were satisfied. But the parents were not capable of rendering these actions bonds of union, or principles of kindness.

In proper hands, my knowledge or experience warrants the opinion, that such a method of intercourse will not only extinguish contention; but may be employed, more effectually than emulation or ambition, in improving the understanding, and cultivating the virtues of children.

With the same happy mixture of judicious reflection, and interesting narration, the lecturer goes on to treat of the moral principles of gratitude, contentment, and industry, as objects of attention in education; and to point out methods of correcting the contrary vices, of restraining anger, and of subduing avarice. He concludes this part of his design with some useful remarks on the treatment of servants; and with a particular discussion of the important question concerning the formation and management of habits: but we must deny ourselves the gratification of making farther extracts from this part of the work, in order that we may leave room for some account of those lectures which treat of *instruction*.

On this subject, the author's general ideas are as follow:

The first desire incident to children, is that of food; the second, that of an acquaintance with outward objects. The art of education, in the period under consideration, is to direct the latter, without force or violence, to a sufficient number of objects, to fill up the child's time, employ its activity, and improve its strength or constitution. No province will admit of this improvement but that of natural history and philosophy. You will not be alarmed at the presumption of introducing children among the ostentatious philosophers of modern times: it is not the first occasion, in which you may observe philosophers deriving their fame from puerile employments. In order to give fictitious dignity to natural history, it is at this time obscured by a barbarous jargon, or by fanciful systems. These must be avoided in the instruction of children; and the dis-

tinctions, properties, or uses of objects, be associated merely with their names, to answer the purposes of a rational education.'

These observations are well illustrated by a pleasing narrative, given in another part of the work \*, of the manner in which he conducted a child into an acquaintance with botany, the leading facts in chemistry, and certain mechanical arts : but this passage is too long for an extract.

The following experiment, made on a young man only just beyond the line of idiotism, who, at the age of thirteen, could not read, nay, did not perfectly know his letters, may suggest some useful ideas :

' All the common methods of teaching him to read were put in practice, with little effect. His uncertainty concerning four letters in the alphabet, defeated every attempt. The circumstance which had attracted the notice of the family, was an appetite appearing to be canine; and having been greatly indulged, he was not only impetuous in obtaining food, but anxious in the choice of the most delicious. It was made a law for a week, that instead of calling on the servant, or applying to each other for what was wanted, those letters were to denote meat, vegetables, bread, and beer : that the articles were not to be obtained but by sending the proper letters ; and must be lost for the time, if the letters were mistaken for others.

' All the family, except the youth for which it was designed, were delighted with the frivolous employment occasioned by the law. He sat down, the first time after it was resolved upon, with a countenance that distressed me ; for I dreaded a law that could not be punctually executed. The drops pursued each other on his face, when the box was given to signify his first wishes at table : he chose the wrong letter, and lost the opportunity of being helped. If the young gentlemen had laughed or triumphed, as I had reason to expect, I should have been defeated ; but they saw his disappointment with silent surprize or compassion. And one of them, crying out it was owing to shame and confusion, offered him his plate. So keen and tormenting was his appetite, that he would have taken it, if I had not interposed. I expressed the compassion I felt for his situation ; that I had no intention of punishing ; but wished gradually to lead him into letters by their convenience and utility : that if the method were thought improper or severe, it should be changed ; but while the law stood, it must be obeyed. When the plate was withdrawn, a flood of tears burst from him, as under a heavy and melancholy disappointment. His companions felt for him, but variously, according to their opinions of his conduct ; all our sentiments, however, were tinged with pity. In four attempts, he failed twice, and lost half his dinner. I knew he would have been nearly as content at having lost the joint of a finger ; and perceiving the letters of use to him, he would soon imprint them correctly on his memory. This discovered a mode of inducing him to read

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\* Vol. i. p. 133, &c.



with great expedition. I communicated my thoughts to the most intelligent of the young gentlemen: the same evening two English dictionaries were cut up into single words; and it was determined that no messages should be sent or received, especially in the intercourse of the family with the youth in question, but in a proper arrangement of those separate words. Exercises of the kind were not without advantages to the pupils most improved; and the delight they took in playing harmless wit on each other, was of the utmost assistance to me. Children have a method of repeating what delights them, in a manner that soon satiates older persons: this is useful to them, particularly in communications with each other. I had little to do, when the invention was understood; and the young gentlemen were become adepts in the execution of it. All eagerly sought opportunities of engaging in the new species of conversation with the youth for whom it was contrived. The drollery or nonsense, which were often produced by a mixture of design and accident, occasioned so much mirth and laughter, that the youth himself took pleasure in the employment; and for the first time quitted his bed at an early hour to prepare himself for useful engagements.

'When I perceived the invention had taken effect, I rather interrupted than encouraged the employment: knowing it to be the method to continue their desire, and having reason to be apprehensive not only for all the dictionaries, but for the other books of the house.

'In what time a child might be taught to read by this method, cannot be ascertained, without calculating the effect of circumstances, to be known only by particular acquaintance. But the youth under consideration read fluently and intelligibly in three months: and it must appear probable, he had a greater chance of comprehending what he read, by this, than by the common mode of learning: for all the intercourse or correspondence which had been the means of his instruction were, in a great degree, the produce of his own talents. The method has been since put in practice on several children, either under my direction or by my advice; and always with success. The advice being gratuitous, the method has not excited curiosity. If I could have rendered the discovery the subject of a patent, a general spirit of avarice would have been alarmed, and the mode of teaching might have prevailed through the kingdom.'

With respect to science, it is Mr. Williams's opinion, in which he is supported by the authority of Lord Bacon, that the usual order of study should be inverted, and that young men should begin, not with speculative systems, but with facts in natural history, and natural philosophy. In his manner of teaching, in which, books were only consulted as helps in prosecuting any inquiry, he found the French *Encyclopædia*, and the Philosophical Transactions, very useful school-books.

Concerning the method of teaching geography, and the advantage of uniting geography and history, the following peculiar hints toward a new plan are presented to our observation:

' In the method of teaching geography I have described, it is difficult to avoid the elements of history. I was led into the observation, however, by an incident. A gentleman who had gone through a course of polite education in England, and had been many years secretary to an embassy, applied to me for assistance in the execution of particular views, in which geographical knowledge was necessary. Though he had traversed a great part of Europe, and was an excellent linguist, he was unacquainted with the use of the globes. When prepared for considering the divisions of the earth, as the habitations of men, having relations to each other, he suggested the propriety of connecting the description with general history; which should commence with the fabulous origin or settlement of men, and trace them on its surface, in their emigrations, policies, or contentions. I knew no such history: he therefore obliged me to invent a substitute; and we traced traditions or histories, according to my information, from the banks of the Ganges and Euphrates, in every direction over the globe. I have suggested the method to parents and teachers in geography; and they have furnished themselves with hints in writing, which have rendered their conversation with pupils the best introduction to universal history.

' In ascertaining climates, an attention to the effects of heat or cold on bodies, is unavoidable. This leads to the construction and use of barometers or thermometers. The *Collection Academique*, and the French *Encyclopedie*, left us hardly any thing to wish for, on that or any other subject, in the period under consideration. It would be impertinent to refer to the articles, as the indexes of the one, and the alphabetical arrangement of the other, will direct the most indolent enquirer. It may be proper to observe, we never read an article, unless we wanted information in the accomplishment of some purpose, or the construction of some machine. The impressions of our studies were therefore indelible; and no assiduity or pains were wanting, in fully comprehending our instructions. In these circumstances, the first volume of the *Collection Academique*, containing the transactions of the first philosophic society instituted in Europe (the Academy Della Crusca), was read with avidity by youth of thirteen or fourteen, who understood the principles on which heat or cold were measured, as well as any philosophers in Europe; if men, in such pursuits, must be denominated philosophers. The doctrines of air, the construction of air-pumps, the science of hydrostatics, even the pursuits of chemistry, are studies suited to this age: considerable progress should be made in them, previous to the time, when the powers of reflection wholly occupy the mind, and arrange its sentiments, opinions, or principles.'

In order to instruct his pupils in the principles of jurisprudence, the preceptor formed them into a kind of civil community, the incidents of which led them into inquiries and discussions, that made them acquainted with the leading heads of Grecian, Roman, and British law.

' The members of my little community, in the wasteful use of their territory, were some time before they assumed the appearances  
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or claims of citizens. The first proof we had of the certainty or excellence of our principles, was the ease with which the inequality of their portions of property and talents admitted of a social or conventional equality of persons, in the possession of those portions, and in the administration of civil justice. Disproportionate possessions, in that mode of arrangement, never implied the subjection of one citizen to another: all were equally free—if they exerted sufficient industry to supply their wants.—For instance—certain articles at the table were the produce of their skill or industry; and their enjoyments were in proportion to their talents. But the superiority consisted merely in the enjoyments; never in subjecting those of inferior talents to their will or caprice. Sentiments of civil justice were thus furnished, which rendered the regulation or adjustment of their little differences the easiest business imaginable. The difficulties of jurisprudence are not in the science, but in the false or defective maxims adopted instead of it.

‘ An advantage obviously arising from this method of arranging, even a literary family, is the probability of gradually leading the mind from one great principle of political truth to the other.—It was not difficult, in these circumstances, to render intelligible to youth, the liquidation of industry or services: all exchanges were first in kind, to avoid premature discussions on money. The children were so intensely employed, that they soon produced a surplus; and a surplus on the employment of cultivators or husbandmen, is the spring of alienation and social industry. They were assisted to understand the effects of circulating that surplus in giving birth to the useful arts; and that it must be important to public prosperity, no man should eat of it for nothing.

‘ The utility of the employment was so obvious and satisfactory, that our small premises were soon cultivated.—The pupils seemed to have conceived and established a principle of political economy prevailing only in China, and there not fully understood, “ that a wise government will not think of foreign commerce while an acre of its territories is uncultivated.”

‘ They were at leisure to reflect, not only on their claims respecting the little property they had acquired, but on those by which I had rendered the premises common, for their acquisition of rights.

‘ I was overwhelmed with questions concerning the tenures on which I held my house, garden, and grounds. They were astonished I was not their proprietor, and seemed to apprehend they had been building castles in the air, by establishing claims, on a tenure unintelligible or precarious.—I told them the principles on which houses, lands, even the liberty of our persons and actions, were held, might be found in a book, written with perspicuity, and not unintelligible to them. The harsh visage of Mr. Justice Blackstone seems present to my fancy, clouded with indignant frowns. “ What, offer to the attention of boys, my celebrated and immortal works—they astonished a learned university and an enlightened nation on their appearance; and they comprize the political and legal science of a great majority of English senators.”

‘ I have

'I have no apology for such presumption but the facts—that I have rendered the Commentaries perfectly intelligible in very early youth, by the method here described; that I have generally failed in mature age, when those who applied, could not or would not submit to some species of discipline analogous to that under consideration; and that a knowledge of the laws, more extensive, more accurate than is usually obtained by the prevailing habit of reading,—is necessary to an English gentleman.'

Farther particulars are given, in the course of these lectures, of the manner in which Mr. W. carried his plan of education into effect.

After all, however, we are not able to form so perfect an idea as we could wish, of the practical part of the scheme; and we apprehend, that most of his readers will regret, with us, that he has not more clearly explained the daily course of business and discipline which his plan would require. We regret, too, that Mr. W. should think it expedient in a work, which, in other respects, promises general utility, to introduce opinions that will be, generally, thought wholly irreconcilable with religious principles: but, notwithstanding this circumstance, the work must be acknowledged to possess distinguished merit, both as a practical treatise on education, and as containing a variety of just and original observations on important topics.

ART. VIII. *A new Translation of the Pentateuch, &c. &c.* by Isaac Delgado, Teacher of the Hebrew Language. 4to. pp. 236. 15s. Boards. Richardson. 1789.

A SENSIBLE and well-informed Jew, who could rise above vulgar prejudices and superstition, might, we imagine, be eminently serviceable for an elucidation of the writings of the Old Testament. The author, whose work is now before us, and who is, we suppose, a Jew, appears by no means unqualified for the undertaking in which he has engaged. He professes, to *correct the present translation wherever it deviates from the genuine sense of the Hebrew expressions, or where it renders obscure the meaning of the text, or, lastly, when it occasions a seeming contradiction: proving the validity of such emendations by critical remarks and illustrations, grounded on other instances in scripture where the like words or phrases occur: to all which, is said to be added, a comment on such passages as cannot be sufficiently understood by a mere translation.* Such a detail appears, to us, too pompous, and too much in the style of self-commendation, for a title-page; it seems to forbid the reader's judgment, especially when we are farther told that this is a *thorough correction, being a work highly useful, and never before attempted.*

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We must acknowledge that these great pretensions gave us some kind of disgust: yet, when we looked more into the work, we found it introduced by a short and modest dedication to the Bishop of Salisbury, followed by a sensible preface, in which the author informs us that, 'his views, when he entered on this work, were confined to the use of his own family, knowing that the uncouthness of his language rendered it unfit to make its appearance in public:' some friends, however, expressed their wish that it might be given to the world; Dr. Owen, rector of St. Olave, &c. is said, in particular, to have advised it; and now, adds Mr. Delgado, 'I trust to the indulgence of the reader, that he will overlook the inferiority of the style and the homeliness of the language.' Of the difficulty of his enterprize, he is certainly sensible, when he tells us that the requisite qualifications to its proper execution, can scarcely be met with in a single person: but, at the same time, he considers it as the duty of a man, who is a proficient in the Hebrew language, to begin such a work, and proceed as far as his abilities will admit; leaving it to others to improve and perfect his undertaking. The remarks which he offers, relative to the *Hebrew* and its translation, indicate knowledge and application suitable to his attempt; of which the reader may judge by the following extract:

'The difficulties attending such an enterprize consist chiefly in the nature of the original language, and also in the particular method of the inspired writers; the person who undertakes it must be very attentive to the following peculiarities: viz. 1st, The Hebrew having no more than two tenses, the preterit and the future, the distinction of the imperfect, perfect, and pluperfect, tense, or of the indicative, subjunctive, potential, and optative, mood, must be supplied by nice criticism and judgment from the context. 2d, A letter in the beginning of a word, often serving as a preposition, may on some occasions be a radical letter: therefore, when a sentence makes not good sense by taking it for a servile letter, it must be tried, if by making it a radical, it makes a better. 3d, As we have so few classical writings in Hebrew, we often meet with a word that occurs but once in scripture; and then, we are at liberty to render it as we may think it best suited to the context. 4th, Some verbs, or nouns, beside their common acceptation, are sometimes used to express quite a different meaning: therefore, when a sentence is not satisfactorily understood where any such words occur, we must examine other passages where the like word is used, to see if another signification of such a word can be found more consonant to the context. 5th, Transpositions of sentences are very common in scripture, and are puzzling to a translator, who cannot be allowed the liberty of intermixing or of transposing verses. It is common in scripture to relate the execution of a command directly after it is given, although some circumstances belonging to it are not

not yet described, but are found expressed after the execution is narrated.—6th, Scripture often useth the future and the past indiscriminately the one for the other; yet this should not be deemed an incorrectness in the writers, for were we to know the ancient pronunciation of the Hebrew, we might perhaps be able to discover the beauty that such seeming irregularities produce in the sound of such sentences. And what induces me to think that this may have been their intention is, that they are mostly found in hymns, poetical pieces, and prophetic visions. 7th, The particle **וְ**, which is commonly the sign of the accusative case, after a verb, is often used for the nominative, meaning to express thereby the identity of the person, as when we say, in English, *the very man*.—8th, The transposition of the letters of a radix is another difficulty attending the task of making a proper correction of the present English translation; and it often occurs in the sacred writings, as we find **בְּשֵׁשׁ** and **בְּשֶׁשׁ** indifferently used for *a lamb*, &c.\*

Under the fifth and seventh of these remarks, the author adds an instance or two in support of what he asserts; though we think he might have selected some yet more evidently fitted to his purpose. The reader will make the allowance that is asked for any defect in expression. That the rules are good, though not wholly new, will be admitted; and the want of duly regarding them, Mr. Delgado considers as having occasioned absurdities and obscurities in the present English version. He hopes to remove *every* difficulty by giving a proper translation to the Hebrew expression: where there is an ambiguity in the text itself, he means to leave it as it stands, unless he should be fully authorized to determine the sense by other passages, and he adds notes and observations relative to the literal meaning of the text, and to justify his own method of rendering: but he seems to be a declared enemy to the correction of the original by the collation of manuscripts and versions; concerning which he thus expresses himself:

‘I will never avail myself of that pernicious method of supposing an error in scripture, committed by transcribers after the compilation of the bible by Ezra and his synod, who faithfully handed it down to us as they found it, without venturing to alter a single letter, and was since preserved by the Massorites as pure as they received it, which will be proved by my observations on *Joshua*, xxi. 36. And it is worthy of notice, that all over the world, wherever there is a congregation of Jews, there is not any material difference in their Hebrew bibles. But, to pretend to correct the original Hebrew by the different readings found in manuscripts lodged in private hands, which may have received many alterations by being copied from other manuscripts, (in which some annotations, having been interlined, may have been introduced into the text) I think it prophane, as it would give us a spurious copy, instead of a divine narrative.’

It appears to us, that there is some *prejudice*, pardonable prejudice, and some *truth* in this account, which may serve to shew that we should proceed with great caution in pointing out errors, and in attempting to correct them.

The author does not, however, deny that there are some apparent errors in *scripture*, (by which word, he means the Hebrew text :) but he is persuaded that they have been so *ab origine*, or before the time of Ezra ; and, in this allowance, he refers only to the rest of the Bible, exclusively of the Pentateuch, and farther says,

‘ I am not clear, that they (*the supposed errors*) were committed by inadvertency or mistake, thinking rather that they are purposely introduced to give us some farther information than what the letter expresses, though we may not be able, at this distance of time, to penetrate what it may be.’

Here, again, we will concede something to the pious prejudice which the writer entertains in favour of the *scripture*: at the same time, we must observe, that such an opinion, if pursued, will make room for all the cabalistical and allegorical fancies in which Jewish, and, after them, Christian, writers have indulged ; and will support that occult and mysterious science, (if science it may be called,) which, founded in ignorance, is destructive to truth, virtue, and liberty, while it has too frequently proved convenient to those who wished that they might live in ease and splendour, and tyrannize over the rest of mankind.

In the progress of the work, the English version in common use, is placed in one column, and the author's corrections, under the title of New Translation, in the other, with suitable remarks at the foot of each page. As it generally happens, in critical works, there may be many alterations which seem unimportant, and of little use ; and yet, as to these, we sometimes find, by a closer inspection, that they afford more assistance than was at first apprehended ; in other instances, no doubt, considerable benefit may be derived from this author's corrections, particularly from his notes.

Whether the word *bara*, in the first verse of the book of Genesis, is rendered to *create*, or to *produce*, is, perhaps, almost totally immaterial : Mr. Delgado prefers the latter—‘ *produced* the heavens and the earth,’ meaning, he says, ‘ the matter whence spiritual and corporeal beings were created ; it being very frequent in scripture to give the name of the thing produced to the matter whence it is made, as in Isaiah, xlvii. 2.’ to which it is added,

‘ I must also observe that this verb בָּרָא means likewise to cut, or circumscribe a limit or border ; so that this may signify that the Supreme Being separated from the eternal space—a large limited one,

one, capable to contain all created beings,—the result of such contraction—was, that a tract was left behind which contained the first matter, out of which every thing was created, so that this was rather an infallible result, or emanation, than a creation.’

In the third and fourth verses of the first chapter of Genesis, the particle *vau* is rendered by the different terms, *now*, *but*, *for*, *so*, which, though we readily allow that it admits great variation, is, in so short a space, rather remarkable: the latter part of the second verse, with the third, are expressed in this manner; ‘*but* the Spirit of God moved on the face of the waters: *For* God had said, let there be light, *so* there was light.’—The note on verse 3, is, ‘This probably means a ray of light from the Eternal Being, and I take it to be an explanation of the *Spirit of God* mentioned in the preceding verse.’ The latter part of verse 4, is thus translated,—‘*then* God made a distinction between the light and the darkness:’ on which there is the following note:

‘The verb *וַיַּבְדֵּל* has two meanings; one is to make an actual separation, by placing a curtain or wall between two things, or placing them in separate places; and the other is only a nominal distinction, either by giving them different names, or by keeping them for different purposes: now, the different meanings of this verb is discovered by the prepositions placed before these two things so divided or distinguished; for, in the second case, which is only a nominal distinction, they both have the same preposition *בין* before them, as it is in this verse, as also in Levit. x. 10. xi. 47.; but when it means an actual separation, the preposition *בין* is put to the first, and *ל* or *לָא* to the second, as in verse 6.’

The latter part of the 16th verse is here translated—‘and the less light and the stars to rule the night.’ On which, it is very justly remarked, ‘the addition made by the English translator, *he made also* the stars, is injudicious; for the verb *to rule the night*, refers to the stars as well as to the moon, though placed at the end of the sentence. Ps. cxxxvi. 9.’—On verse 27. we find this note,—‘Here he (Moses) repeats that God created man in his own image, which I suppose refers to the spiritual part; and the next sentence, in the image of *God*, should be rendered in the image of *Elohim*, for this word in Hebrew means *angels* as well as *God*.’ In the second chapter, verse 8, we particularly observe, that, instead of the reading—‘The Lord God planted a garden eastward, &c.’ this translator writes—‘the Lord God *had formerly* planted a garden, &c.’ He thinks this makes a better sense:—there is no doubt of the Hebrew word having this signification, *of old*, or *formerly*: but we suppose he will allow that it is sometimes used to signify the *east*, whatever may be its direct intention here,



When in verse 21, instead of—'he took one of his ribs,'—he inserts—'he took one of his sides;' he may give a more literal and exact expression of the Hebrew, but whether he improves the sense, we will not inquire: 'every where in scripture (he adds) the word means a *side*; we never find it used for a *rib*.'

The seventh verse of the fourth chapter of Genesis has occasioned much criticism: Mr. Delgado lets the first part remain, and he gives the latter with no great alteration. 'If thou doest not well, sin lieth at *thy* door, and unto thee *is his* desire, yet thou mayest rule over him.' In the note, he says,

'This means that sin, which I understand to be put for his evil inclination that occasions sin, is his constant companion, and will ever be tormenting him. This pronoun *his* may refer either to his evil inclination, or to his brother, and so may the pronoun *him*, at the end of this verse, be referred to either: and this verse might be thus paraphrased:—First, supposing these pronouns to refer to his evil inclinations, then the meaning would be this—And if thou doest not well, mind, that thy evil inclination is thy constant companion, and will always strive to make thee sin; however, thou mayest have the power to prevail against him if thou chooseth to do well. Secondly, supposing they refer to his brother, then the meaning would be this—is thy constant companion, and will forward thy wicked intentions; and as to thy brother, he is very kind to thee, and wishes thee well: and as to the pre-eminence of being the first-born, which thou hast forfeited, thou mayest regain it by doing well, and then thou shalt rule according to the right of elder brotherhood.'

We cannot enter into any inquiry concerning the justice of these remarks: but must leave it to others, who are critically disposed, to compare them more exactly with the original, and with other versions; and, among the rest, particularly with that which was offered to the public, some years ago, by Mr. Abraham Dawson\*. Concerning the twenty-third verse of this chapter, Mr. Delgado says, 'This speech of *Lamech* to his wives is quite unintelligible.' However, he renders this and the twenty-fourth verse—'surely, had I killed a man that wounded me, or a young man who hurt me; surely, if Cain is to be taken vengeance of at the seventh generation, *Lamech* must be at the seventy-seventh.' To this he adds a note,

'*Lamech's* argument must have been this; if Cain, who killed his brother designedly, should have his judgment suspended for seven generations, surely *Lamech*, who had done it in his own defence, must have had his judgment suspended for a much longer time. The number of seventy-seven is not precise, but means a multiplicity, scripture expressing a certain number for an uncertain one.'

\* See Review for July 1772, vol. xlvii. p. 1.

manner. On a more close perusal, he will find several matters well worthy of attention, others of little importance, and others unnoticed which he might wish to have been considered, and others still which he may think mistaken: yet, on the whole, it certainly merits attention, and is likely to contribute to the instruction and improvement of those who desire more thoroughly to understand the Old Testament.

In closing this article, we shall insert the modest lines with which Mr. Delgado concludes his dedication—'We both, my Lord, worship THE ONE TRUE GOD; to his glory my poor endeavours are directed; damp not then my zeal, but permit me to subscribe myself, &c.'

We shall only add, that the book is published by subscription, and that a *correction* of all the remaining part of the Old Testament is now ready for the press, and waits only the encouragement of the public, to be signified by their subscriptions.

ART. IX. *A short Review of the British Government in India; and of the State of the Country before the Company acquired the Grant of the Dewanny.* 8vo. pp. 124. 3s. 6d. Boards. Stockdale. 1789.

AFTER the many publications which have appeared for the information of those who have not been present in the British East Indies, we cannot but reckon these few pages as containing matter most instructive, and details that are necessary to be explained to the English reader; and without which, indeed, he will be at a loss to form a true judgement of the nature of our government in that quarter of the globe. The particulars appear to be written by a person who is more concerned for the honour and justice due to his country, than attached by interests, prejudices, or partiality, to any men, or any measures. It cannot fail to give pleasure to every Englishman, to see his countrymen vindicated from the basest misrepresentation, and from the degrading comparison with the most savage of all tyrants, the Mohammedans: but as we are sensible how incompetent are those who have never been on the spot, to give *decided opinions* on what relates to distant countries, we shall let this writer speak for himself, by extracting some passages which may afford information concerning facts not commonly known, in regard to the government, the revenue, or the natural history, of India.

Under the last head, he has given a correct account of the culture of the *poppy* and *rice*, with a view to the refutation of a passage in a celebrated work on the *Wealth of Nations*; the respectable author of which, from a want of local knowledge, seems

seems to have given credit to a malevolent story of a supposed monopolist.

"I am well assured," says Dr. Smith, "that it has not been uncommon for the chief, that is the first clerk of a factory, to order a peasant to plow up a rich field of poppies, and sow it with rice or some other grain. The pretence was to prevent scarcity of provision; but the real reason was to give the chief an opportunity of selling at a better price a large quantity of opium which he had upon hand.—Upon other occasions the order has been reversed, and a rich field of rice or other grain has been plowed up to make room for a plantation of poppies, where the chief saw that extraordinary profit was likely to be made by opium."

"This is, undoubtedly, a piece of misinformation, to which, (says our author) this most respectable Gentleman would not have listened if he had either understood the manner of cultivating these plants, or had been possessed of any local knowledge on the subject. I have made very diligent inquiries both on the spot, and in England, amongst those who must have known the facts Dr. Smith relates, if they had been, as he asserts he was assured, no *uncommon practice*; and I have been uniformly answered, that they never heard of such instances. But what puts the matter out of all doubt, are the following incontrovertible facts:

'The poppy is a plant which requires a peculiar soil and particular care in the culture of it. The medium price of the land in which it is cultivated, is about eleven or twelve rupees a *begab*, or one third of an English acre. It is sowed at the beginning of October. When the season of the periodical rain expires, the plant begins to be fit for incision, in order to extract its juice, of which opium is made, about the end of December, and continues so till March. It requires a dry soil, and can be brought to maturity only in the dry season, when the periodical rains have ceased. Paddy or rice lands let, on a medium, at three rupees a *begab*. Rice is sowed about the end of May, just before the periodical rains commence: one crop is reaped about the end of September, and another, which is the best, and by far the greatest, about the end of December. It requires a soil saturated with water, and lies soaked in it a considerable time: on this account, it is sowed just before the periodical rains commence, and nine-tenths of the quantity of rice produced in the company's provinces, grow in the kingdom of Bengal, which is so low and flat, that the grounds are either overflowed by the rivers Ganges and Burrumpooter, with their tributary streams, or soaked with the rain which falls and stagnates in them. It is therefore evident, that the soil and the season, which alone can fructify the paddy or rice, would rot and destroy the poppy; and it is therefore as evident, that it is utterly impossible, from the nature of the two plants, that one should be plowed up to sow the other.'

It is to be observed, that the author, having rectified this mistake of one of whom he speaks in the highest terms, alludes to an observation of the same writer, that our merchants are become

become sovereigns. This gives him an opportunity of making a most judicious distinction; shewing, that while the servants of the company are acting as sovereigns, the proprietors and directors are continually controuling them with a mere mercantile spirit; so that, when the former, for the laudable ambition and fame of good government, are applying the revenues of the soil to the improvement and defence of their possessions, the latter are sending orders for draining the country for the purpose of investments, or increase of dividend. Thus an honest and able government is deprived of the just praise which they might have acquired, from their better knowledge and activity; and is often calumniated and loaded with the blame due to their unexperienced employers.

In comparing the present government of this subjected country to the past, he undertakes not only to assert, but to prove,

‘That the British government has discouraged, as much as possible, all oppressive measures; that it has abolished the horrid modes of punishment inflicted by the Mahomedans; that it has afforded much easier means of redress than the Asiatic government; that it has instituted a more regular plan of justice; that it has ensured to the natives more ease and serenity; and that it has preserved them in a much superior degree of peace and tranquillity.

‘I do not,’ says he, ‘advance these general positions from a presumptuous confidence, that a bold assertion, unsupported by facts, either deserves attention, or will procure conviction; and I claim no credit for what I do advance, but as I may be able to establish the truth by substantial proofs—to which I now proceed.’

After the statement of the cruelties of the Mohammedan government, he proceeds:

‘No sooner had the council of Bengal assumed openly the office of Dewan in the year 1772, and took the immediate controul of the collections into their own hands, than they suppressed all those severe punishments which had been inflicted by the Mogul government; and that dreadful instrument, called a korah, by which Zemindars had been flogged to death, was from this period utterly banished from their chutchemis or courts of exchequer. Since this time, no Zemindar hath suffered corporal punishment, and the regulations which were then framed for collecting the revenues, forbid every species of cruel treatment; so that, by the mild measures which the British government hath adopted, it has eradicated the rigid system established by the Mahomedans; nor does it allow any other compulsory methods of enforcing the collections than those of personal restraint and the sale of lands. If some instances of transgression are to be found, they are exceptions to the general rule of conduct prescribed to, and practised by, the collectors; and such instances can never be quoted by any one who pretends to candour, as proofs of a corrupt or careless government; for, in the best governed states, some irregularities will be committed; but it must be a most malignant and disingenuous mind that could think of attributing

tributing the particular offences of some individuals to the general depravity of a whole community.'

In another place, he observes :

'The excellency of the Mogul government, and its superiority over the British, have been the theme of all our orators. But it is matter of no less regret than astonishment to observe with what facility the most absurd propositions, and the most incongruous arguments, are received when they tend to depreciate the British character.'

The author concludes with a recapitulation as follows :

'Notwithstanding these facts, and that the history of the Mogul government is a disgusting repetition of oppression, of massacres, and rebellion ; yet the fashion of the times has been to praise it, and to represent the situation of the Hindoos easy and happy under it, till they were disturbed in this peaceful state of repose and security by the English, who have been described [with unparalleled injustice] as a set of rapacious task-masters. It surely requires a very small degree of reflection to perceive, that such representations of the two governments must, from the very nature of things, be false.

'The Mahomedan conquerors came into Hindostan from a barbarous region, with minds and manners as uncultivated as the wilds from which they issued. The only notion they had of government was, absolute power in the sovereign, and abject submission in the subject. The tenets of this religion, so far from softening the ferocity of their nature, served only to whet the edge of their persecution toward the suffering Hindoos, whom they harassed without mercy, and destroyed without remorse. The British conquerors came from a country famed for arts and sciences, and the generous principles of public liberty had been instilled into their minds from earliest infancy ; the mild tenets of Christianity cherished and commanded every charitable duty ; and they had been taught by precept and example to rule with equity, and to obey with freedom. Can it be supposed that, under these circumstances, the two nations should have totally changed characters on their coming to India. That the barbarous and ferocious Tartar should become mild and enlightened ; that the cultivated and generous Briton should have degenerated into a cruel tyrant ; and that the British government should have rendered the situation of their Hindoo subjects worse than it was under the Mogul emperors ; reason revolts at the idea, and nothing, but the rankest prejudice, could either suggest or adopt it.'

To those who wish to see the national character and the conduct of their countrymen in India vindicated, and to those who wish for some authentic information by which they may be enabled to form a judgment of the state of that distant country, a perusal of this little volume is impartially recommended.

ART. X. *Philosophical Transactions of the Royal Society of London*, for the Year 1789. Vol. LXXIX. Part II. 4to. 8s. Davis. 1789.

PHILOSOPHICAL and CHEMICAL PAPERS.

*Experiments on the Phlogistication of Spirit of Nitre. By the Rev. Joseph Priestley, LL. D. F. R. S.*

THE Doctor had found, in former experiments, that the colourless nitrous acid becomes orange-coloured and smoking, or what has been usually called phlogisticated, on being exposed to heat in long glass tubes hermetically sealed; and he then concluded, that this effect was produced by the action of *heat*, evolving, as it were, the phlogiston previously contained in the acid. Having afterward found, that the acid became coloured, in like manner, by exposure, for several days, to *light* only, (in bottles with ground-glass stoppers,) and that the colour was produced by the action of the light on the vapour of the acid, and communicated from the vapour to the liquor under it; he was led to suspect, that as his glass tubes had been exposed to light as well as heat, it might have been the *light* which, in part at least, contributed to produce the effect. He now, therefore, put the colourless acid into long glass tubes; and, having sealed them hermetically as before, shut them up in gun-barrels, closed with metal screws, so that no particle of *light* could have access to them: the barrels being then placed with one end so near to a fire as to make the liquor in the tubes boil, (which he could easily distinguish by the sound,) the acid became, in a short time, as highly coloured, as ever it had done when exposed to heat without the gun-barrel. It is evidently, therefore, *heat*, and not *light*, which produces this change in the acid.

It was natural to suspect that this *phlogistication* of the acid might proceed from the decomposition or absorption of the *phlogisticated* portion of the atmospheric air, necessarily contained in the upper part of the tubes. The experiments and calculations, here stated, shew, pretty clearly, that this was, in some measure, the case; for the quantity of phlogisticated air in the tubes was always diminished by the process; and when phlogisticated and inflammable airs only were inclosed with the acid, in separate tubes, a part of those airs appears in like manner to have been absorbed: but, on the other hand, the colour was equally produced when only *dephlogisticated* air was inclosed with the acid; and even in the most perfect *vacuum* that could be obtained, by boiling the acid in the tube, and sealing it hermetically when the vapour had expelled all the air, (in the manner in which water-hammers are made,) the acid acquired

as

as high a colour, and in as short a time, as when any of the airs were confined with it; so that the presence of air is evidently not necessary to the effect.

In examining the air in the tubes, after the liquor had become coloured, it was constantly found that, while the acid acquired the *phlogification*, it emitted a quantity of *dephlogisticated air*; and to the mere expulsion of this air, the Doctor now attributes the *sensible* phlogification of the remainder; for 'it is evident (as he observes) that the nitrous acid contains two principles in close affinity with each other, and that nothing is necessary to render either of them conspicuous, besides the absence of the other.'

*Experiments on the Transmission of the Vapour of Acids, through an hot earthen Tube, and further Observations relative to Phlogiston. By the same.*

These experiments abundantly confirm the foregoing; and shew that oil of vitriol, as well as spirit of nitre, in their most dephlogisticated state, consist of a proper saturation of the acids with phlogiston; so that what we have called the *phlogification* of them, ought rather to be called their *super-phlogification*.

Oil of vitriol, heated as the spirit of nitre had been, in a glass tube, produced a quantity of air, which rushed out on opening the tube under water, though the acid had been made to boil violently while the tube was closing: so that there could not have been much air then left in it. This air was rather worse than common air, in consequence, probably, of some vitriolic acid produced at the same time. The phlogification of the remaining acid could not be judged from the colour: but another experiment shewed it clearly. A quantity of oil of vitriol being made to boil in a glass retort, and its vapour transmitted through a glazed earthen tube filled with fragments of tubes, and kept red-hot, the liquor which distilled was exceedingly pungent in smell, and was found to be the same thing as water saturated with vitriolic acid air: expending little more than an ounce and an half of oil of vitriol (of the specific gravity of 1,856), the Doctor collected nearly an ounce of this volatile acid (of the specific gravity of 1,349), and 130 ounce measures of dephlogisticated air of the purest kind.

On submitting spirit of nitre to the same process, the result was, in all respects, similar, but much more striking; the production both of *dephlogisticated air*, and *phlogisticated acid vapour*, being prodigiously quicker and more abundant. Expending nearly  $5\frac{1}{2}$  ounces of the spirit of nitre, he collected 600 ounce-measures of very pure dephlogisticated air, and near  $1\frac{1}{2}$  ounce of greenish smoking acid: all the apparatus beyond the hot tube

tube was filled with the densest red vapour; and the water of the trough, in which the air was received, was so strongly impregnated with it, as to yield nitrous air spontaneously for several days.

Spirit of salt, (we suppose it was the acid in its common or *phlogisticated* state,) submitted to both these processes, (heating in a glass tube; and the transmission of its vapour through an ignited earthen one,) neither yielded any air, nor appeared to have undergone any change; and the case was the same with *phlogisticated* vitriolic acid. The vapour of *dephlogisticated* marine acid, 'being made to pass through the hot earthen tube, *became* (the Doctor says) *dephlogisticated* air:' but the experiment, from some imperfections in the apparatus, &c. not being so satisfactory as could be wished, we hope he will take some opportunity of repeating it with more attention. We would suggest also, that it may be proper to try the acid *previously* *dephlogisticated*, or water impregnated with it, as the addition of manganese, in the same process in which air is to be obtained from the acid itself, may occasion some deception.

In the distillation of the spirit of salt, it was observed that the water in the worm-tub became much hotter than in that of the other two acids, especially of the nitrous. As air was produced from the two last mentioned acids, great part of the heat which their vapour had acquired, entered into the composition of that air, and, of course, became *latent*; whereas the marine vapour, yielding no air, parted with all its heat to the contiguous bodies.

In both these papers, we meet with some further observations on the doctrine of phlogiston, tending to strengthen some of the arguments that have been already adduced in its favour. One of these appears to be of great weight. When iron is calcined in pure air, all that happens, according to the anti-phlogistians, is, the absorption of the pure air by the iron, and the expulsion of a little fixed air from the plumbago contained in the iron. Dr. Priestley has now examined, more accurately than had been done before, the *quantity* of fixed air produced in this process, and which always contains some *phlogisticated* air also; and he finds it to be such, that it could not possibly proceed from any quantity of plumbago that can be contained in iron, even though the plumbago should be supposed to afford only the *basis* of the air. There is, therefore, nothing to which the production of this air can be attributed, but the union of a part of the pure air in the vessel with the phlogiston of the iron.



*On the Production of Nitrous Acid and Nitrous Air. By the Rev. Isaac Milner, B. D. F. R. S. President of Queen's College, Cambridge.*

It has been known, for some time, that volatile alkali is producible by the decomposition of nitrous acid. The experiments stated in this paper, shew that the converse also takes place; that nitrous acid, or nitrous air, is producible by the decomposition of volatile alkali.

In some of Dr. Priestley's experiments, nitrous air, by long exposure to iron in the cold, became *phlogisticated air*. Mr. Milner produces this change instantaneously; and shews the *succession* of changes from the acid to phlogisticated air, by boiling spirit of nitre in a retort, and transmitting the vapour through a red-hot-iron gun-barrel; which, that no part of the vapour may escape without sufficient contact with the iron, should be crammed with filings or fragments of the metal. If the acid boil very slowly, and a sufficient length of the tube be heated, nearly all that is received at the further end is phlogisticated air: in the opposite circumstances, the products will be in the intermediate stages of decomposition, the progress of which appears to be this: First, *nitrous air* is formed, which, applied to fresh surfaces of the hot iron, is changed into *dephlogisticated nitrous air*, and this, by a repetition of the like application, into *phlogisticated air*.

As the iron, after this process, was in a state of calcination, it must have absorbed the dephlogisticated or *pure air*, which is one of the component parts of the nitrous acid. When the decomposition of the acid was complete, Mr. Milner frequently observed a *white fume* issuing with the phlogisticated air, which fume was found to contain *volatile alkali*. He, therefore, conceived that volatile alkali, by being passed through red-hot metallic calces, or other substances capable of supplying it with pure air, might be converted into nitrous air or nitrous acid.

This conjecture was confirmed by experiment. The vapour of strong caustic volatile alkali being made to pass through a red-hot gun-barrel crammed full of manganese in coarse powder, symptoms of *nitrous air* soon discovered themselves; and, by patient continuance of the process, considerable quantities of air were collected, which, on trial, proved highly nitrous; though the manganese, without the volatile alkali, gave no symptom of any thing nitrous. Green vitriol, calcined to whiteness, succeeded equally with manganese: but with red lead, and with calcined alum, (though the alum was giving out plenty of pure air at the time when the vapour of the alkali was passed through it,) nothing nitrous could be obtained.

Further experiments will, probably, elucidate this seeming irregularity; and the author has given a very probable conjecture with respect to that with alum: he thinks, it may be necessary that the substance employed should not only yield pure air, but have a strong affinity to phlogiston, so as to absorb the inflammable principle of the volatile alkali; which affinity exists in the calces of iron and manganese, but not in the earth of alum.

*Experiments on the Congelation of Quicksilver in England. By Mr. Richard Walker.*

In our account of Mr. Walker's two former papers on this subject, we noticed the principal means which he employed for producing extraordinary degrees of cold. He there shewed that, even in summer, and in the hottest climates, a cold might be produced, by the mixture of salts and acids, *sufficient* to congeal quicksilver; and he has now actually effected that congelation, repeatedly, in the presence of very respectable and intelligent gentlemen, who examined the *solid* mercury during the short time of its continuance in that state.

One of these congealed masses was a globe, about an inch in diameter. By a moderate stroke of a hammer, it was separated into several sharp and brilliant fragments, some of which bore handling for a short time, before they returned to a fluid form. The largest of the pieces exhibited the beautiful appearance of flat plates, converging to the centre, and lying in different planes, as is common in the fracture of crystallized balls, whether of brittle metals, or of earthy bodies: it bore a very exact resemblance, both in colour and in plated structure, to sulphurated antimony, especially the radiated specimens from Auvergne, before they have been at all tarnished. Another congealed globe, about an inch also in diameter, bore several smart blows of the hammer, and then began to liquify. Another mass was rather flattened and crushed, than broken by the hammer, and shewed evident marks of flexibility. One was divided by a sharp chisel, and shewed a metallic splendour on its cut surface, but not equalling the polish of a globule of fluid mercury, which, however, the external surfaces of all of them appear to have done. We would just observe, that these diversities, in respect to brittleness or flexibility, are no other than we find to prevail in the rest of the metals; and which may be presumed to depend on the arrangement which their parts assume in the transition from a fluid to a solid state.

All the solid masses of mercury had their upper surfaces very concave, or greatly depressed; so that this metallic body, like most of the others, shrinks, during its congelation, into less bulk.

bulk. Several fragments of the solid mercury, thrown into fluid quicksilver, were found to sink with considerable celerity; a more decisive proof of the same property.

Mr. Walker has also here given some additional observations on the manner of conducting the frigorific process, and on the frigorific powers of different saline bodies; and having 'prosecuted his subject from a *possible* method, proposed by Dr. Watson, for freezing *water* in summer in this climate (without the use of ice), and carried it on to a *certain* method of freezing, not only water, but even *mercury*, in the hottest climate, he now intends to take his leave of it.'

*Experiments and Observations on Electricity.* By Mr. William Nicholson.

This paper contains a large series of experiments, and observations deduced from them, detailed with great conciseness, and, at the same time, with sufficient perspicuity. They are highly interesting to the electrician; and we regret that we cannot present our readers with any intelligible account of them, within the limits to which we are necessarily confined. The subjects of enquiry are, 1. On the *excitation* of electricity. 2. On the *luminous appearances* of electricity, and the *action of points*; which are illustrated by an elegant mezzotinto print. And, 3. On *compensated* electricity; or the *equilibrium* of a charge, by which the electricity is rendered latent; and the *uncompensated* part, which is as essential to the charge as the other.

[To be continued.]

ART. XI. *The Mine*: a Dramatic Poem. The Second Edition. To which are added, Two Historic Odes. By John Sargent, Esq. 12mo. pp. 120. 5s. sewed. Cadell.

WE have already noticed the first edition of *The Mine*, in our 72d vol. p. 346. in which place, we testified our conviction of the author's abilities. We shall here add a specimen of his powers in embellishing a subject, which appears almost barren of poetical imagery.

The Queen of the Gnomes thus addresses her attendant spirits:

'Come, my triumphant Gnomes, who like the sun  
Thro' the vast concave your fleet course have run;  
Whose cars, self-rolling, scorn the bounding steed,  
While nymphs and fiery salamanders lead;  
No more your glittering myriads now employ,  
But give my subterraneous realm to joy.  
What tho' for us no circling seasons glide,  
No springs luxuriant lavish all their pride;

In earth's brute caverns we can wake delight,  
 And gild with rapture the dark brow of night.  
 Thro' scenes as fair as those above we'll go,  
 And meet a brighter universe below.  
 See where our vallies wind, our Alps arise,  
 What meteors thwart, what suns emblaze the skies !  
 Here foaming cataracts the wild champaign shake,  
 There in diffusive radiance sleeps the lake ;  
 Huge caves expand, thro' whose wide-yawning arch  
 Embattled hosts of mightiest kings can march ;  
 The shadowy void deep-brooding darkness fills,  
 And smooths her plumage in the dripping rills ;  
 In frowning state self-center'd columns glare,  
 Abortive echoes flutter in the air ;  
 Their dusky foliage rocks fantastic wreath,  
 And quake, like forests, to the blasts beneath :  
 These scenes each fierce, presumptuous thought controul,  
 And rouse to ecstasy the slumbering soul.  
 Let Elfin Faies expect the dewy hours,  
 And their quaint morrice weave in moon-light bow'rs ;  
 Let sportive Nymphs pursue each dancing spring,  
 And shouting Dryads make the forest ring ;  
 In fields of ether Sylphs exulting trip,  
 Or in the galaxy their pinions dip :  
 Our tasks perform'd, sublimer joys abound ;  
 In mute and reverend awe we watch around,  
 Woo contemplation from the thrones of bliss,  
 And shew rapt wisdom all the vast abyss.  
 Nor thrills not dreadful harmony our ear,  
 When the great deep's careering flood we hear ;  
 Or struggling vapours vollied thunder urge,  
 And Nature trembles on her utmost verge.  
 Such joys severe, with heavenly musing fraught,  
 Wake the still energies of virtuous thought,  
 Teach us the wealth of reason to adore  
 Beyond each dazzling gem, or barren ore ;  
 And, as we minister at Nature's shrine,  
 To be in goodness, as in pow'r, divine.'

To the *Mine*, two odes are added, which cannot fail of strongly recalling to the reader's mind the *two sister odes* of Gray. Together with his manner and expressions, they possess much of his merit, and all his obscurity. Without notes, which indeed are plentifully added, they would often be unintelligible : but, certainly, to be perpetually called from the perusal of a poem, in order to turn to explanatory notes, must weaken the interest which would be raised by an uninterrupted progress.

The first ode is intitled, ' The Vision of Stonehenge ; ' and is occasioned by a tradition, that Charles II. passed the night there, in his flight from the battle of Worcester. The British

kings,

kings, whose 'portentous visions scared his closing eyes,' are thus characterized :

\* With crown that hangs like vapour pale  
 Round a dim autumnal star,  
 Stern Harold \* bids the monarch hail,  
 And shews his Norman scar.—  
 A victim of the sylvan fight †,  
 Lifts his purple-breasting crest,  
 And with more than mortal might  
 Tears the arrow from his breast.  
 With holy palms from Syria won,  
 Behold, sad Eleanor, thy bleeding son † ;  
 With proud Carnarvon's heir §, whose sorrows sharp  
 From echoing Severn sound and Cambria's midnight harp,  
 † Behind a form, whose haggard eyes  
 From their fiery sockets burst,  
 Up starts, and speaks with endless sighs  
 Unconquerable thirst || :  
 With trembling step, but faintest mien,  
 Martyr'd Lancaster appears ¶ ;  
 By his side a Prince is seen \*\*  
 Smiling through his youthful tears :  
 In wildest storm of passion tost,  
 And circled with a dark and shadowy host,  
 Stalks murderous Richard ††, and new horror sings  
 O'er the ensanguin'd crowd of agonizing kings.  
 † In the long rear of royal dead  
 Gleams his sire's grief-harrow'd face ;  
 O'er his fix'd lineaments is shed  
 A pale and pensive grace :  
 Before him, tho' mad factions bray,  
 With fond heart and steadfast eye,  
 Dauntless Strafford leads the way  
 Of thundering destiny :  
 To a meek saint ††, who smiles above,  
 One tear he gives of ineffectual love,  
 And while her pure superior faith he owns,  
 Spurns the false heart of man and monarchs crumbling thrones.

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- \* 'Harold, killed at the battle of Hastings.'  
 † 'William Rufus, slain by Sir W. Tyrrel in the New Forest.'  
 † 'Richard the First, killed by Gourdon before the castle of Chalees, near Limoges.'  
 § 'Edward the Second, born in the castle of Carnarvon, dethroned by Isabella, and killed by order of Mortimer in Berkely Castle.'  
 || 'Richard the Second, deposed and starved to death.'  
 ¶ 'Henry the Sixth, killed after the battle of Tewkesbury.'  
 \*\* 'Edward the Fifth, put to death by the Duke of Glo'ster his uncle.'  
 †† 'Richard the Third, killed at the battle of Bosworth.'  
 †† 'See Lord Strafford's speech in the State Trials.'

"We too," they cry, "a realm could sway;  
 Lo! the sceptre, lo! the rod:  
 We too in perilous dismay  
 The edge of battle trod.  
 But not to all doth Heaven allow  
 Fate's impetuous tide to stem;  
 From the haughty monarch's brow  
 Falls the beaming diadem:  
 Proud potentates are taught to know  
 The strong dominion of transcendent woe,  
 When Justice in her desolating hour  
 Subverts the high-built mound and glittering arch of pow'r."

The second ode has for its subject (a copious subject, indeed), the misfortunes of Mary Queen of Scots. Two of the most interesting incidents in this ode, the Queen's leaving France on the death of her husband, Francis II. and her reception in her own country—are taken from *Brantôme*. The author has managed them with great ingenuity: but the art of the poet could not possibly equal the affecting simplicity of the historian. The poem thus opens:

"Farewell, dear land! thou gallant seat  
 Of courtesy and soft delight;  
 Thy pleasure-breathing plains retreat,  
 And sink for ever from my sight:  
 Ah! happy realms, where late I shone  
 In scepter'd state, in beauty's highest noon;  
 When Hymen deck'd his youthful bow'rs,  
 And fancy, ever-new, awak'd the laughing hours."  
 Thus mourn'd the Queen, what time to Gallia's coast  
 She heav'd reluctant many a parting sigh;  
 And saw, 'midst fears and anxious bodings tost,  
 The white cliffs lessen from her lingering eye:  
 Through the long night she watch'd the glimmering shore,  
 And heard, in doleful trance, the sullen billows roar.'

Mary's subsequent connections, and the crimes and misfortunes which attended them, are pointed out in the following stanzas:

'He comes, in beauteous pride array'd,  
 The flow'r of Lennox' ancient race;  
 On his beaming front display'd  
 High valour and majestic grace:  
 He comes, as when the god of day  
 Hears on the eastern hills his proud steeds neigh,  
 And chides the lagging hours—thine eye  
 Avert, nor trust, fond Queen, the treacherous sympathy:  
 Thy heart, that swells with love's voluptuous tide,  
 Shall mourn the coldness of thine alter'd mate;  
 The storm of boisterous passion shall subside,  
 And ardent throbs expire in jealous hate:  
 Scar'd pleasure flies from thy unhallow'd bed,  
 While vengeance stalks around, and beckons to the dead.  
 'What

• What sadly-soothing strain,  
 What mournful melody hath caught mine ear?  
 Ah! no more the notes I hear—  
 The lessening cadence dies along the plain:  
 Sweet minstrel, whose enchanting art  
 In ecstasy can lap the heart;  
 Why hath thy muse advent'rous stray'd  
 From Doria's stream and Sufa's warbling shade?  
 In clattering hawberk clad, thro' night's still gloom,  
 Stern Ruthven fiercely stalks with haggard mien;  
 With thundering tone proclaims the victim's doom,  
 And tears her minion from a doating Queen;  
 Thro' the arch'd courts, and storied chambers high,  
 Loud shrieks of terror ring, and death's expiring cry.

• Bid the deep tempest roar,  
 And overwhelm a baleful crew;  
 Proud lord of Inis-tore!  
 Be thine, thy guilt to rue—  
 Pent in the dungeon's dark and stony womb,  
 O'er thee be rais'd a living tomb;  
 Grim fiends and spectres dire  
 Hover round thy coward head,  
 And swart melancholy shed  
 Her chilling dews that quench th' ethereal fire;  
 For lo! yon form, that rides the storm,  
 Traitor, 'tis thy murder'd king!  
 He joins the hosts of monarch ghosts;  
 Of the days of old they sing—  
 With sounds of loud lament they hail  
 His sanguine shade, that fires the misty air;  
 Sublime they float, and o'er the mountains bare  
 In majesty of midnight sail:  
 Down heav'n's broad steep descend in dread array,  
 And in the shadowy moon's pale confine melt away.

Ill-fated Queen! thy star, that stood  
 On the pure zenith's blazing height,  
 Now reddening meets the troubled flood,  
 And streams with melancholy light:  
 In yonder cloud, the book of Fate,  
 Read the long sufferings of thy captive state;  
 There count the groans, whose nightly sound  
 Thrills the wide-water'd moat, and castle's lonesome round:  
 Tho' in thy veins rich streams of honour flow,  
 Tho' thy proud hand a double sceptre prest;  
 No genial ties suspend the ruthless blow,  
 Nor love, nor pity melt a rival's breast:  
 "Perish the traitor! perish!" Shrewsbury cries,  
 While gentle Melvil veils his sorrow-streaming eyes.\*

In point of paper, printing, and decoration, this little volume possesses much elegance.

**ART. XII. *Proceedings of the Association for promoting the Discovery of the interior Parts of Africa.* Quarto. pp. 236\*.**

EVERY effort to enlarge the boundaries of science is sure, in the present age, of meeting with commendation. So highly has the curiosity and thirst for knowledge of literary men been cherished by the philosophic discoveries of some, and by the bold enterprizes of others, that they begin to think, with the poet, "*nil mortalibus arduum est*;" and to conceive the hope of seeing every branch of science carried to a state of perfection. As to aim at perfection is the only way of approaching to it, so far from attempting to damp the ardour of research so visible in our countrymen, we feel ourselves always disposed to stimulate their zeal in the service of letters, and in that of mankind, by adding our mite of approbation to that fund which they are receiving from the public. Without support, individuals, however enthusiastic, inquisitive, and enterprising, are not competent to prosecute great discoveries, especially in geography. Those who are most willing to undertake dangerous voyages and travels, to explore unfrequented coasts, to traverse sandy deserts, and to penetrate the *terra incognita* of the globe, are, generally, poor; and it can only be by lending to these the assistance of riches, that we can expect to perfect our geographical knowledge. We cannot, therefore, but applaud the *Association*, whose proceedings we are now to review. Europeans know very little, if any thing, of the *interior districts of Africa*; and we are happy to find that a number of learned and opulent individuals have formed themselves into a society for the purpose of exploring them.

This Association took place on the 9th of June 1788, and consists, according to the list prefixed to this work, of 95 members; out of which number, the following persons were elected a committee; *Lord Rawdon, the Bishop of Landaff, Sir Joseph Banks, Mr. Beaufoy, Mr. Stuart.* To these five gentlemen, were assigned the direction of its funds, the management of its correspondence, and the choice of the persons to whom the geographic mission was to be assigned. Persuaded of the importance of the object which the Association had in view, their committee lost no time in executing the plan which it had formed. Two gentlemen were recommended to them; and, appearing to be eminently qualified for making the projected researches, they were chosen. One was a *Mr. Ledyard*; the other a *Mr. Lucas*. Mr. Ledyard's history, which pointed

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\* This work is not sold, but printed for the use of the Members of the Association.



him out to the Society as a proper person for undertaking the African adventure, is too curious and amusing to be omitted.

He was an American by birth, and seemed from his youth to have felt an invincible desire to make himself acquainted with unknown or imperfectly discovered regions of the globe. For several years he had lived with the Indians of America, had studied their manners, and had practised in their school the means of obtaining their protection, and of recommending himself to the favour of savages. In the humble situation of a corporal of marines, to which he submitted rather than relinquish his pursuit, he had made with Captain Cook, the voyage of the world; and, feeling, on his return, an anxious desire of penetrating from the north western coast, which Cook had partly explored, to the eastern coast, with which he himself was perfectly familiar, he determined to traverse the vast continent, from the Pacific to the Atlantic Ocean.

His first plan for the purpose, was that of embarking in a vessel which was preparing to sail, on a voyage of commercial adventure, to *Nootka Sound*, on the western coast of America; and with this view, he expended in sea stores, the greatest part of the money which his chief benefactor, Sir Joseph Banks, (whose generous conduct the writer of this narrative has often heard him acknowledge,) had liberally supplied. But the scheme being frustrated by the rapacity of a custom-house officer, who had seized and detained the vessel for reasons which, on legal inquiry, proved to be frivolous, he determined to travel over land to Kamtschatka, from whence, to the western coast of America, the passage is extremely short. With no more than ten guineas in his purse, which was all that he had left, he crossed the British channel to Ostend, and, by the way of Denmark and the Sound, proceeded to the capital of Sweden; from whence, as it was winter, he attempted to traverse the gulph of Bothnia on the ice, in order to reach Kamtschatka by the shortest way; but finding, when he came to the middle of the sea, that the water was not frozen, he returned to Stockholm, and, taking his course northward, walked into the arctic circle, and, passing round the head of the gulph, descended, on its eastern side, to Petersburg.

There he was soon noticed as an extraordinary man. — Without stockings or shoes, and in too much poverty to provide himself with either, he received and accepted an invitation to dine with the Portuguese ambassador. To this invitation it was probably owing that he was able to obtain the sum of twenty guineas for a bill on Sir Joseph Banks, which he confessed he had no authority to draw, but which, in consideration of the business that he had undertaken, and of the progress that he had made, Sir Joseph, he believed, would not be unwilling to pay. To the ambassador's interest it might also be owing that he obtained permission to accompany a detachment of stores which the empress had ordered to be sent to Yakutz, for the use of Mr. Billings, an Englishman, at that time in her service.

Thus accommodated, he travelled eastward through Siberia, six thousand miles to Yakutz, where he was kindly received by Mr. Billings,

Billings, whom he remembered on board Captain Cook's ship in the situation of the astronomer's servant, but to whom the empress had now entrusted her schemes of northern discovery.

' From Yakutz, he proceeded to Oczakow, on the coast of the Kamschatka sea; from whence he meant to have passed over to that peninsula, and to have embarked on the eastern side in one of the Russian vessels that trade to the western shores of America; but finding that the navigation was completely obstructed by the ice, he returned again to Yakutz, in order to wait for the conclusion of the winter.

' Such was his situation when, in consequence of suspicions not hitherto explained, or resentments for which no reason is assigned, he was seized, in the empress's name, by two Russian soldiers, who placed him in a sledge, and, conveying him, in the depth of winter, through the deserts of the northern Tartary, left him at last on the frontiers of the Polish dominions. As they parted they told him, that, if he returned to Russia, he would certainly be hanged; but that, if he chose to go back to England, they wished him a pleasant journey.

' In the midst of poverty, covered with rags, infested with the usual accompaniment of such clothing, worn with continued hardship, exhausted by disease, without friends, without credit, unknown, and full of misery, he found his way to Königsberg.— There, in the hour of his utmost distress, he resolves once more to have recourse to his old benefactor; and he luckily found a person who was willing to take his draft for 5 guineas on the President of the Royal Society.

' With this assistance, he arrived in England, and immediately waited on Sir Joseph Banks, who told him, knowing his temper, that he believed he could recommend him to an adventure almost as perilous as the one from which he had returned; and then communicated to him the wishes of the Association for discovering the inland countries of Africa.

' Mr. Ledyard replied, that he had always determined to traverse the continent of Africa as soon as he had explored the interior of North America; and, as Sir Joseph had offered him a letter of introduction, he came directly to the writer of these memoirs. Before I had learnt from the note the name and business of my visitor, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. I opened the map of Africa before him, and tracing a line from Cairo to Sennar, and from thence westward in the latitude and supposed direction of the Niger, I told him, that was his route, by which I was anxious that Africa might, if possible, be explored. He said, he should think himself singularly fortunate to be entrusted with the adventure. I asked him, when he would set out? "To-morrow morning," was his answer.'

Such a person as Mr. Ledyard, was formed by nature for the object in contemplation; and, were we unacquainted with the sequel, we should congratulate the Society in being so fortunate as to find such a man for one of their missionaries:—  
but

but—the reader will soon be acquainted with the melancholy circumstance to which we allude.

Mr. Lucas's history, being less singular than that of Mr. Ledyard, is told with more brevity: but enough is said to satisfy every reader respecting his qualifications.

He had been sent, when a boy, to Cadiz, in Spain, for education as a merchant, and having the misfortune on his return to be captured by a Saltee rover, was brought as a slave to the imperial court of Morocco.

Three years of captivity preceded his restoration to freedom and his consequent departure from Gibraltar, where, at the request of General Cornwallis, he accepted the offices of Vice-Consul and Chargé d'Affaires in the empire of Morocco, and had the satisfaction to return, as the delegate of his sovereign, to the very kingdom in which, for a long period, he had lived as a slave. At the end of sixteen years, he once more revisited England, and was soon appointed Oriental Interpreter to the British court, in which situation he was when he became known to the committee, and expressed his willingness, with his Majesty's permission, to undertake, in the service of the Association, *whatever journey his knowledge of the manners, customs, and language, of the Arabs, might enable him to perform.*

From two such geographical missionaries, much information was no doubt expected; and, though the views of the Society are not yet fully answered, the communications which it has received, are of a nature which will excite, though not fully gratify, the curiosity of geographers.

Mr. Ledyard undertook, at his own desire, the difficult and perilous task of traversing from east to west in the latitude attributed to the Niger, the widest part of the continent of Africa. On this bold adventure, he left London, June 30, 1788, and arrived at Cairo on the 19th of August.

Hence, he transmitted such accounts to his employers, as manifest him to have been a traveller who observed, reflected, and compared; and such was the information which he collected here from the travelling slave-merchants, and from others, respecting the interior districts of Africa, that he was impatient to explore them. He wrote to the committee, that his next communication would be from Sennar, (600 miles to the south of Cairo :) but death, attributed to various causes, arrested him at the commencement of his researches, and disappointed the hopes which were entertained of his projected journey.

Endowed with a soul for discovery, and formed, by nature, for achievements of hardihood and peril, the death of Ledyard must be considered as a public misfortune. Ladies, as well as philosophers,

philosophers, will lament him; especially, when they read his character of the sex, which, conceiving it to be just, we shall here insert:

"I have always remarked that women, in all countries, are civil, obliging, tender, and humane; that they are ever inclined to be gay and chearful, timorous and modest; and that they do not hesitate like men to perform a generous action.—Not haughty, not arrogant, not supercilious, they are full of courtesy, and fond of society; more liable, in general, to err than man, but, in general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With men it has been otherwise.

"In wandering over the *barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar*; if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue, (so worthy the appellation of benevolence,) these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I eat the coarse morsel with a double relish." p. 44.

With a mixture of regret and disappointment, we turn from poor Ledyard, to notice Mr. Lucas's communications, which occupy the greatest part of the volume before us. He embarked for Tripoli, October 18, 1788, with instructions to proceed over the desert of Zahara to Fezzan, to collect, and to transmit by way of Tripoli, whatever intelligence the people of Fezzan, or the traders thither, might be able to afford respecting the interior of the continent; and to return by the way of Gambia or the coast of Guinea.

Instructions to undertake great enterprizes, are more easily given than executed. So Mr. Lucas found, and so the reader, to his disappointment, will find likewise. Only a part of the plan was this geographic missionary able to carry into execution. He sets out, indeed, mounted on a handsome mule, presented to him by the Bey, the Bashaw's eldest son, in company with Shereefs, for the kingdom of Fezzan; resolved, we will suppose, to penetrate from Tripoli even into Gambia: but his peregrinations, which began Feb. 1, 1789, terminated at Mesurata, on Feb. 7.

Deprived of visiting Fezzan, and the other inland districts of Africa, Mr. Lucas solicits the information of his fellow-travellers, and transmits to the society the result of his conferences. A memoir, compiled in this way, from the reports of a Shereef Imhommed, will not be deemed very satisfactory;

and

and yet it certainly merits consideration, as it is, in part, corroborated by other testimonies \*.

The Shereef might not mean to deceive; and yet, in consequence of his education, and particular prejudices, on account of the language which he used, and of not properly distinguishing between vague report and attested facts, we may be allowed to question whether things exactly accord with this relation before us. The Aga Mohammed told Mr. Ledyard, 'That he would see, in his travels, a people who had the power of transforming themselves into the forms of different animals,' p. 28; and hence it is fair to infer, that no absolute dependence is to be placed on the accuracy of the Mohammedan narrative of the interior districts of this quarter of the globe †.

Having no other sources of information, however, we must, for the present, content ourselves with these communications.

From the various conferences of Mr. Lucas with the Shereef Imhammed, the following narrative is composed:

It describes the kingdom of Fezzan to be a small circular domain, placed in a vast wilderness, as an island in the midst of the ocean, containing near an hundred towns and villages, of which Mourzouk is the capital; distant, south, from Mesurata, about 390 miles. In this kingdom, are to be seen some venerable remains of ancient magnificence, some districts of remarkable fertility, and numerous smoking lakes, producing a species of fossil alkali called *trona*. Agriculture and pasturage are the principal occupations of the Fezzanners: they do not appear to have any coin: their medium of commerce is gold-dust: their houses, or rather huts, are built of clay, and are covered with branches of trees, on which, earth is laid. As rain never falls at Fezzan, this covering is a sufficient protection. Their dress resembles that of the Moors of Barbary: but, during the heats of summer, which are intense, they only wear drawers, and a cap to protect their heads from the immediate action of the sun. To these, many particulars are added, of their persons, diseases, and mode of cure; of their religion, government, taxes, animal and vegetable productions. Their

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\* The Governor of Mesurata, and Ben Alli, a native of Morocco. This, however, is the same sort of evidence. No European has yet confirmed it; and, as for the Governor of Mesurata, he was not separately interrogated, but only had the memorandums, which were taken from the Shereef, read to him; the truth of which, however, he confirms. As for Ben Alli's testimony, it is given from recollection, impaired by the lapse of 20 years.

† When the person in whom Mr. Lucas confides, p. 138, confounds the skin of the hippopotamus with that of the camelopardalis, may we not suspect that he confounds many other things?

sovereign, who is a tributary of the Bashaw of Tripoli, administers impartial justice; and, as a proof of the ascendancy which he possesses in this respect over his subjects, the Fezzaners, who travelled with Mr. Lucas, described to him the following custom:

'If a man has injured another, and refuses to go with him to the judge, the complainant draws a circle round the oppressor; solemnly charges him, in the King's name, not to leave the place till the officers of justice, in search of whom he is going, shall arrive; and such (*if they are to be credited*) is, on the one hand, his fear of the punishment which is inflicted on those who disobey the injunction, and so great, on the other, is his dread of the perpetual banishment which, if he seeks his safety by withdrawing from the kingdom, must be his inevitable lot, that this imaginary prison operates as a real confinement, and the offender submissively waits the arrival of the officers of justice.'

The compiler's parenthesis (*if they are to be credited*) precludes the necessity of any remark. We cannot, however, refrain from expressing a wish, that our London ladies could, in this way, confine "*the monster*," till the officers of justice could lay their paws on him.

The narrative proceeds to state, that, south-east of Mourzouk, at the distance of 150 miles, is a sandy desert, 200 miles wide; beyond which, are the mountains of Tibesti, inhabited by ferocious savages, tributary to Fezzan. The valleys between the mountains are said to be fertilized by innumerable springs, to abound with corn, and to be celebrated for their breed of camels. The tribute of the Tibestins to the king of Fezzan, is twenty camel loads of fenna.

This kingdom is inconsiderable, when compared with the two great empires of Bornou and Cashna, which lie south of Fezzan, occupying that vast region which spreads itself from the river of the Antelopes, for 1200 miles westward, and includes a great part of the Niger's course. Cashna, we are informed, contains a thousand towns and villages; and in Bornou, which is still more considerable, thirty languages are said to be spoken. The latter is represented as a fertile and beautiful country, its capital being situated within a day's journey of the river *Wod-el-Gazel*, which is lost in the sandy wastes of the vast desert of Bilma, and is inhabited by herdsmen, dwelling, like the old patriarchs, in tents, and whose wealth consists in their cattle\*. (Bornou, or Bernoa, is a word signifying the land of Noah; for the Arabs conceive, that, on the retiring of the deluge, its mountains received the ark.) Though they

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\* Horses and horned cattle, goats, sheep, and camels, are the common animals of the country.

cultivate various sorts of grain, the use of the plough is unknown; and the hoe is the only instrument of husbandry. Here, grapes, apricots, and pomegranates, together with limes and lemons, and two species of melons, the water and the musk, are produced in large abundance: but one of the most valuable of its vegetables is a tree called kedéyna, which, in form and height, resembles the olive, is like the lemon in its leaf, and bears a nut, of which the kernel and the shell are both in great estimation, the first as a fruit, the last on account of the oil which it furnishes when bruised, and which supplies the lamps of the people of Bornou with a substitute for the oil of olives. P. 139. Bees, it is added, are so numerous, that the wax is often thrown away as an article of no value in the market. Many other particulars are added, for which we must refer to the work. The population is described by the expression, *a countless multitude*. We shall pass over the nature of their religion, which is Mohammedan; of their government, which is an elective monarchy; and the singular mode of their electing a new king from among the children of the deceased sovereign: but the account of the present sultan, his wives, and his children (p. 151.), is too curious not to be exhibited.

‘The present Sultan, whose name is Alli, is a man of an unostentatious, plain appearance; for he seldom wears any other dress than the common blue shirt of cotton or silk, and the silk or muslin turban, which form the usual dress of the country. Such, however, is the magnificence of his seraglio, that the ladies who inhabit it are said to be 500 in number, and he himself is described as the reputed father of 350 children, of whom 300 are males; a disproportion which naturally suggests the idea that the mother, preferring to the gratification of natural affection, the joy of seeing herself the supposed parent of a future candidate for the empire, sometimes exchanges her female child for the male offspring of a stranger.’

We are told that fire-arms, though not unknown to the people of Bornou, are not possessed by them.

South-east from Bornou, lies the extensive kingdom of Begarmee; and, beyond this kingdom, are said to be several tribes of Negroes, idolaters, and feeders on human flesh. These, we are told, are annually invaded by the Begarmee; and, when they have taken as many prisoners as their purpose may require, they drive the captives, like cattle, to Begarmee. It is further said, that if any of them, exhausted by fatigue, happen to linger in their pace, one of the horsemen seizes on the oldest, and, cutting off his arm, uses it as a club to drive on the rest.

We are not much disposed to give credit to this relation. That the Negroes, who are sold for slaves, are a different race from the other Africans, is not probable; and that they should

be driven along with the mangled limbs of their associates, utterly exceeds belief.

The empire of Cashna bears a great resemblance to that of Bornou.

After perusing what is here related of the extent, population, fertility, manufactures, and commerce, of these regions, we may be permitted to wonder at their having remained altogether unknown to Europeans. We cannot but suspect considerable exaggeration. That the interior parts of Africa are peopled, the caravans which go from Cairo and Tripoli, and which are often absent three years, sufficiently evince: but that they are divided into regular and civilized states, may be a question. *A thousand towns and villages* in one empire, and *thirty different languages* spoken in the other, manifest a disposition in the Sherreef Imhammed to enlargement, or, at least, to retail loose reports. That they should be acquainted with, yet not possess fire-arms, nor make any attempts to navigate the Niger, nor even to take the fish that abound in its waters, but little accords with the history of their commerce, and of their progress in manufactures.

Let us, however, make all possible deductions, and be ever so incredulous as to some particulars, the prospect which this narrative opens to us, of the interior of Africa, (the greater part of which we have been accustomed to consider as consigned, by nature, to perpetual sterility and desolation,) must afford great pleasure; and though, as we have already remarked, it is far from being satisfactory, or from having answered the object of the mission, it may be regarded by the society as that sort of evidence which should encourage them to persevere, and ought to induce Europeans, without delay, actually to explore the central provinces of the African continent.

The narrative is drawn up in a pleasing style, by Mr. Beaufoy; and the observations which he has subjoined, discover an improved and reflecting mind.

The volume is enriched with a map of the Northern part of Africa, exhibiting the geographical information collected by the society; and with a well-written memoir, on its construction, by that eminent geographer, Major Rennell.

In copying the title, we mentioned that this work was not yet published, but merely printed for the use of the members; and we have now only to express our thanks to a kind friend for the use of it, and our hopes that the knowledge which it contains, may soon be as widely disseminated as the publication of it can effect.



ART. XIII. *An Account of the Shipwreck and Captivity of M. De Briffon*; containing a Description of the Deserts of Africa, from Senegal to Morocco. Translated from the French. 8vo. pp. 173. 2s. 6d. sewed. Johnson. 1789.

M. DE BRISSON informs his readers that, in June 1785, he received orders from Marshall De Castries, secretary of state for the marine department, to embark for the island of St. Lewis, at the mouth of the Senegal, on board the St. Catharine, commanded by Le Turc, who, during the late war, acquired reputation as captain of the Flushing. After passing the Canary islands, by sailing too near the coast, the ship struck on a rock at midnight; when, strange as it may sound to British navigators, every person on board was in profound sleep! The crew all escaped on shore, but only to fall into the hands of a tribe of wandering Arabs; whose brutal and savage treatment of them, forms the principal, and most affecting parts of the narrative.

The whole account, as it appears in the translation, for we have not seen the original, is extremely unsatisfactory. We are left ignorant of the nature of the commission which was the object of the author's voyage; he does not inform us of the size of the vessel in which he sailed; no circumstance acquaints us with the particular part of the coast of Africa where he was wrecked; we do not know the number of his companions in captivity; nor have we any thing like an itinerary, to give us any idea of the course of his travels to Morocco. It is hardly probable that the author describes, in so vague and light a manner, those sufferings which he so pathetically deplores: but geographical precision, dates, or any circumstance that introduces computation or figures, are sometimes considered by those, who translate to furnish amusement rather than information, as dry obstructions to the entertainment of a detail, which they debase into the loose style of a novel.

M. De Briffon relates almost incredible distresses to which he and his companions were subjected, and under which most of them sunk, among a tribe of miscreants, wretched themselves, and destitute of every idea of humanity. He was at length presented to the Emperor of Morocco, who gave him up, with some others, to the French consul. He describes the audience with which he was honoured by this Emperor; and adds some very natural reflections on the deference paid to an insolent barbarian by the European powers, the policy of which is not indeed easy to comprehend: while the abject disgrace of it must be deeply felt.

How extraordinary it is (he observes), that a prince so little to be feared as the emperor of Morocco should exact ambassadors from

the European powers, and trouble them with his own! No king dares to send a substitute without considerable presents; for what would become of him empty-handed? When M. de Chénier delivered his dispatches to the emperor, that tyrant, displeased with their contents, ordered them to be wrapped in a dirty handkerchief, and hung to the neck of the consul, who was publicly exposed to the ridicule and insult of the most lawless people. Why do not the consuls join, with becoming courage and zeal, in stating to their respective masters, that the king of Morocco, Mequinez, or Fez, owes his growing importance to the supplies of these monarchs? A few years since he was without mould or metal to cast cannon; he had neither timber for building, nor sail-cloth, nor rope, nor nails, nor ship-bolts, nor workmen. France and the other maritime powers have furnished him with these articles, or he would be still destitute. His superb batteries of 24, 36, and 48 pounders, all brass pieces, have been sent him by Holland, Spain, England, and France. England has gone farther than the rest, by selling to him those beautiful cannon that were taken in the floating batteries.

- That part of Mogador next Morocco is commodiously built; the batteries are well disposed; a cannon is planted at each embrasure, which serves for a carriage, as the mouth bears on it. Indeed the emperor has not a workman capable of mounting his ordnance in a proper manner; so that it is displayed rather for ornament than use. Only let the folly of his small frigates be watched, which are almost unfit for service, (except two, the repairing of which vice-consul Mure has taken into his head to solicit,) nothing could be easier than to prevent their return, and to block up the ports of Mogador, Rabat, and Salep. What would become of his trade, and especially of his navy, if the Christian princes refused to assist him against the rights of humanity? Were England and Spain unanimous, Tangier, his finest port, would be ruined in an instant, so as never again to harbour his corsairs, who, being soon destitute of ships, would be forced to relinquish their piracies.

‘ If the consuls of different kingdoms had never made these remarks, if they have not pointed out the means of humbling the emperor of Morocco, it is because they preside over the commerce carried on by various powers in that part of the world. The Spanish consul engrosses almost all the wheat in the country; the ships are bound to his consignment. The French is the only one who does not trade. Upon the whole, I may affirm that these delegates of royalty, far from helping their courts to diminish the emperor’s power, are continually increasing his strength, and exciting him to advance new pretensions. How many opportunities do we give those pirates of injuring the profitable trade we might carry on! Their situation to be sure renders them dangerous, but they would never avail themselves of that alone. Let impartial travellers visit the country, and imitate my sincerity, Europe will be convinced that the emperor of Morocco, of all princes in the world, is the least capable of hostilities, without our own assistance.’

After

After having closed the narration of his own personal affairs, M. De Briffon adds some miscellaneous remarks on the character and customs of the Arabs; of whom a general idea may be formed from the following extracts:

' The Arabs of the desert follow the religion of Mahomet, but disfigure it by the grossest superstitions. They lead a wandering uncivilized life in the parched sands of Africa; some colonies ramble over the sea-coast, never making any fixed habitation. They are classed in tribes more or less considerable. Every tribe is again divided into hordes, and each horde encamps where there is the best pasture for the cattle; so that a whole tribe is never found together. Almost all are intermixed with some hordes of the Wadelims, of those from Labdesseba, Rouffye, Lathidierim, Chelus, Tucanois, Wadelis, &c. The two first are the most formidable; as they extend their pillaging to the gates of Morocco. The emperor has reason to fear them; for they consist of tall, well-made, strong, and dauntless warriors. In general they have bristly hair, long beards, a fierce aspect, large pendulous ears, and nails like talons. They make use of them in their almost continual wars with their neighbours. But the Wadelims, more arrogant, more cruel, more disposed to plunder, spread terror and desolation wherever they pass. Yet, like the rest of the Arabs, their courage fails unless animated by the superiority of numbers.

' All these colonies lodge by families under tents covered with a thick texture of camel's hair. The women weave it in small frames, sitting on the ground. The furniture of their dwellings consists of two great leathern sacks, which serve to hold a few tatars and some pieces of old iron; three or four goat-skins (if they can procure them) in which they keep their milk and water; several wooden porringers; pack-saddles for their camels; two large stones to grind their barley; another, less, to fasten the stakes of their tents; an osier mat, used for a bed; a thick carpet for a coverlid; and a small copper. These are the moveables that distinguish the rich from the poor.

' Their cattle, which are their only wealth, consist of two or three horses, several camels, some sheep and goats. The poorer sort have only sheep and goats.'

Even in so rude a way of life, we are not to expect their ladies to be without vanity:

' The extravagance of their coquetry is almost incredible. Their hair is plaited in the most artful manner; some tresses are left to flow on their bosoms; to which they attach every trinket they meet with. I have seen some adorned with shells, keys, and padlocks of trunks, rings of umbrellas, and buttons of breeches taken from sailors. Their head-dress, thus prepared, they cover with a greasy dishclout, which wraps the head, veils half the nose, and is fastened under the chin. To give lustre to their eyes, they paint them round with a large copper needle, rubbed on a blue stone. At last comes the adjustment of the drapery, all the art consists in folding it with dexterity, and to make the plaits hold, though neither pins, strings,

nor needles, are employed. To complete their dress, they redden the nails of the hands and feet. A Moorish lady, to be thought handsome, ought to have long teeth, projecting from the mouth; the flesh, from the shoulder to the elbow, loose and flabby; the legs, thighs, and body, uncommonly large; the walk stiff and heavy; bracelets, like the collars of Danish dogs, on their arms and legs. In short, from their childhood, they use every endeavour to disfigure the traces of nature by substituting ridiculous and odious alterations. Their whole wardrobe consists in the apparel described. After the inconveniences which you must think the women suffer, when it is known that they are brought to-bed on this drapery, that it serves to cleanse their infants, and to wipe their own noses; you cannot form a very favourable idea of the decency and sweetness of their swarthy ladyships.

‘ Who would suppose that such frightful creatures were the slaves of jealousy and scandal? Yet that is the fact. If one apply to her neighbour to borrow any thing, and the husband be in the way, she veils her face, and presents herself trembling at the entrance of the tent. But if her female friend happen to be alone, they begin with slandering all their acquaintance who have a toilet superior to their own. The conversation grows interesting, when a third neighbour arrives, who plays her part in it; so that half the day is spent in calumny: and they often depart without recollecting that they came with a desire to borrow. Idleness and gluttony are likewise their darling vices. They will suffer any affront to get a little camel or goat’s flesh, when they know of a tent where one is dressed: their favourite dish is the liver.’

The author thus estimates Arabian genius:

‘ I could never discover the least ingenuity among the Arabians with whom I lived; and they are as void of industry as any desire of instruction. There were only two workmen among them, whom they treated with a sort of veneration, astonished, no doubt, that they could imitate in any degree the manufacture of other nations; for they have not the least invention. A cart-wright and a smith had engrossed all the ingenuity of the country. The skill of the first consisted in making wooden porringers, mortars and ploughs; but he was unable to give this implement its most convenient form. The other struck with his brawny arm a metal to whose good and bad qualities he was equally a stranger. Frequently after having tortured in the fire and divested it of its properties, he was obliged to give it up, as unfit for use; and his best success terminated in a clumsy imitation of his pattern.’

Of all the great divisions of the globe, Africa appears, from the concurrent observations of all travellers, to be that where the human mind is most sterile, incorrigible, or least susceptible of cultivation: a position, which, if established, opens a field for very curious philosophical investigation.

ART. XIV. *Gallery of Portraits of the National Assembly.* Supposed to be written by Count de Mirabeau. Translated from the French. Small 8vo. 2 Vols. pp. 500. 6s. Boards. Robinfons. 1790.

THE revolution in France has, perhaps, already produced more publications, than any other political event ever did in the same space of time; and it is daily producing new materials for future historians. Could we believe that the volumes before us, are really the performance of the Count de Mirabeau, one of the most distinguished members of the National Assembly, who had sat down, with calmness and impartiality, to delineate the characters of his colleagues, they would certainly form a present not more singular than valuable for succeeding ages. MIRABEAU would justly be regarded as the CICERO of his age; with this important advantage in his favour, that, whereas Cicero, in his letters, speaks but incidentally of *some* of the great men who swayed the politics of Rome in his own times, his modern rival would have given us direct, complete, and specific, information concerning the talents, merits, and views, of *all* his illustrious contemporaries. That the Gallery of Portraits is drawn by M. de Mirabeau, we have the external evidence of universal report and general opinion: but that the likenesses are not impartial nor faithful, there is the strongest internal evidence, deducible from the work itself; in which, one maxim is perpetually controverted by another; and that circumstance, which, in describing the character of a friend, is *sublimed* into a topic of panegyric, is, in speaking of a rival or an enemy, *precipitated* into the blackest satire. By this kind of rhetorical chymistry, the most extraordinary transmutations may be effected; and, in passing through the logical crucible of M. de Mirabeau, the dross of every vice may be converted into the gold of every virtue. The opposite process is not less easy and expeditious; and, as the author deals chiefly in this last, we shall insert, as a specimen, two portraits which seem to us the most highly finished; of which, the originals are well known in this country, and who, if they are not the greatest characters, have certainly the greatest names of any members in the National Assembly.

• PHILARETAS.

• (*The Marquis de la Fayette, Commandant of the Militia of the City of Paris.*)

• Philaretas, finding that he had all on a sudden become an hero at a very cheap rate, conceived, that it would be equally easy to pass himself for a statesman. There is no war at present, and in the interim he has turned politician. Nature has organised him no better for an orator, than she had formed him for the school of Mars; but, in spite of nature, he has declaimed just as he conquered.

• The

‘ The misfortune of Philaretas is, to have great pretensions and trite ideas. He has undertaken to protect the cause of liberty; not that he feels any vocation in her favour, not that he wishes to foster and assist her; but, he hopes, by taking the side of the least numerous party, to be better observed; and, if he be condemned to be silent at Paris, at least he is determined to be known in the country, where he raves like one possessed.

‘ Philaretas has had the ingenuity to persuade himself, that he is the author of the American revolution; and accordingly he prepares to be one of the prime actors in the revolution of France. He mistakes clamour for glory; the surprise of a cottage for a martial victory; the compliment of a sword for an undecaying monument; the language of ceremony for the breath of immortal fame; the routine of promotion for the reward of virtue; and the display of constitutional valour for the consummation of heroism.

‘ He loves not the court, because he feels himself a stranger to it; he loves not society, because every man is there confined to his niche; he loves not the sex, because, if they do not lead to fortune, they subtract from reputation. On the other hand, he loves clubs, because there one gathers up the ideas of other men, to produce them upon a proper occasion as our own; he loves foreigners, because they are not very strict and scrupulous in anatomising us; he loves fools, because they are contented to listen and admire.

‘ Philaretas is no author; because to the character of an author there are required argumentation, disquisition, style. The world judges of authors with severity. Are they frigid? they are despised; do they commit mistakes? they are laughed at. But in conversation, fire is rather desired than accuracy, and ornament than depth. The man of accurate distinctions is there treated as a pedant; and to reason ill, is essentially necessary to him that would converse agreeably.

‘ Philaretas will remain faithful to the party he has chosen, without being very able to assign to himself the reasons for that fidelity. He knows not the full meaning and force of the word constitution; he knows not the degree of power that must necessarily be reserved to the executive authority. But the word “liberty” lights up in him the train of ambition; and he will endeavour to know what to do with it, when he thinks he has got it.

‘ He formerly attacked a minister in disgrace\*, with as little malice, as he now displays discernment. Persons at first imagined, that some great project was about to disclose itself, and that extraordinary discoveries would speedily be made. No such thing. Philaretas was in no sort vindictive, and he possessed no information. He thought of nothing, but of filling with his name the mouths of the coffee-house orators, and reflexion came too late to remind him, that the character of the unfortunate is regarded as sacred by the man of true delicacy.

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\* ‘ M. de la Fayette produced an impeachment against M. de Calonne in the assembly of Notables, in April 1787, a few days after his dismissal from office.’

‘ What can such a man as Philaretas do in a national assembly? Neither good nor harm. His opinion will exactly coincide with that of the majority of his party. There is a set of people totally incapacitated to think for themselves; they have just the ability to defend the opinion that another has dictated to them, and no more; and they secretly do themselves the justice to believe, that they should too frequently tarnish their reputation, if they adhered faithfully to their own dubious and uncertain reflections.

‘ Such is Philaretas. He deserves a sort of renown, because he has surpassed the majority of his rivals. Perhaps he is himself unacquainted with the reason of the indulgence he has obtained. It is, that he has done a great deal with the humble means with which nature furnished him. The world has applauded in him in what he desired to be, and not what he was. Beside, he has the exterior of modesty, and connoisseurs only know what opinion to form upon that article.

‘ The outlines of his military reputation are only sketched, and the first war that occurs must decide upon its value. His reputation as a statesman is finished and complete. He will never go beyond what we have already seen him. Scanty of invention, of art, of energy, and of lungs, and ever on the hunt after petty successes; the dimensions of his closet are the exact counterpart of the dimensions of his mind.’

‘ NARSES.

‘ (*M. Necker, Minister of the Finances.*)

‘ Narses is the victim of his own ambition, and the martyr of his own success. He is the jest of the courtiers, and the idol of the mob. He has neither country nor friends, neither a series of political principles nor a knowledge of mankind. He seeks applause, and does not think of securing esteem. He understands neither the present nor the future. With just so much intellectual force as goads him to aspire after the first offices of state, he is totally destitute of the talents that should give them utility and fame.

‘ His childhood was too rude and uncultivated to promise any brilliant success. His education was that of a book-keeper, and his earliest ambition was to be rich. Repulsed by the sex, favoured by circumstances, smiled on by fortune, he amassed an opulent estate. Uncouth in his person, awkward in his manners, obscure in his birth, esteemed by no man, liked by no woman, he trusted he should find in the ostentation of wealth an equivalent for every other enjoyment.

‘ There is an austerity of manners, that is easily grafted upon an ungracious character. Every man has his plan. He, who cannot gain your kindness, is willing to secure your respect; he aims at the esteem that is paid like a debt, and the good name that is *taken by force*. Narses fixed upon prudence as the engine of his success; and this virtue, ordinarily so sterile, became in his hands the means of promotion.

‘ Raised to an elevated situation\*, he carefully exhibited the charm of disinterestedness. The success of this quality is infalli-

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\* ‘ Director-general of the finances, 1776.’

ble. He threw dust in the eyes of the nation, and then persuaded them to put themselves under his guidance. Those who brought their money to the treasury he amply rewarded; and then taught the people to suppose, that the abundance, which flowed from the interested views of the lenders, was a tribute to the rectitude and energy of his character.

‘ In France the great are seldom or ever contradicted, the fair are secure of their empire, the dependents of office have their allotted share of patronage, a polite address is sure of succeeding, importunity extorts what neither judgment nor favour are disposed to bestow. In such a kingdom it was new to see a man, who resisted solicitation, and who loved something else better than flattery.

‘ It was still more extraordinary to see a man, that was deaf to insinuation, shew a puerile sensibility to the lampoons of a nation, gay but not severe; to see him stoop from all his philosophy, to pine under the anguish of the good-humoured jests of the frolic and the idle, who thus became, without knowing their importance, the ministers of vengeance for all the hapless victims, that bled beneath the knife of Narfes’s economy.

‘ At length he meditated the conversion of the infidels, that resisted his empire, and did not yield to the stream of general delusion. He determined to exhibit his uncommon talents in the face of day, and to unveil to an admiring nation the causes of a felicity, which was for ever talked of, but never felt. But this legend of miracles \* made some men laugh, offended others, imposed upon a few, and was displeasing to all. Mankind are not willing, that we should ravish their applauses, and impose it upon them as a tax, that they should give us their good word.

‘ This great dramatical stroke hastened the tragedy to a painful conclusion. To go out of place was nothing; but to retire, stunned with applause, yet forbidden to remain spectator of the delicious scene; to find the people easy, to catch the flame, but still more easy to console themselves for its absence, this was doubly cruel. He fled to his solitary retreat †, hoping to see the nation undertake a pilgrimage in crowds to the shrine of their ex-divinity.

‘ Here and there a solitary votary made his appearance. To kindle their expiring zeal a voluminous performance was at length composed ‡, in which the secrets of the government of France were published to the world. An introduction, abounding in phrases of self-applause, and insolently upbraiding a people, who had laid its author under the greatest obligations, addressed itself to the imagination of the public, and gave them fortitude slowly to digest the tediousness of three mortal volumes.

‘ The book was severely criticised; the author flew to Paris to defend it; he flattered himself that he had obtained the honour to be persecuted. The thread of a secret intrigue was attached to the

\* ‘ *Compte rendu au Roi*, January 1781. † In May 1781.

‡ ‘ On the administration of the finances of France, published in January 1785.’



book, and the vehement apologists of Narfes conceived the bold design of conjuring once more into political life the departed statesman.

\* In his crafty-hiding-place he was rehearsing the character of a martyr, when his political rival \* was imprudent enough to engage him in a personal dispute. Immediately the numerous enemies of the former went over to the side of the latter, who gathered in greater abundance the fruits of his cynical austerity, without however re-ascending the eminence he had lost. Fortune placed in the chair of finance a minister, who, with the specious appearance of ability, was absolutely incapable of the rank he obtained †. The exchequer grew empty, public credit diminished; the people, irritated with the instability and the poverty of government, were heard to threaten; the storm grew blacker; imperious necessity produced an extraordinary combination of events. Authority, harassed with the difficulties of the moment, recalled to the helm of affairs the minister, whom the voice of the public demanded ‡;—recalled him, less from any considerations personal to himself, than to rid itself at once of both its embarrassments, unpopularity, and the dread of becoming bankrupt.

• Prodigies were now expected. The financier expected to find a new order of things, the creditors of the state regularity and system, commerce a friend, the nation uniformity, fidelity, and vigour. Men of letters demanded profound views from a member of their own fraternity; the friends of liberty, a free constitution under the auspices of a republican; men of business, the revival of credit from the projects of a speculating banker; the clergy, a reinforcement to the support of morality from the author of the *Influence of Religious Opinions* §; the king, a short period of tranquillity, a few days of peace, to which his royal honesty so well entitled him, from a minister, so greatly extolled, so assiduously recalled to his memory. How many hopes have been deceived at once! And how has this happened? It is, that, in the short space of three years, the nation has become acquainted with its rights. Scarcely had it exerted its first effort to give them existence, than the minister, astonished and embarrassed, shrunk into himself. Every event alarmed him. Men pointed out to him the interval he had to pass, in order to attain the object which the nature of things demanded; and he was conscious to one honest moment of diffidence and apprehension. But ambition roused him from his supineness. Urged by the incessant goadings of vanity and intrigue, he seized upon the occasion, as affording him an opportunity to shine. Persuading himself that he led in the van of public opinion, he yielded to the universal cry for a National Assembly.

• No sooner had he entered into this great engagement with the public, than, tormented on one side with an anxiety to lead, and on the other apprehensive that the machine of an assembled nation

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\* • Mr. de Calonne, 1787. † Mr. de Brienne, archbishop of Toulouse, since translated to Sens.

‡ 25 August, 1788.

§ Published in the year 1787.

would be too mighty for his grasp, he became terrified at the scene, of which he had lifted the curtain. From that moment every step he took became a blunder.

\* An assembly of Notables\*, to which one order of proceeding is prescribed by the minister, and another adopted by themselves. Narfes inspires neither confidence nor respect, neither the voluntary subjection of esteem, nor the irresistible one that we pay to beings of a superior order.

\* Regulation of elections, almost every where rejected. System and balance of privileges, obscure, indecisive, irresolute, and hypocritical. Artificial procrastination and delay. All these are the resources of intrigue, not the emanations of genius.

\* Discourse at the opening of the states-general †, discovering at every turn a mind intoxicated with vanity, displaying an incapacity or an unwillingness to explain and illustrate: a composition, indecent, unmanly, out of place, betraying a narrow understanding and a timorous heart.

\* Conferences ‡, in which they rather stammer than discuss, in which they rather grope than proceed, in which that fearfulness appears in all its deformity, that springs from a consciousness, that the man is unequal to his situation, that he is arrived at the limit, when he must either suggest one of those grand expedients that reconcile the fluctuating opinions of mankind, or confess at once his imbecility and nothingness.

\* Behold then the great secret revealed, that for ten years was so successively concealed from a misguided nation! Narfes is now discovered to have no digested plan, to want the mind that should conceive one, to have neither skill to borrow the ideas of others, nor friends to correct his errors, and prompt him how to discharge a task, that a vulgar mortal should never have undertaken.

\* Narfes would give all his fortune, and half the remaining years of his life, to save France from the misfortunes in which he has involved it. No indirect view has misled him; his integrity is spotless; his intentions of the purest kind. But he has consulted only his ambition, and never examined his capacity. He persuaded himself, that the desire of doing well, and a few scattered remnants of preparation, would make him equal to the necessities of the public. He has been willing not only to do every thing, but to do it unassisted. When he entered upon administration, the other satraps of government were no longer thought of; alone he fixed the regards of men, alone he was the centre of their hopes.

\* During the first months of his reign, a kind of justice to his character imposed silence. "Give him time to exert himself," exclaimed his partisans. The states-general once announced, every thing was deferred to the era of regeneration. All that was necessary, was to gain that period without eclat, without a total suspension of the faculties of government. The period arrives. We see nothing of

\* 6 November, 1788.

† 5 May, 1788.

‡ From 30 May to 16 June, intended to reconcile the jarring pretensions of the nobility and the commons.

the genius of a statesman; we see the tricks of a juggler, who now appears and now hides himself. He has not courage to embrace the party of the people; he is afraid to have his overtures repulsed by that of the noblesse. He flatters himself, that he shall find in the mediating clergy, a party, that will moderate the effervescence of the other two, and counteract their dangerous excesses.

‘ It is then past a dispute, that Narfes is not the man we took him for. But though he is not all we could desire, may it not be better to maintain him in his situation, than to incur the risk of a change? This is the question we proceed to discuss.

‘ Narfes has the people on his side. He is economical, the friend of order, and an excellent arithmetician. The pride which devours him, supplies the place of a public spirit that he can never possess. His personal credit may be serviceable to the empty exchequer in a moment of distress. Foreign nations imagine that he is a statesman, and think France happy to have her finances in the direction of a man, so pure, so active. His inflexibility is happily formed to encounter the obstinacy of money-lenders, the indiscretions of government, the avidity of courtiers, the importunate solicitations of the fair sex. If the nation be resolved to fill up all the deficiencies that ignorance and dissipation have made, may she not derive considerable utility from a man, skilled in the mechanism of collection, and the science of financial versatility? This is without doubt all that the most enthusiastic admirer could alledge in favour of Narfes.

‘ His antagonists will reply: If Narfes would confine himself to these employments, no doubt it would be right to keep him. But, if he have always the ambitious itch of going out of his sphere, it then becomes us to consider, not what he might do, but what he does. Can we conceal, that he foment divisions among the different orders, not by irritating them one against the other, but by inducing them to hope that the royal authority will declare itself in favour of the party to which he shall promise it. If administration only were to be considered, perhaps his advice is as good as that of another; but we desire a constitution. Now, if we examine his principles, if we conclude either from his silence, or from what he has said, Narfes cannot be admitted to the formation of a constitution.

‘ His principles are borrowed from the school of the most perfect despotism. We have seen them developed and brought before the public by himself.

‘ In his discourse at the opening of the National Assembly, he does not say a word about the constitution. The affectation of calling the attention of the representatives to the finances only, could not have been the result of mere awkwardness.

‘ His conduct in the single business of the election for Paris, proves, that he never aimed at that union, which can be the only source of constitutional regulations.

‘ Is it not nearly the greatest of all possible inconveniences, to fluctuate for ever in indecision and doubt? Has he a system carefully concealed beneath the veil of his mysterious prudence, or does he

he hide nothing under these artificial appearances, but mere indignity? What does he intend? Will he furnish arms to the aristocracy? Will he favour the demagogues? Does he want to be king? Is he desirous to preserve the power of his master? Is he anxious that the laws should be omnipotent? Every thing is probable; nothing can be demonstrated. If it be necessary to resume once more the reins inconsiderately bestowed, foreign nations will exclaim: "Thoughtless Frenchmen! you have intrusted your happiness to a stranger, from whom you had no pledge either of fidelity or talents. You have tried a Mazarine and a Law, and in defiance of experience you have given once more into the same snare. Expect to feel the effects of it!" What could we answer to such an apostrophe?

To complete a demonstration so long resisted, let us in the last place inquire, what is a minister? and let us impartially compare the picture and the reality.

What ought to be the qualifications of a minister in one of the great courts of Europe? He should be a man, whose temper nothing can intimidate, and yet not too ready to adopt any of those vast projects, with the conception of which the imagination is delighted, but which ought not to be executed but after the maturest deliberation. He should be animated with the desire of gloriously filling his career, and yet not too hasty in fixing upon its characteristic features. He should be tenderly attached to his country, and yet not a slave to the silly prejudice, which represents it as the exclusive asylum of capacity and talents. What an assiduous cultivation ought to have improved this rich and genial soil? The knowledge of men that is to be derived from history, combined with what passes immediately under our eyes. That observation of things which depends upon personal inspection, and that comparison of interests to which genius only is adequate. An intimate acquaintance with that department of history, which exhibits treaties, concluded, altered, rejected; which includes projects, abandoned, resumed, well and ill executed, enforced with vigour, or proscribed with violence. How many talents are necessary to enable a man to appear with advantage, and to gain the confidence of the persons to whom he addresses himself? A clear and perspicuous style, accurate and distinct ideas, great command of language, great strength of character, seducing manners, the mastery of the passions, rapidity of execution, coolness in the midst of tumult, a solid judgment, a never-failing penetration, the art of concealing all these advantages, and the ability of discovering enough of them to overawe and subdue the understandings of mankind. All these gifts are nothing without the talent of employing them. To maintain the dignity of your master, without engaging in unnecessary wars; to guard against the weakness of temporising, that doubles our calamities, while it delays the application of a remedy; to guard with still more jealousy against that precipitation, which the vulgar, fond of a busy scene, mistake for the rapidity of genius; to watch over the movement of foreign courts, without having recourse

course to the base instrumentality of spies; to penetrate in a period of tranquillity into the arsenals of an enemy; to prepare at a distance the means of defence; to regard the best constructed treaty as only a suspension of arms:—in the very *tempest and whirlwind* of affairs, to call to your assistance that firmness, which surmounts a thousand obstacles; that felicity of resource, which defeats the most pertinacious opposition; ambition; a courage, that holds calamity in contempt; a skill, that improves victory, that foresees surprises, that repairs misfortunes, that encounters success with success, that bears up against temporary miscarriage; a skill, still more uncommon, to secure the esteem of Europe, to become the dread of your rivals and the dependence of your friends; an art, almost more than human, to make the lustre of your own talents reflect back on your master, and to persuade your neighbours that the advantages you possess result from the combination of talents that exists in your country. To this assemblage of qualifications, that is almost visionary, it is necessary to add, decent and respectable manners; a disinterestedness, so pure, that it is acknowledged by your very enemies; an indifference for the eclat of the moment in comparison of the suffrage of posterity; a love of labour, of order, and of virtue; that simplicity, which is the characteristic trait of a great man; in fine, that philosophical contempt for unjust censure, which can never exist till you have first attained a possession very easy in appearance, incomparably difficult in reality, *the esteem of yourself.*

Among the portraits in this gallery, there are three of the author himself, two in the body of the work, and one in the notes. We think that the Count de Mirabeau, who commonly speaks of himself and of his writings in a very lofty style of panegyric, has, in an effusion of intended irony, accidentally hit off their real character. ‘The writings of Cneis will be found voluminous, and he will not have produced a single work. He is a laborious author, and he will not leave one monument behind him \*.’

His style, likewise, seems to be very justly characterized in the following words: ‘The taste of the present day is for a mode of expression one half singular, and the other obscure; a boyish and mechanical antithesis of words, and a laboriousness of ornament that produces stiffness, but not beauty †.’

The obscurities of the present volumes are, in some few passages, augmented by the imperfections of the translation, which, however, in general, does full justice to the original.

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\* Vol. ii. p. 213.

† Ibid. 180.

ART. XV. *The English Peerage*; or, A View of the ancient and present State of the English Nobility: To which is subjoined, a Chronological Account of such Titles as have become extinct, from the Norman Conquest to the Beginning of the Year M,DCC,XC. In Three Volumes. 4to. 5l. 5s. Boards. Robinsons.

WE have, in this publication, a work highly interesting to every reader whose curiosity leads him to enquire into the distinctions and honours which have contributed to raise the aristocratic part of the English constitution; a branch of our civil policy which the last age saw overturned and trampled under foot, by the frantic rage of fierce republicans; and afterward saw revived, at the restoration of monarchy, with all its ancient honours. From that period, this nation has had reason to applaud the wisdom that established the true mixed form of government, on which the just balance of the several orders of the state, and the true enjoyment of civil liberty, entirely depend. The present age has seen the aristocratic part of a foreign constitution levelled to the ground, perhaps with the same furious zeal for theoretical liberty that blinded the wild enthusiasts of this country, during the usurpation of that extraordinary man, Oliver Cromwell. Whether France, like this country, will not have reason to repent of some proceedings of the National Assembly, during its fit of enthusiasm, can only be ascertained by time. The true policy of forming an equipoise, or just balance between the Sovereign Power, the Nobles, and the Commons, might escape the judgment of men who seem, at present, novices in the science of government; new to liberty, and, for that reason, liable to be hurried away by the first transports of their joy, in a conjuncture so rapid, and, indeed, astonishing. If the patriots of France are guilty of an error, events will teach them to review, with temper and moderation, their code of laws, and to establish, at last, that which, at present, they do not seem to design—a plan of government formed on the model of the British constitution. Whatever may be the consequences in France, the subjects of this country have every reason to venerate the wisdom of their ancestors, who transmitted to their posterity that system of laws and policy, which flourishes at this hour, the glorious fabric of monarchy, united with the freedom of the subject. Britain enjoys the three things, which Tacitus, the great political historian, never expected to see united; or if he did see them, thought they could not long subsist. It is almost unnecessary to say, that the three objects which the Roman author had in contemplation, are, *Monarchy, Aristocracy, and Democracy*. They have subsisted in this country for nearly seven centuries; and, when we consider the  
temper

temper and good sense of the present race of Britons, there can be no room to doubt, that the same frame of government will continue the glory of this country, and the wonder of foreign nations.

The work before us presents a compendious view of the distinguished persons, either in the military or the civil line, who acquired honours for themselves, and made them hereditary in their families. As a part of the constitution, the British Peerage is a work, (as we have above observed,) highly interesting; it presents a short account of each memorable character; and, of course, carries the reader back to the various periods of history in which they flourished. To perform this task in a manner suited to the importance of the subject, required a splendid edition, such as the present, in which it appears, that no expence has been spared, either in the printing, or in the engraving of the several plates.

The lovers of heraldry will find their taste gratified by this work. To such as are already critics in this branch of knowledge, it will be unnecessary to offer any observations on the rise and progress of the Gothic ornaments, called, in modern language, coats of arms. It will not, however, be improper to say in this place, that the word HERALD, according to antiquaries, is composed of HEER, in the German language, *an army*, and of ALD, *a servant*, because the herald served chiefly in the army. He was likewise called the *champion of the army*, being the proper officer to declare war, and to proclaim peace. The critics tell us, that Stentor, in Homer, was the *herald of the Greeks*; and, to such officers, the Romans gave the name of *sciales*: but the use of *coats of arms*, as distinctive marks of honour, appropriated to the first acquirer, and made descendible to his heirs, we presume, cannot be traced in the customs of the Greeks or Romans. The first origin of the practice may be found in the manners of our Saxon ancestors. We learn from Tacitus, in his tract on the manners of the Germans, that *the leading chiefs delighted in decorating their shields with the most brilliant colours*. On this passage, Cluverius observes, that those ornaments denoted at first the valour of the warrior, and afterward his nobility. The shields of the private soldiers were covered over with a single colour, while those of the heroic chiefs were adorned with the figures of animals. In process of time, the warlike chieftains gave to their favourites in the field, permission to adopt on their shields some part of the decorations belonging to the prince. These decorations, however, were not hereditary; they were personal only, and continued so for a considerable length of time. In the ages of chivalry, armorial ensigns were given by the prince, and were made hereditary. They were marks of dignity and honour,

composed, according to the fancy of men, of certain colours and figures; and, being granted by the sovereign, were borne on banners, shields, and coats. Hence they obtained the name of *coats of arms*. The ancient knights, during the ages of chivalry, were used to bear certain marks of distinction (most frequently, their mistresses' favours,) on their armour, their helmets, or shields; and with these they entered the lists in jousts and tournaments. Coats of arms, and blazoned shields, becoming the universal fashion, it is no wonder that particular armories were granted by the sovereign, with the titles which he conferred on his nobles, his warlike chiefs, and his favourites. Spelman says, that the Saxons, Danes, and Normans brought armories, or what are now called coats of arms, from the northern parts of Europe into England. The warriors, who issued from the northern hive, established the same modes of distinction all over the continent of Europe; and though the devices, or emblematical figures, were at first arbitrary, they became, in a course of years, hereditary marks of nobility, and the distinguishing honour of families. In that case, it was deemed expedient, that what was granted by the sovereign should not be usurped by strangers to the respective proprietors. Hence the *heralds' office*, whose employment is to compose proper devices, or to make out coats of arms, genealogies, and titles of nobility. The heralds, with the kings at arms, and the four pursuivants, are a college or corporation, established by charter, many centuries ago.

Such is, in a narrow compass, the history of arms and heraldry. The various titles of honour, and the coats of arms appropriated to the noble families of this country, from the earliest periods of our history, are now thrown before the eye of the curious, in what may be fairly called a superb edition. The work is, we think, intitled to a minute and full examination: but as that would lead us, for the present, into a wider field than our limits will permit, we shall close this article in the words of the editor, who says, with good reason, that 'there is scarcely a name that gives true dignity to history, that does not occupy its share in the work now presented to the public. Are we accustomed to regard with admiration a Burleigh and a Sackville, a Hampden and a Vane, a Sydney and a Russell, a Shaftesbury and a Bolingbroke? In the volumes of English Peerage, we see at a glance, associated as it were in one illustrious society, what must otherwise be pursued through the miscellaneous page of history. We are delighted to observe virtue becoming hereditary in certain families; and we recollect with pleasure how much England is indebted to the Montagues, the Percies, and the Dorsets. In fact, an English



English Peerage, though but a work of compilation, and a dictionary of names, is an index to the great part of history; an index that brings together, under one view, all that is heroic in character, and all that is illustrious in story.

Such being the English Peerage now before us, we content ourselves for the present, with recommending it to the notice of the curious. In our next, we shall offer our remarks on the plan and execution of the whole work.

ART. XVI. *The Principles of Moral Philosophy investigated, and briefly applied to the Constitution of Civil Society: together with Remarks on the Principle assumed by Mr. Paley, as the Basis of all moral Conclusions, and on other Positions of the same Author.* By Thomas Gisborne, M. A. 8vo. pp. 182. 3s. 6d. Boards. White and Son. 1789.

**D**ISSATISFIED with the principle of expediency on which Mr. Paley raises his moral system, Mr. Gisborne distinctly states his objections against it; and then proceeds to offer another principle, which he conceives to be more satisfactory.

Mr. G.'s objections to Mr. Paley's principle are, chiefly, That it is liable, in the hands of man, to continual misapplication; that it is incompatible with the precepts of scripture; and that it was never designed, nor can possibly be adopted, for the regulation of human conduct. On the first of these topics, the author reasons thus:

'When we are estimating the consequences which would accrue to human happiness from the general reception of Mr. Paley's principle, we must take into the account not only those conclusions which are fairly deducible from it, but those also which we may reasonably suppose will be inferred, or represented as inferred, from it, by a considerable part of mankind. We are further to pay particular attention to the use likely to be made of this doctrine by princes and men in power, as their influence over the happiness of others is so extensive and so great.

'Let us consider, then, whether the admission of this rule would not be extremely favourable to despotism. A monarch is told that there is no such thing as right in opposition to general expediency; and he is also told that *he* is to judge of that expediency. He can scarcely meet with a principle more likely to mislead himself; nor need he wish for one more convenient, when he is desirous of imposing upon others. If he be a good man, conscious of the purity of his views, and strongly impressed with a conviction of the blessings which would arise from the success of his plans, how easily will it vindicate to his own satisfaction any line of conduct which he may wish to pursue. If he be ambitious and designing, it will never fail to supply him with specious reasoning, with which he may

dazzle

dazzle or blind his subjects, and prevent them from opposing him with firmness and vigour.

‘ Nor would this principle point more directly, or lead more rapidly, to civil than to religious slavery. When the matchless benefits of true faith, and the invaluable happiness of everlasting salvation, were pressed upon him, how often would an upright monarch be persuaded that general expediency required him to abandon the heretic to the zeal of the misguided, but well-meaning, priest? And how much more frequently would the tyrant and the bigot defend upon this plea the preconcerted sacrifice of an obnoxious sect to their rapacity and pride?

‘ A moderate knowledge of history will teach us that this reasoning is confirmed by numerous facts. The principle of expediency has been alledged to justify successive invasions of the civil and religious rights of mankind, too palpably unjust to be vindicated on any other plea. Was it not alledged when the Albigenses were devoted to the sword, when the fires of the Inquisition were kindled? Unhappily for the world, its influence is not extinguished in modern times. Was it not the foundation of the abominable doctrines of the Jesuits, of their intriguing counsels as politicians, their unchristian compliance as missionaries? Have we not recently heard it maintained to vindicate the actions of a neighbouring despotic monarch; and those of a subject frequently more despotic, the West Indian planter?

‘ I have selected the foregoing examples of the probable effects of the reception of this rule, as being capable, from their magnitude, of description and illustration; but perhaps I should be justified in affirming that the numberless train of evils which would spring from the same source, and infest private life, though singly not sufficiently prominent to be characterised, would collectively produce an aggregate of misery greater than all that could arise from the instances which I have produced.

‘ Upon inquiry, I believe it will be found that few systems of oppression have not been justified or palliated on the principle laid down by Mr. Paley.

‘ I will conclude these remarks with submitting two considerations to the judgment of the reader;

‘ First, Does it appear probable, *a priori*, that the Almighty would leave his creatures to the guidance of so vague and so dangerous a rule?

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\* ‘ Mr. Paley allows (p. 328, vol. ii.) that, if such conclusions as these would follow from his principle, it must be given up. In fact it must, according to his own statement, be given up, if it be probable that such conduct, as those conclusions profess to authorise, would frequently follow from its reception. He states, in perfect conformity to his principles (p. 349), that it is lawful for the magistrate to interfere in the affairs of religion, *whenever* his interference *appears to him* to conduce by its general tendency to the public happiness. Will not such an appearance continually present itself to the eye of ignorance, of policy, and of enthusiasm?

‘ Secondly,

' Secondly, If an unprejudiced person were to argue from general expediency alone, would not his first conclusion be, that this rule of conduct should not be adopted by men ?'

The principle of morals which Mr. G. proposes, instead of Mr. Paley's, is stated in the following propositions :

' I. Every man has originally a right, by the gift of God, to the unrestrained enjoyment of life and personal freedom ; and to such a portion of the unappropriated productions of the earth as is necessary for his comfortable subsistence.

' II. He therefore, who deprives another of these gifts, or restrains him in the enjoyment of them, except such deprivation or restraint is sanctioned by divine authority, is guilty of an act of injustice to the individual, and of a sin against God.

' III. Every man originally has authority from God to deprive another of these gifts, or to restrain him in the enjoyment of them in the following cases, and in those only :

' 1st, When in so doing he acts according to the express command of God.

' 2dly, When he proceeds in such deprivation and restraint so far, and so far only, as is necessary for the defence of the gifts of God to himself, or, in case his assistance is desired, in defence of the gifts of God to another, against attacks unauthorised by God.

' 3dly, When he proceeds to such deprivation or restraint in consequence of the consent of the individual suffering it.

' IV. Every man sins against God who either voluntarily consents to relinquish or abridge any of his natural rights ; or who does not endeavour to resist, by all requisite force, every unauthorised invasion of them, except he is persuaded that, by imposing the restraints in question upon himself, or by submitting to the imposition of them by another, he shall not in any degree disqualify himself from answering, on the whole, the great purposes of his being. And in like manner every man sins against God who accepts from another a transfer of any of his rights, unless he is persuaded that by such acceptance he shall not in any degree disqualify the latter from answering, on the whole, the great purposes of his being.'

The theory is plausible, and is ingeniously supported in the subsequent chapters of the work : but it may be questioned, whether there would not be as much difficulty in applying this theory to general use. If it be said that it is difficult to ascertain what sort of actions are generally *expedient*, it may be urged, that it is not less difficult, in particular cases, for individuals to judge concerning their own *rights*, or those of others. In both cases, it may be equally apprehended, that ignorance, or passion, will frequently lead to a wrong decision. It may not be found more easy to determine, when we shall disqualify ourselves, or others, from answering, on the whole, the great purposes of existence, than to pronounce concerning general expediency. Perhaps, it may even be questioned, whether the point on which the determination of any particular case must turn,

be not precisely the same, on either theory: for, according to Mr. G. the agent is to pursue the great purpose of his Being, namely, to promote and secure his own salvation, together with the salvation of others, and their present happiness, as well as his own; and what is this, but pursuing that course, which he shall judge most expedient? The truth seems to be, that an enlightened as well as an upright mind is, on any theory, necessary, as the guide of moral conduct; and that where this is not wanting, a regard either to general expediency or to original rights founded on the gift of God, will be sufficient to produce rectitude of conduct: nor has an appeal to the express language of scripture any advantage on Mr. G.'s theory, greater than on that of Mr. Paley: for, on either supposition, the agent will put that sense on the scriptural precept, which he judges to be most consonant to his general principle.

Mr. Gisborne's objections to Mr. Paley's doctrine of civil government, may, perhaps, be obviated by the consideration that expediency must require all power to originate with the people, and ultimately to revert to them.

For the author's application of his principle to particular cases, we must refer the reader to the work itself; which, if not entirely satisfactory in its leading argument, is well written, and contains many judicious observations.

ART. XVII. *A Tribute to the Memory of Ulric of Hutten*, contemporary with Erasmus and Luther; one of the most zealous Antagonists as well of the papal Power as of all despotic Government, and one of the most elegant Latin Authors of his Time. Translated from the German of Goethe, the celebrated Author of the Sorrows of Werter: By Anthony Aufrere, Esq. Illustrated with Remarks by the Translator. With an Appendix, containing Extracts from some of Hutten's Performances, a List of his Works, and other explanatory and interesting Papers. 8vo. pp. 151. 3s. sewed. Dodsley. 1789.

IT has been remarked, and, certainly, not without truth, that every man, however culpable, whose conduct has been publicly known and distinguished, is sure to find admirers, and, perhaps, imitators. To these, he becomes an hero. His follies and his vices, by a kind of magic influence, assume the shape and colour of virtues: or, if this change cannot be effected, a veil is spread over his actions, and that which, if seen, must disgust us, is sedulously concealed from our sight.

Such seems to be the intention of the author in the present work; and indeed, if M. Goethe wished to exercise his ingenuity, he could not have found better employment than in composing

composing this unqualified panegyric on the celebrated, but turbulent and headstrong, Ulric de Hutten.

With respect to the manner in which this performance is drawn up, we must observe, that M. Goethe possesses little of the calm and sober judgment of the historian; nor do we here meet with any nice discrimination of character, or acute enquiry into the motives which led to particular actions; and we must think it sufficient if those actions are fairly related: but, in this point, we must either investigate matters for ourselves, or implicitly rely on this author's representations; for he quotes no authorities. We will attend him, however, as well as we are able; and try to rein-in his almost ungovernable impetuosity. The *fortius utere loris* never conveyed better advice than in the present case.

‘When Ulric of Hutten, (says M. Goethe,) of noble birth in the circle of Franconia\*, studied at Fulda, the monks, as so became them, attempted to devote him to a monastic life. “*Tunc hoc ingenium perderes?*” said the worthy Eitelwolf of Stain to the abbot, and saved the ingenious and able youth.’

This story is related with a little variation of Crotus Rubianus. “*Interceperat Huttenu cum Croto Rubiano singularis usus à primâ adolescentiâ, quo autore vel certe adjutore reliquit ille contubernium Fuldanum, in quod pene puer magis disciplina quam religionis causa datus esset†.*”

However this may be, Hutten had the misfortune to lose his friend Eidelwolf: but ‘suffice it,’ observes our panegyrist, ‘that he had assisted HUTTEN in the world!’

After leaving Fulda, Hutten went to Cologne, where, we are told, he collected the materials for his grand work, the *Epistolæ obscurorum Virorum*.

Disgusted with Cologne, Hutten went to Frankfort upon the Maine, whose charming situation he described in verse, probably for his friend Eitelwolf. Thus did friendship for the young poet, whose first fortunate mark of an “*ingenium præcox*,” was after-

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\* ‘He was born in 1488, at the castle of Steckelbergk in the circle of Franconia.’ This is a note of the translator, from whom, it is but justice to say, we learn by far the most important facts. The date of Hutten’s birth is so uniformly placed in 1488, that Saxius (though we are not easily inclined to suspect him of inaccuracy,) must be mistaken, when in his *Onomasticon Literarium*, par. 3. he makes it in 1483. The mistake is, probably, in the printing. Hutten died in 1523. Bayle wonders that Melchior Adam, and Moreri, should agree in these dates, and yet say that he lived thirty-six years. This, however, is easily reconciled. He might have entered into his thirty-sixth year, though not have been actually thirty-six years old.

† *Camerarius, in Vtt. Melanab.*—quoted by Bayle.

pointed letters—all that could be very well done by the timid Erasmus, who lived at the same time upon land and water:’ but, ‘to ascribe these letters to Erasmus, is as much as to call him a martyr and a fish-eater; for both of which, as he says, he had no call. The feeble critic could not smell fish without fainting; and the very thought of acknowledging himself firm and unchangeable, would have thrown him into a swoon—so far was he from writing the *Epist. Obs. Virorum*.’

It was not only by words that Hutten was contented to shew his zeal for Reuchlin. His favourite argument was force; and he was always ready to prove the justice of his cause by the strength of his arm\*. His turbulent spirit and haughtiness were fully experienced by Reuchlin’s chief enemy, Hochstraten; who is said to have met Hutten in the Netherlands. The terrified inquisitor thought all was over with him; and “falling at his feet, commended his poor soul to all the saints with the most fervent ejaculations of devotion.” “I soil not my sword with thy blood,” said Hutten, and suffered him to depart†.

Hutten ‘had not, as yet,’ says the author, ‘taken an active part in favour of Luther.’ The reason was, the pope had not, as yet, commanded the Bishop of Mentz to send him in chains to Rome. When this order was issued, in consequence of a ridiculous bravado, addressed to Pope Leo the Tenth by our literary Quixote, he determined to revenge the insult, by writing and fighting in support of Luther: but *non tali auxilio, nec defensoribus istis*—Luther did not altogether approve his weapons‡.

His aims failing here, he retired to the fortress of Ebernberg, commanded by Sickingen; where he remained till his friend’s death. Thence he went, says M. Goethe, with a broken heart into Switzerland, there to seek for shelter. His

culously saved by the *Epist. Obs. Virorum*: but this is one of those nonsensical stories, which are never worth relating, and yet are always told.

\* ‘*Litigantes Monachos cum Capnione varie exagitavit, et illam factionem tum quidem vehementissimis scriptis; sed aliquando post armis quoque expeditis adactus est.*’ CAMER. in Vit. MELANTH.

† *Sta, hominum pestilentissime, inimice bonorum, hostis veritatis! non polluum meum mucronem tuo nequissimo sanguine,*” ‘were the words (says the translator) which Hutten made use of on this occasion, so humiliating to his adversary.’

‡ ‘*Hutten literas ad me dedit spiritu æstuentes in Romanum pontificem, scribens se jam et literis et armis in tyrannidem sacerdotalem rursus, motus quod pontifex ficas et venenum ei intendarit ac Episcopo Moguntino mandarit, captum ac vincum Romam mittere.*’ Luther, quoted by Bayle; and again, ‘*Quid Huttenus petat vides; nollem vi et caude pro Evangelio certari: ita scripsi ad hominem.*’ Idem.

restless pride, and his misfortunes, which were the consequences of it, had now deprived him of all his friends.

He applied to Erasmus, who was glad to excuse himself from admitting his company. His coolness produced a passionate expostulation from Hutten: the last ebullition of a turbulent and disappointed spirit. Erasmus justified himself in what he quaintly termed 'A Sponge to wipe away the Splashes of Hutten\*.' Probably, however, Hutten died without reading his answer. His death happened 'upon the small isle of Auffnaw in the lake of Zurich, at the house of a poor curate, where he found refuge, attention, nourishment, and repose.'— 'Navigate thither, youthful traveller,' exclaims M. Goethe, 'seek his grave, and say, "Here lieth the orator for the German nation, for freedom, for truth, and one who would have done more than speak for them!"'

Such was the restless life, and miserable end, of Ulric of Hutten; of whom his panegyrist has ventured to assert (p. 50), 'that he was envied by MELANCHTHON: ' who was a man learned without ostentation, and too wise to think himself infallible: resolute, but never rash; mild, yet never timid: opposing what he thought wrong in one party, without joining in the passion of the other; and calm under oppression, because he knew himself to be honest. Subjecting himself to persecution, because he would not persecute others; and labouring for the benefit of those, by whom he was ill-treated †.

We will finish what we have to remark on Ulric of Hutten, with a quotation from Bayle, to whom we are already under many obligations:

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\* Erasmus gives the true reasons for avoiding Hutten, in a letter to Melanchthon: '*Quod Hutteni colloquium deprecabar non invidiæ metus tantum in causa fuit: erat aliud quiddam quod tamen in Spongia non attigi. Ille egens et omnibus rebus destitutus quærebat nidus aliquem ubi moraretur. Erat mihi gloriosus ille miles cum sua scabie in ædes recipiendus, simulq. recipiendus ille chorus titulo Evangelicorum, sed titulo duntaxat. Sletstadii multavit omnes amicos suos aliqua pecunia. A Zuinglio improbe petiit, quod ipse Zuinglius mihi suis literis perscripsit. Jam amarulentiam et glorias hominis nemo quamvis patiens ferre poterat.*'

† Hear this respectable man, when his enemies threatened to drive him from Germany: '*Non frangor animo, propter crudelissimam vocem meorum hostium, qui dixerunt se mihi non relikturos esse vestigium pedis in Germania. Comenendo autem me filio Dei. Si solus expellat: Decrevi Palestinam adire, et in illis Hieronymi latebris, in invocatione Filii Dei, et testimonia perspicua de doctrina scribere, et in morte Deo animam commendare.*' MELANCHTH. apud MELCHIOR ADAM.

“Camerarius

"Camerarius adds, that Ulric Hutten was very passionate, and that by his look and discourse one might discover the inclination he had to cruelty. He applies to him what was said of Demosthenes; for he says that Hutten would have overturned all Europe, if his strength could have seconded his designs and enterprizes. Judge of his humour by this specimen. Having heard that the Carthusians had made use of his printed picture in the house of office, he fined them two thousand pistoles. This was to make them pay dear for the little consideration they had for the laurel that crowned that image\*."—"If he had lived thirty-five years longer, with what a deluge of books and libels, would he not have overflowed Europe?" Bayle—article, Hutten.

Before we close this article, we cannot avoid expressing our dislike of these injudicious and exaggerated panegyrics: which no man of letters ought to write, and which a wise man would be ashamed to receive. The present 'Tribute' must disgust judicious readers, and mislead those who are uninformed. To the translator's merit, we have, already, in some measure, borne testimony: he has not, however, been able to prevent our being shocked by the frequent union of puerile thoughts and bombast expressions.

Mr. Aufreze's notes to the work which has given rise to this article, are useful, both for the chronology, and for illustrating the characters, merits, and conduct, of some of the persons who were conspicuous actors in the great business of the REFORMATION.

ART. XVIII. *The Art of Criticism*; as exemplified in Dr. Johnson's Lives of the most eminent English Poets. 8vo. pp. 250. 5s. Boards. Hookham. 1789.

TO exemplify the art of criticism, is an undertaking which requires some judgment, and considerable thought. The term *art* implies as much; since, to attain the knowledge of an art, demands both study and reflection: nor can that which is learned with labour, be taught without method. We, consequently, in a treatise which professes to explain an art, expect at least to find arrangement of matter, and perspicuity of style. In both of these qualifications, the volume before us is greatly deficient. It consists of thoughts hastily admitted, and inaccurately expressed: mere notes on detached parts of the *lives*

\* The Emperor Maximilian had, by the recommendation of Conrad Pentinger, given Hutten the poetical crown. In consequence of this, he caused his picture to be drawn, crowned with laurel.



of the poets, carelessly thrown together at the time of reading the book, and printed, apparently, without having been revised.—What shall we say of the powers of a critic, who publicly tells us, that he is unable to understand the following sentence? “Who that ever asked succour from Bacchus, was able to prevent himself from being enslaved by his auxiliary.” Yet such seems to be the case with the author, for he observes, ‘What is meant by *his auxiliary*, I know not.’ We do not, however, *seriously* impute to the writer an inability to understand plain English: but we scarcely see how his words can be construed in any other sense.

Let our readers, however, judge for themselves of the talents of the man who criticizes the writings of Johnson!

‘ LANSDOWNE,

‘ It may be perceived from our author’s mean opinion of him, was a lover as well as lord: as to his poetry, I have a better opinion of it than our author, whose mind was, in some respects, as narrow as a crane’s neck.’

‘ HAMMOND’S

‘ Love-complaints were precious food for the maw of Johnson, who, in mumbling them, did not, however, perceive that the alternate quatrain has a solemnity suited to elegy.’

‘ SOMERVILLE

‘ Was not likely to be followed far by him over fix-bar gates; but has started a Savage in his hunt.’

‘ DUKE’S

‘ Life is a precious morsel, in which there is however a piece of wittiness:—“an age when he, that would be thought a wit, was afraid to say his prayers.”

‘ KING’S

‘ Life shews his sense, in preferring ease and an apple-pye to the jargon and iniquity of law.’

‘ GARTH

‘ Was a good poet, a good physician, and an honest man; and more than merely and passively so.’

‘ MALLETT

‘ Seems to have been a ministerial tool.’

Now, when we tell our readers that each of the above notable characters occupies a whole octavo page, we think that they will agree with us, that the author has shewn more skill in the art of book-making, than in the art of criticism.

We will extract a few more miscellaneous quotations.

‘ Our author, (Johnson,) cynical as he was, waved, in passing final sentence on Milton’s epic, his sneering, and even a due reprehension of *Paradise Lost*, which is very faulty in the conversion of all things to the purpose of poetical embellishment, whereby he has constituted a huge chaotic romance,

‘ It

‘ It is true, that in the Old Testament, the chariots, arrows, shield, &c. of the Almighty, are figuratively spoken of; but it is casually. The Messiah and the angels are not represented as battling with swords, spears, musquets, and cannon, united with all the extravagance of Homer’s fighting mythology, whilst Satan is sometimes described in such a manner, his prowess is so mighty, and his armour so brilliant, as to tend to excite admiration instead of horror. Again, as to theology; Milton is any thing or nothing; Trinitarian, Arian, Socinian, or neither, as suited his poetry; and I know not but he would have been Mahometan, or Diabolian, had Cromwell, the devil’s secretary, Milton being under-secretary, commanded it: therefore, the instruction we look for in *Paradise Lost*, can hardly be eminent respecting the faith of this great master.’—

‘ Savage, accurate and negligent, sensible and foolish, was in an extraordinary manner at once careless about the present and the future, with a quick sense of both; it being difficult to determine which he valued most, a good dinner or fame; so says Horace, *Carpe diem*; and *Exegi monumentum*.

‘ He was kind to his perjured accuser, and ungrateful to a generous patron. He was precise and extravagant; tragical and capricious; employed on jollity and comma’s, freaks and semicolons. Wit and prudence are not often united; far indeed from being united in him; yet with wit he combined minuteness. What a happy thoughtlessness did he possess; who could at ease entertain himself and his companions with pleasantry and gibes, when an empty pocket would have been continually in the thoughts of another.

“ So comes the reck’ning when the banquet’s o’er:

The dreadful reck’ning, and men smile no more,”  
was not anticipated by him.’

Speaking of a translation, by Pope, from the Latin, the author makes a curious observation.—‘ I fear not to risk my opinion, that our language is susceptible of more tenderness and pathos than either the Latin or Greek, which have nothing to come up to our *ahs!* and *ohs!*’

Nor is the following criticism on Gray, though just, less remarkable for its oddity:

“ Heard ye the din of battle bray?”

is rather an odd question. A battle may be figuratively said to bray; but *din of battles braying*, the *braying* of the *braying*, is a curious *assism*’

On the whole, we cannot help saying of this writer, in the words which he has applied to Mr. Harley, that he is ‘ a confounded queer dog!’

ART. XIX. *On the Elementary Principles of Nature*, and the simple Laws by which they are governed. Being an attempt to demonstrate their Existence, and to explain their Mode of Action; particularly in those States in which they produce the Attractions of *Cohesion*, *Gravitation*, *Magnetism*, and *Electricity*; and also *Fire*, *Light*, and *Water*. By E. Peart, M. D. 8vo. pp. 304. 5s. Boards. Edwards. 1789.

IN our account of this gentleman's former publication, on the *Generation of Animal Heat*\*, we found ourselves much in the dark with respect to a great part of his philosophy; and as he intimated his intention of publishing a full explanation of his elementary principles, and of the laws by which they are governed, we waited till that explanation should appear. It is now before us; and it may be sufficient, perhaps, for us to say of it, that, if we do not perceive in it the sagacity of a Newton, we find, abundantly, the ingenuity of a Des Cartes: but, that our readers may be enabled to judge for themselves, we shall extract a few of the leading principles of this new system.

Every thing is composed of *matter*, actuated by *attraction*; by which alone, all the operations and phenomena of nature are produced.

Matter is of two kinds; one called *fixed*, whose particles have no property but *impenetrability* and *general attraction*;—the other called *active*, whose particles, when attracted by particles of fixed matter, attract each other into arrangement, so as to form lines extending like radii, or expanded *atmospheres*, round the central fixed particles.

The particles of *active* matter are of two kinds; one called *ether*, the other *phlogiston*; each of which is equally attracted by fixed particles, and is thereby excited to attract particles of its own kind into *atmospheric arrangements*.

Fixed particles, surrounded by atmospheres of *ether*, form compound particles called the *solid earthy principle*; and fixed particles, surrounded by atmospheres of *phlogiston*, form compound particles called the *acidifying principle*. Both these are *indestructible*, because nothing can attract the active particles more strongly than the fixed particles do, to which they are already united.

When the two kinds of active matter are in this atmospheric state, they have an attraction to each other; and their particles move into union from their circumferences *progressively* to their fixed centers, till those centers are drawn into contact: this attraction between the different atmospheres, drawing and holding the fixed centers together, is called the *attraction of cohesion*: thus particles of the earthy and acidifying principle will have their respective centers drawn together, so as to form a solid mass.

Ether and phlogiston, being universally diffused in their unexcited fluid state, are capable of penetrating *between* the arranged

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\* See Review for October 1788, p. 376.

lines, and thereby receive a certain degree of *excitement*, which causes them to attract *similar particles* into arrangement, and form lines, which would extend in all directions as far as creation itself, if they were not to meet with rays of the *opposite* kind in a similar state of excitement: but when the ætherial rays from one body, meet with the phlogistic rays from another, they draw those bodies into contact, and thus is produced the *attraction of gravity*.

The attraction of the atmospheres to their fixed centers is greatest when in contact, and lessened by distance. At a certain extent from the centers, they begin to have a greater attraction of *union* to active particles of the *opposite* kind, than of *arrangement* to *similar* particles; and therefore they will attract an external atmosphere of the opposite kind, rather than extend themselves by taking more particles of their own kind into arrangement. Thus the ætherial atmosphere of a particle of earthy principle, when of a certain extent, will attract an atmosphere of phlogiston, by which it will acquire the property called *alkaline*. In like manner, the phlogistic atmosphere of a particle of acidifying principle will envelope itself with an atmosphere of æther, and thus will be produced a proportionate degree of the property called *acidity*.

The author explains the particular laws of these *attractions*, and of the consequent *arrangements* and *extensions* of the atmospheres, by which all the great phenomena of nature are produced: but those who may be desirous of further acquaintance with this doctrine, must consult the work itself. Dr. Peart says, that he designed to extend it to the particular agents and operations of *chemistry*: but, being uncertain whether even what he has now published, will be read, he thought it best to suspend his researches, at least for the present; and in so doing, we think, he has acted very prudently.

## MONTHLY CATALOGUE,

For M A Y, 1790.

### L A W.

Art. 20. *Impartial Thoughts on the beneficial Consequences of inrolling all Deeds, Wills, and Codicils affecting Lands*, throughout England and Wales. By Francis Plowden, Esq. Conveyancer. 8vo. pp. 184. 3s. sewed. Brooke. 1790.

THE simplicity and notoriety with which lands were transferred in ancient times, were admirably calculated to prevent litigation. The modern system of conveyancing opens a door to very fraudulent practices; and many honest men have been ruined by lending money on landed security, as it is often vainly called, but which they have found, too late, to have been anticipated by mortgages and secret incumbrances, beyond its real value. The experience of this evil has induced the legislature to establish, in two of the

the most opulent counties, Yorkshire and Middlesex, public offices for registering memorials of all deeds and wills affecting lands. Mr. Plowden is anxious to extend the benefits of these provisions to the whole kingdom, and on a more enlarged plan, that of enrolment; and has annexed the draught of a bill for this purpose, which appears to be highly deserving the attention of members of parliament, and of those gentlemen of the profession who are more immediately conversant with the subject.

Art. 21. *Reports of Cases, upon Appeals and Writs of Error, in the High Court of Parliament; from the Year 1697, to the Year 1709: with Tables, Notes, and References; being a supplementary Volume to Brown's Cases in Parliament.* By Richard Colles, Esq. Barrister at Law. 8vo. pp. 500. 9s. 6d. Boards. Printed at Dublin. London, Brooke.

Mr. Brown's valuable Collection of Cases does not contain any decisions prior to the year 1702. The present publication is intended to supply that defect; and the authenticity of the cases thus offered to the public, is vouched in the following manner:

'The late Rev. Mr. Stuart Lynch, about a year ago, handed to the editor two folio manuscript volumes, of cases adjudged in parliament, transcribed with great neatness and correctness, which he assured the editor were the collection of a Right Hon. and learned Baronet, some time retired from the bar in Ireland\*. These volumes the editor read with great attention, and found amongst them many of the cases already reported by *Shower* and *Brown*, which, upon perusal, agreed with the printed reports of those cases: This left him no room to question the fidelity of the other copies: some few others he selected from the printed collection of the late *William Harward*, Esq. which were with great kindness lent him by a gentleman of great learning, who, though many years retired from the bar, expressed his desire of being serviceable to the profession†.'

It ought to be observed, that there are some cases contained in this volume, of a date subsequent to that at which Mr. Brown commences; and we are informed by the editor, that he has collected nearly two hundred more: which, we hope, he will be induced to make public. That they will be favourably received by the profession, there can be no doubt.

Art. 22. *Four Letters on the Subject of Mr. Stockdale's Trial, for a supposed Libel on the House of Commons.* By "A Briton." 8vo. pp. 52. 1s. 6d. Stockdale. 1790.

These letters, if we do not mistake, first appeared in one of the daily papers; and have been thought worthy of being published in a less fleeting form. The writer congratulates the public on the event of Mr. Stockdale's trial, as highly favourable to the liberty of the press. He then proceeds to discuss the merits of the pamphlet which was the subject of the prosecution; and arraigns, in very pointed terms, the conduct of the managers of the impeachment

\* Sir Lucius O'Brien.

† Robert Thorpe, Esq.

against Mr. Hastings, and also of the minister and some of his friends, in voting that measure. The conclusion which he draws, is, that the impeachment was founded in injustice, and carried on at an expence which is prejudicial to the public, and oppressive to the individual who is the object of it.

Art. 23. *The whole Proceedings on the Trial of an Information exhibited ex Officio*, by the King's Attorney General, against John Stockdale, for a Libel on the House of Commons; tried in the Court of King's-Bench, Westminster, on Wednesday, the ninth of December, 1789, before the Right Hon. Lloyd Lord Kenyon, Chief Justice of England. Taken in Short Hand, by Joseph Gurney. To which is subjoined, an Argument in support of the Rights of Juries. 8vo. pp. 228. 5s. Boards. Stockdale. 1790.

This information was filed by the Attorney-General, in consequence of an address to the King from the House of Commons. The publication which gave rise to it, was the well-known pamphlet intitled, "*A Review of the principal Charges against Warren Hastings, Esq. late Governor-General of Bengal*;" which, as well from the spirit and elegance of the composition, as from the force of the arguments that it contains, has attracted a considerable share of public attention. The author, as was generally reported, and as we are now more authentically told by Mr. Stockdale, was the Rev. Mr. Logan, late one of the ministers at Leith near Edinburgh; a gentleman of unquestionable talents, who was cut off by the hand of death, while the prosecution against his publisher was depending.

The offence charged in the information, is that of calumniating the House of Commons, by imputing the prosecution of Mr. Hastings to partial and vindictive motives, instead of ascribing it to an upright and conscientious discharge of their duty. Mr. Erskine contends, that the merits and demerits of the pamphlet are not to be scanned by broken and detached scraps and passages, as they are artfully selected by the Attorney-General, but to be collected from the general scope and tenor of the whole; which, fairly construed, he maintains to be no more than this:

'That, in the opinion of the author, Mr. Hastings had been accused of malicious administration in India, from the heat and spleen of political divisions in Parliament, and not from any zeal for national honour or justice; that the impeachment did not originate from government, but from a faction banded against it, which, by misrepresentation and violence, had fastened it on an unwilling House of Commons; that, prepossessed with this sentiment, (which, however unfounded, makes no part of the present business, since the publisher is not called before you for defaming individual members of the Commons, but for a contempt of the Commons as a body,) the author pursues the charges, article by article;—enters into a warm, and animated vindication of Mr. Hastings, by regular answers to each of them; and that, as far as the mind and soul of a man can be visible, I might almost say, embodied in his writings, his intention throughout the whole volume appears to have been to charge with injustice the private accusers of Mr. Hastings, and not  
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the House of Commons as a body; which undoubtedly rather reluctantly gave way to, than heartily adopted, the impeachment.\*

We shall not attempt to do justice to the spirit and eloquence which this very able advocate displayed in the course of his speech. Suffice it to say, that it produced the desired effect—the acquittal of his client.

To this defence of Mr. Stockdale, a former argument of Mr. Erskine, on the law of libels, in the case of the Dean of St. Asaph, is subjoined: a performance of which we have had occasion\* to speak with merited approbation.

## HISTORY.

- Art. 24. *Histoire de ce qui s'est passé pour l'Etablissement d'une Regence en Angleterre, en 1788 et 1789. Par M. L. D. \* \*. H<sup>c</sup>. D. R. D. L. G<sup>c</sup>. B<sup>c</sup>. 12mo. pp. 170. 3s. 6d. sewed. Walter, Piccadilly. 1789.*

This is an abridged account of the transactions which took place on the late memorable occurrence relative to a regency; in the relation of which, the author has used the French language, as being most generally cultivated. Excepting some censures on the Prince's party, as it is termed, which might have been omitted, the writer has given a tolerable history of an event, which, certainly, has assisted in making the rights of the people of England better understood, and more firmly established.

## BOTANY and HORTICULTURE.

- Art. 25. *A Botanical Arrangement of British Plants, Vol. III. Part I. By W. Withering, M. D. F. R. S. &c. containing, an easy Introduction to the Study of Botany, Directions for drying and preserving Specimens of Plants, Dictionary of English Botanical Terms, Latin Terms of Linnæus accented and explained, Explanation of the Plates, an Index to the two first Volumes, &c. 8vo. pp. 157. 3s. 6d. sewed. Robinsons. 1789.*

We cannot but express our surprize at seeing this publication, after the two laboured volumes which have appeared, and considering what a material part remains, viz. the whole *cryptogamia*. We cannot conceive why this little herald is sent forth. We were eager in expecting some part of the *cryptogamia*, the ferns at least; how, then, were we disappointed at seeing only, what is in every book of the sort, plates exhibiting the Linnæan system, Linnæan terms explained, introduction to the study of Botany, &c. &c. Was not the work voluminous enough without any thing of this sort?—Might not this part, at least, have slept in peace till the remainder was ready to appear? and which, we understand, *will be published as soon as it can be got ready*. It was intimated in the first volume, that the latter was then ready, and would follow in about twelve months.

In this tract, a list of *errata* is brought forward; among which we are glad to see *veronica*; and yet still we must ask, why

is it *verónica*, and not *veron'ica*? An accented list of terms is also given.

Here we will beg to recommend a point of inquiry to Dr. W.'s consideration, viz. Why the following compound words have only one accent allowed them? *Acinaciformis*, *asperifolia*, *hypocrateriformis*, *infundibuliformis*, *oppositifolius*, *trapeziformis*, &c. We wish him also to revise the following, *acini*, *acotyledones*, *androgyna*, *anthera*, *bijugum*, *bilobam*, *concavus*, *cotyledones*, *filices*, *lacerus*, *posticus*, *radicans*, *semiteres*, *triqueter*, &c.; they may have been wrong accented through the error of the press.

We must not be understood as blaming this little work; perhaps the Doctor may think it was necessary to round his system: we only find fault with his detaching so inconsiderable a part,

Art. 26. *Hints for the Management of Hot-beds*, and Directions for the Culture of early Cucumbers and Melons. To which are added, brief Instructions for pruning Wall and Espalier Trees. 8vo. pp. 31. 1s. Dilly. 1790.

The author of this pamphlet informs us, that 'the following observations and directions are partly collected from *experienced* gardeners, and partly the result of *experience*.' As far as we can judge from (we confess) no great practical knowledge of the subject, the hints which he offers, are very judicious and well worthy of attention; though, in a few instances, perhaps, we might be inclined to differ from him: but, indeed, we scarcely believe that there are two skilful gardeners, whose opinions and practice, on any given *minute* point, would entirely accord.

### MEDICAL.

Art. 27. *A Treatise on the Typhus Fever*: published for the Benefit of establishing a Lying-in Hospital in Baltimore. By George Buchanan, M. D. President of the Royal Physical Society of Edinburgh, and Member of the American Philosophical Society, &c. &c. 12mo. pp. 25. 1s. Printed at Baltimore, and sold by Dilly in London. 1789.

This American pamphlet is, in point of printing and paper, one of the most shabby that we have lately met with: nor can it plead its inward worth as a compensation for its outward defects. The author is an admirer of 'the learned Bruno.' 'Years have now elapsed,' he tells us, 'since *Hypocratis*\*, the father of physic, and *Parycelsus*, the famous chymical physician, whose system was overwhelmed by the works of *Stball*, &c.'

In treating of the cure, Dr. B. asks, 'From the facts of mercury being found almost a specific in the lues, and gangrenous *scar* throat; would it not be of service in this disease?' This he thinks may be shewn from analogy. His reasoning is curious, and we

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\* This word is noticed in the list of errata; which corrects *five* errors, and leaves uncorrected, we might almost say, five hundred. The correction, however, is rather unfortunate. We are desired to read '*Hypocratus*.'



copy it, as it seems to prove that mercury is really, what Dr. Cheyne called it, "the only true panacea, pointed out and impressed by the signature of the god of nature for the cure of intelligent creatures, &c.—\*" The proof is as follows:

"Our friend Dr. Forsyth, (of Scarborough,) credibly informed us, that he has cured the acute rheumatism. Dr. Rush, the hypochondriac, and we have given it with success in the pleuritis; which effects were evidently brought about by altering the diseased action, for mercury pervades the whole system, and from its stimulating property, excites an action superior to, and different from the morbid one, consequently destroys it, as two actions different in their nature, cannot exist at one and the same time, in the same vessels, according to the principles of the ingenious John Hunter, of London."

One other quotation, and we have done.—After remarking the utility of washing patients in this disease with cold water, the Dr. adds, 'How it operates, we are at a loss to determine, unless by the subduction of the surplus heat, the natural temperature being left within its stimulant range of excitement, gives an explanation of it.' p. 24.

"Our author has a meaning, and no doubt  
You all have sense enough to find it out."

Art. 28. *An Essay on the Preservation of the Health of Persons employed in Agriculture, and on the Cure of the Diseases incident to that Way of Life.* By William Falconer, M. D. F. R. S. and Physician to the Bath Hospital. 8vo. pp. 88. 1s. 6d. Dilly. 1789.

We have cursorily noticed the contents of this pamphlet, in our account of the fourth volume of the *Letters and Papers published by the Society instituted at Bath for promoting Agriculture, Arts, &c.* See Rev. vol. lxxix. p. 484. Dr. Falconer justly thinking the subject of great importance, has reprinted his essay separately.

He first points out the advantages, in point of health, possessed by persons employed in agriculture; and remarks the superiority of their situation to that of men living in cities, or engaged in manufactories. He next takes a view of the disorders to which agricultural persons are subjected, 1st, from the nature of their employment; and, 2dly, from their own imprudence; and, lastly, he shews the mode of preventing, or of curing, those disorders.

In treating these several subjects, Dr. F. presents us with many useful observations, and with much plain good sense. To the experienced medical man, perhaps, little new information may be conveyed: but this is not the class of readers to which the author addresses himself. He writes to those, 'who employ the persons for whose immediate use the cautions are principally intended;' and he particularly requests the attention of the clergy. To the latter, he applies in the following terms:

"The reverend clergy will, I trust, excuse my offering a hint to them on this occasion. They are almost universally persons of libe-

\* Cheyne's Natural Method, p. 119.

ral education, and more general knowledge, than falls to the lot of most of their neighbours. Would it not be an agreeable as well as an useful method of employing these advantages, to turn their thoughts towards the practical part of medicine? The natural history of the human body affords a more useful subject of investigation, than is done by stones, spiders, or shells; and though medicine, taken at large, is an arduous and deep study, yet it is practicable enough to gain sufficient knowledge of it to be of great service in many cases, especially such as occur most frequently among persons of the description here alluded to. The disorders incident to such, are in general simple in their nature, and seldom exhibit, at the same time, such apparently contrary, and of course perplexing, indications, as those which are the offspring of luxury and refinement.

We hope to see attention paid to this advice.

Art. 29. *The History and Chemical Analysis of the Mineral Water lately discovered in the City of Gloucester*; the various Diseases to which it is applicable considered; and the necessary Regulations for drinking it with Success ascertained. By John Hemming, M. D. Physician to the Ossulston Dispensary, &c. 8vo. pp. 84. 1s. Hookham. 1789.

Dr. H. concludes, from his experiments, that each gallon of this water contains

Of fixed air, or acidulated gaz, by measure,	72 ounces,
Calcareous earth combined with the same	30 grains,
Aerated magnesia,	24 grains,
Aerated iron	8 grains,
Epsom salt	30 grains.

As an answer to objections which might be urged against the efficacy of the waters, on account of the small proportion of iron contained in it, the author quotes the opinion of Dr. Cullen:

“Mineral waters often produce cures which we in vain attempt to perform by the combinations in our shops, even although these waters contain nothing but iron. This is manifestly owing to the weakness of the dose; in proof of which we find, that the strongly impregnated waters seldom answer so well as those weak ones we commonly reject.”

The experiments made by Dr. H. seem to have been well adapted to his purpose; there appears, however, something of *parade* in the manner of relating them. Indeed, throughout his pamphlet, he is by far too diffuse, and enters into matters very little, if at all, connected with his subject.

Art. 30. *Observations on the general and improper Treatment of Insanity*; with a Plan for the more speedy and effectual Recovery of insane Persons. By B. Faulkner, of Little Chelsea. 8vo. pp. 26. 1s. Ridgway.

Mr. Faulkner, who keeps what he terms a *free-house* for the reception of lunatics, informs us of his own success, and of the failure of others. He observes, that insanity is increasing in this country, and that its increase depends on the *mad doctors*, who are

all concerned in some private madhouse, to which it is their interest and their practice to send persons who are not actually insane; and to keep others in a state of disease as long as they have money to pay for their support.—These are, indeed, heavy charges against a respectable body of men; and require, we should trust, some further proof than the mere assertion of Mr. Faulkner.

Respecting his own *house*, he goes on the old canon of quackery—*No cure, no pay.*

‘I propose, then, to take under my care, any lady or gentleman, under the influence of this disorder in its *first* stage, and before any of the class of *mad doctors* have been consulted, to board, lodge, and attend for *six months certain, free of all expence whatever*: the friends of the patient sending in what physician they think proper, or allowing me to consult one; and for this I will demand *no recompense*, if a cure is not effected within the given time. But being effected, I shall expect to be recompensed in such manner as shall be previously agreed; and that recompense, I will again repeat, shall not exceed *one third* of what is usually charged for necessaries and attendance in the houses I have been describing.’

#### POETRY and DRAMATIC.

Art. 31. *A Postscript to the New Bath Guide.* A Poem. By Anthony Pasquin. 8vo. pp. 152. 2s. 6d. sewed. Strahan. 1790.

This publication has involved us in some degree of dilemma. Should we deliver our opinion of its real value, it might be suspected (by those to whom we are little known), that our judgment had been influenced by the author's absurd and *false* abuse of the Reviewers: but, on the other hand, to praise so poor an imitation \* of the celebrated Bath Guide, is impossible, without renouncing all pretensions to taste and to honesty. Excuse us, therefore, gentle reader; look into the book; read as much of it as PATIENCE will permit, and judge for thyself. Who, or what, the writer is, we neither know nor care. Our correspondent J. T. who hinted to us (see Review for February last, p. 240), that the reputed maniac, who lately aimed a stone at the King, is “certainly the author of a considerable part of the volume, if not of the whole,” must surely be mistaken: we have heard a better account of Mr. Frith's abilities,—except at certain changes of the moon, when his paroxysms are highest. Under such circumstances, indeed, it is not improbable that he might have penned the following paragraph, in what may be deemed the preface, but which has for its title, *MY CONFESSIONS TO AND OF THE REVIEWERS*:—‘Should their ungenerous labours ever awaken anger in my bosom, I will assert the rights of truth, and *burl* such impostors from the seat of judgment.’

What, in the name of wonder, can this *burler* intend to do, should ‘anger be awakened in his bosom?’ and what does he mean by ‘*impostors*?’ and, in the subsequent paragraph, by

\* Yet he disclaims the idea of attempting to *rival* Mr. Ansty; and this, perhaps, is the most rational passage in the book:—A ludicrous interval, possibly,

'CORRUPTIBLE BLOCKHEADS?' Are there any such FOOLS as to think that *blockheads* (except men in places of power and trust) are worth corrupting?—But if, after all, it should be proved that Mr. Frith is really the author,—to enquire into his meaning would be as fruitless as the late attempt to convince the poor man of his own insanity.

#### DRAMATIC.

Art. 32. *The Adventurers*; a Farce. In Two Acts. As performed at the Theatre Royal, Drury Lane. 8vo. 1s. Dilly.

If this after-piece, (the modern name for a farce,) has given general satisfaction on the boards of Drury Lane theatre, the young author must surely have obtained all that he desired: as it can scarcely be expected that such unsubstantial compositions should make their way to the closet with any great *eclat*.—We have mentioned the juvenility of the writer of this little drama, on the authority of his prologue, which informs us, that

'Scarce has the bard his twentieth winter seen.'

When his judgment and taste are matured by a more intimate acquaintance with the world, and particularly by a knowledge of those characters which chiefly mark the reigning foibles of the age, (the proper objects of dramatic ridicule,) it is probable that his future attempts in the comic line will not pass unrewarded by the discerning public.

#### POLITICAL.

Art. 33. *Considerations on the present State of the Nation*. Addressed to the Right Hon. Lord Rawdon, and the other Members of the two Houses of Parliament, associated for the preservation of the Constitution, and promoting the prosperity of the British Empire. By a late Under Secretary of State. 8vo. pp. 68. 1s. 6d. Debrett. 1790.

Mr. Knox, the author of these *Considerations*, has had many opportunities, particularly while in office, (in the American Department,) of becoming acquainted with the politics, the politicians, and statesmen of the times; and he has not neglected to avail himself of his advantages for the attainment of useful information. His good sense, improved by reflection and experience, has enabled him to treat the subjects here investigated, in a manner that will, at once, serve to instruct and entertain his readers: whose attention, too, will be especially engaged by the anecdotes which are, occasionally, introduced.

The Author's design is 'to consider the State of the Nation under the several heads of its *finances, trade, colonies, and religious establishments*:' but, in the present tract, he confines himself 'to the *State of the King's Government only*:' it being his opinion that if *that* be not duly poised, and properly regulated, 'all attempts to improve the national circumstances must be vain and nugatory.'

This point, of regal power, is, indeed, the main object of discussion, in the present pamphlet; in which the author zealously combats the notion, started by the late Lord Ashburton, in the House of Commons, and still maintained by many, that the influence of the Crown has *increased, is increasing, and ought to be diminished*. He under-

undertakes to shew that the *reverse* is really the case; that the regal power has sunk below its proper level in the state; and that it ought to be restored to its former constitutional efficiency, in order to guard the commonwealth against the dangerous encroachments and pernicious consequences of *Ministerial Influence*: the evils of which he fully states and explains.—From some appearances of a partial leaning toward the throne, the Watchful Revolutionist, ever zealous of whatever he thinks has the least tendency toward the advancement of despotism, will be ready to cry TOX at Mr. Knox: but the more moderate reader will be disposed to give him credit for much honesty of intention, much real good will toward our happy constitution, and for a laudable desire to promote the political and commercial interests of the British Empire.

Art. 34. *Constitutional Connection between Great Britain and Ireland*; and the Mischievous Effects of introducing British Party into Ireland. Stated in a Letter to the Right Hon. Thomas Conolly, Secretary to the Irish Whig Club. To which are added, the Declarations and Resolutions of that Society. 8vo, pp. 62. 1s. 6d. Stockdale. 1790.

Mr. Conolly, as secretary of the Irish Whig Club, has signed resolutions applauding the conduct of the Irish parliament, and condemning, in pointed terms, that of the Marquis of Buckingham, then Lord Lieutenant of that kingdom, in the late Regency business: also imputing to the present administration 'a settled and premeditated plan to sap the liberties of Ireland, by overwhelming her with expences, and consequent debt, in order to the increase of unconstitutional \* influence in her parliament.' On these points, the letter writer remonstrates with Mr. Conolly, and we think he controverts all the positions, direct and implied, in reference to these matters, with ability and success.

Art. 35. *The Address of William Bull, Gent. to William Poole, Esq;* Steward of the manor of Bishop's Whitlands, in the south part of Great Britain. By the Rev. W. Keate. 8vo. pp. 41. 1s. Dilly, 1790.

This writer is an imitator (*soi disant*) of Swift.—William Bull, Gent. addresses William Poole, Esq; alias William Pitt, in behalf of his *Mother*, (the established church,) who holds 'a good house and park under the Lord of the Manor, well stocked and well paled, a reasonable good estate within a ring fence †, and a large pond, well stored with fish:‡' but this happy kind of life is troubled by 'three families †, who want to throw down the fences;‡' and so on, to the end of Mr. Bull's address, which possesses about as much humour in its execution, as it has ingenuity in its design.

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\* We read *Constitutional* in our copy: but we have restored to the society, a meaning, of which, we conceive, they were deprived, by an error of the press.

† That is, as explained by a note, 'Church and State secured by the Corporation and Test Acts.'

‡ 'Presbyterians, Anabaptists, and Independents.'

Art. 36. *Philo-Theodosius*; or, a New Edition of Theodosius \*. With a new Character of Mr. Burke. To which are added, for the Convenience of Gentlemen disposed by Duty or Inclination to become perfect Masters of the Subject, a Series of Propositions. On the Nature of Establishments, Civil and Religious. Containing the Sum and Substance of all that has ever been advanced on the Subject of the Test and Corporation Acts, in a few clear, concise, and distinct Axioms of civil Policy, so methodically digested, that a complete View of the Question may be obtained at first Sight. By an old M. P. 8vo. pp. 31. 1s. Bourne. 1790.

Surely we have, here, the pleasure of meeting again with our old friend, Dr. Withers! It must be HIM, for what pen but HIS, can boast such "noble wildness"—such "fire and force," as the poet expresses it, especially when characters are to be emblazoned, and when fame is to be distributed?

The great objects of the Doctor's left-handed panegyric, in the present publication, are Mr. Burke and Mr. Fox. The former he thus celebrates on account of his avowed sentiments in regard to the French revolution:

'Ample credit is given Mr. Burke, that he is a friend to the church—a friend to the king—a friend to the constitution of—France. But the church of France is POPERY—the king a TYRANT—and the constitution a system of CRUELTY and DESPOTISM.

'I am now alluding to that constitution which Mr. Burke admires—and the subversion of which he so feelingly, so pathetically laments!!!

'Immortal God! that the earth should support a man, a man of such comprehensive powers of intellect—capable of weeping over the ruins of arbitrary power—of lamenting, that millions of his fellow-men, who lately lived on the smiles of a tyrant, and perished at his frown, are restored to the sacred, eternal, and inviolable rights of nature!!!

'I am filled, I say, with an holy indignation, that the earth should afford nourishment to a mind so mean, so abject, so depraved. I weep when I recollect that my old and once respectable friend, *Edmund Burke* is the man!

'Is this the sum of his social virtues—the result of his laborious researches—that KINGS are born to be TYRANTS, and SUBJECTS to be SLAVES?

'In the opinion of my friend—but I renounce his friendship—a king is a DEMI-GOD, and the wretch who dares affirm that his life, his property, his sentiments are his own, ought, if this mortal deity please, to be either immured in a dungeon, or chained to the oar!

'The revolution in France—which patriots behold with admiration, and angels with applause—is vilified and traduced by Mr. Burke! "It is bloody, ferocious, and tyrannical." What falsehood! what mean and miserable falsehood! It is a revolution unstained with blood, and conducted on principles of unexampled dignity and moderation.

'And what ought to cover his face with confusion, and embitter reflection to the last moment of his life, is, that on the very day in

\* For *Theodosius*, see Rev. for Feb. p. 230.

which the evil genius of Mr. Burke prompted him to unmask, and stand confess the advocate of DESPOTISM and IDOLATRY, news was received that the king of France—*unsolicited—unexpected*—went to the National Assembly, and recorded his FULL, FREE, and CORDIAL APPROBATION of their “wise and PATRIOTIC efforts for “the public good\*.” There was no popular tumult to render the measure *expedient*; nothing in the aspect of affairs to *terrify* his Majesty; as it was a voluntary offering at the shrine of Freedom; and the inference is most obvious—either the king of France, actually and *bona fide* approves of the system of civil policy, adopted by the National Assembly—and under that hypothesis the lamentations of my *quondam* friend are ridiculous, as well as unconstitutional—or he does not approve of their system, and on that supposition he is an HYPOCRITE worthy the abhorrence of God and man.

‘It is true, the *populace* have been riotous, for *mob*s are the same in all countries. But when I reflect on the ages in which the populace of France have been in bondage—on the millions of plebeians who have been plundered, imprisoned, and executed through the cruelty and caprice of the monarch, or some subordinate tyrants, I am astonished at the moderation of the poor whip-galled slaves; and candidly own that I should have pardoned—though not *approved*—much greater excesses, had they been committed in the moment of emancipation, when the *lex talionis*, the law of retribution, must operate very powerfully on vulgar minds.

‘Estimate the blood and treasure expended when James—a King after Mr. Burke’s own heart—fought for his hereditary crown in *Ireland*—and again in *Scotland*†, and then tell me if it be not mockery—a solemn abuse of words—to talk of a bloodless revolution in England. In fact the revolution in England commenced early in the seventeenth century—it cost one monarch his life—a second was exiled—and a third we abjure.

‘It is wisdom therefore in the “bloody, ferocious, and tyrannical” assembly of the people of France—who, by the way, have not shed a drop of blood, nor even drawn the sword against their monarch—it is wisdom in them to guard against the measures which PRIDE might dictate, and DESPAIR accomplish. To secure their chief magistrate, who had been nursed in the fond idea that the people are as much his property as his coach horses, was the best policy that human intelligence could devise to protect the nation from the “bloody, ferocious, and tyrannical” scheme of a PRETENDER. And is there a patriot, is there a philosopher in this island, whose heart is not filled with rapture at the glorious progress of freedom in France? Impossible! every enlightened mind—uncontaminated by a base, designing heart—must rejoice in the enterprise, and pant for its consummation.’

In a similar strain, he addresses Mr. B. on his marked APPROBATION of the revolution in Brabant, in consequence of which, *popery*, there, rides triumphant over *reformation*: for the interests of the holy Roman church are (according to our author) near and dear to the heart of Mr. B.

\* ‘See also the letter from the Duke of Orleans.’

† ‘The young Pretender.’

From this author's rebuke of Mr. Fox, on his late acknowledgement in the H. of C. of his having been the pupil of Mr. Burke; and for the opinions here delivered, relative to the Test Act, (for which this author, not very consistently, perhaps, is an advocate,) we must refer to his acute and spirited pamphlet.

Art. 37. *Observations on the Petition of the City of London, in favour of the Tobacconists.* By J. Ranby, Esq. 8vo. pp. 25. 1s. Stockdale. 1790.

This is a very acute discussion of the several allegations set forth by the Citizens of London, in their petition to the House of Commons. The writer ironically complains, that their anxiety for the tobacconists, is partial and ill-grounded; that they ought at least to extend their concern to other trades already labouring under the operation of the excise-laws; and that when they assert that "they cannot *silently* acquiesce in any *part* of their fellow-subjects being "deprived of the trial by jury," they are evidently transported by their feelings beyond the truth. With respect to the application of the trial by jury, to the revenue laws, he shews some inconveniences attending it, and questions whether, in consequence of the additional delay and expence, the parties accused would not often be greater sufferers than they are at present. The prayer of the petition, which is confined to the case of the manufacturers of tobacco and snuff, the author thinks, is objectionable on the ground already mentioned; namely, that the redress which is sought by it, is only in favour of one class of traders: but here we cannot quite agree with him. The only bill then depending before the House, related to the tobacconists; and to that, the petition is properly applied. If it had prayed a general repeal of the laws relating to soap, candles, &c. it would have been irrelevant, (as the parliamentary phrase is,) to the bill before the House; and we apprehend that this alone would have formed a ground for rejecting the petition.

Art. 38. *The Speech and Proposition of the Right Hon. Henry Flood, in the House of Commons of Great Britain March 4th, 1790, on a Reform of the Representation in Parliament.* 8vo. pp. 32. 1s. Debrett.

No free government can last, (says Machiavel,) that is not often brought back to its first principles.—Why? enquires Mr. Flood.—Because, he adds, the excellence of a free government is, to controul the evil passions and practices of rulers.—Without entering farther into the question, we can most heartily agree to the necessity of recurring very frequently to the original rudiments of safety and liberty; of reviewing and revising laws very often; if men would preserve the freedom and the rights to which they have so sure a claim; and the better security of which is the only just ground on which government can be defended. Mr. Flood's proposition is pretty generally known; it is, 'that one hundred members should be added to the House of Commons; and that they should be elected by a numerous and a new body of responsible electors, namely, the resident householders in every county.' The honourable



honourable gentleman gives us reason to think, that his scheme is not liable to the objections which appeared against the plans proposed by the late Lord Chatham, and the present Chancellor of the Exchequer; and he supports his proposal by easy and equitable reasoning.—Why then, it may be asked, was it not allowed a little farther discussion?—To this question, different answers may be given; and we leave them to others.—Several judicious and pertinent remarks are offered in this speech. If, as we are here told, it is undeniable that a great majority of the House of Commons are under another influence than that of the people, *then* we must allow, what is here added, ‘It is nonsense to call this a representation of the people.’—On this and on other accounts, it is clearly and certainly evident that a reform is necessary; while it is also as clear and as certain that no such reform will ever take place, at least in any *effeſual* manner. This gentleman’s proposition appears to us well worthy of attention.—In favour of *householders*, it is urged, There is no country in the world in which they are considered as the *rabble*: no country can be said to be free where they are not allowed to be efficient citizens: they are the natural guards of popular liberty; without them, it cannot be retained: as long as they have this constitutional influence, and till they become generally corrupt, popular liberty cannot be taken away. The householders of this country have a better right to consideration and franchise, than those of any other country, because they pay more for it. They maintain the affluence of the rich, the dignity of the noble, the majesty of the crown: they support your fleets and armies; and who shall say that they shall not have this right to protect their liberty?

## MISCELLANEOUS.

Art. 39. *A Caution to Gentlemen who use Sheridan’s Dictionary.* To which are added, for the Assistance of Foreigners and Natives, Select Rules for pronouncing English with Precision and Elegance. 8vo. 32 Pages. 1s. Turner. 1789.

It is a matter of no small difficulty to distinguish accurately between verbal sounds, of near resemblance, and to ascertain, with precision, the power of letters, either taken separately, or in conjunction with others; and this difficulty is increased to *him* who is desirous of laying before his readers his system of pronunciation.—The author of the little pamphlet under consideration has the merit of having conveyed many just remarks on this difficult subject, in simple and intelligible language. He first points out some general errors in Mr. Sheridan’s dictionary, and then concludes with a few miscellaneous remarks.

Of general errors, the first which is noticed, is in the pronunciation of the syllable *tu*, as directed by Mr. Sheridan, *tsu* or *tsko*. Thus the word *nature* is by him written *na-tsuro*; and *saturate*, *sat-tsکورâte*. This is certainly improper and inelegant: it is truly observed, that the syllable *tu* should always be pronounced as in the words *opportune*, *opportunity*.

A similar error consists in marking *su*, by *shu*: thus, *censure* is, by Mr. Sheridan, spelt *sen shur*.

The

The mode, also, of marking the pronunciation of G, and J, is censurable. What foreigner, it is asked, (or what *native*, we may add,) will not be deterred from all attempts to pronounce such clusters of consonants as the following: *langgwidzhd, dzhdzhd, &c.*?

Had Mr. Sheridan given foreigners directions for the pronunciation of our—G—*soft*, and then made the rule general that—J—is always pronounced like it, he had not disfigured his dictionary with so many thousand absurdities. If a foreigner or native be at a loss to pronounce—LEGION—he needs only the subsequent modification of the sound—Lējin; or this—Lējōn. And I appeal to the common sense of mankind, whether this mode be not infinitely superior to Mr. Sheridan's—Le—DZHUN, which no mortal can utter.'

Many other faults are pointed out in Mr. Sheridan's system; such as, unnecessarily repeating consonants; for instance, *opinion*; he spells *opin-nyun*; *royally*, *roy-yél-ly*, &c. but, for further particulars, we refer to the pamphlet, which certainly deserves the attention of those whose tongues have been disciplined in Mr. Sheridan's school.

Art. 40. *A Letter on the Practice of Boxing*; addressed to the King, Lords, and Commons. By the Rev. Edward Barry, A. M. and M. D. Chaplain to the Lord Bishop of Kildare. 8vo. pp. 34. 1s. Bew, &c. 1789.

It is not very probable that any of the personages thus addressed, will take the trouble to peruse this Letter on Boxing; for they already know all that can be objected to such barbarous sports; and, from the writer's professional character, are sufficiently apprized that he remonstrates against them; and public men are seldom fond of remonstrances. As to the heroes in question, it is not more probable, that the few who can read, are either able or willing to understand arguments pointed against a profession that raises them from honest obscurity to a sort of *eminence*: beside, they may fairly plead that this letter is not addressed to them. What then will be the operation of these objections to a ruffianly species of gambling? Only to obtain the concurring assent of the sober few, who previously entertained the same sentiments with the humane and beneficent author; while the mob of all ranks will still follow their savage propensities.

Thus much being premised, it is incumbent on us to add, that neither King; Lords, nor Commons, in their *legislative* capacities, are accountable for the irregularities of the common people in such instances, whatever disgraceful imputations may lie against the conduct of those *individuals* who patronize them. Where the means of redress are already provided, we delude ourselves by overlooking them, and calling out for the odious expedient of more penal laws. The proper address of this letter would have been to *justices of the peace*; who, as they possess ample powers to suppress all popular enormities, are justly chargeable with them wherever they are found. To the distinguished honour of some gentlemen in the commission, these infamous exhibitions have been kept out of particular districts, by their laudable activity.

We

We forbear to make any particular remarks on a letter, the motives of which we approve; for, at the close, we are unexpectedly apprized of the writer's preparations for hostilities against certain undescribed Reviewers. In awful suspense, therefore, we wait the bursting of the storm; conscious that *sufficient for the day is the evil thereof.*

Art. 41. *A short System of polite Learning*: being a concise Introduction to the Arts and Sciences, and other Branches of useful Knowledge. 12mo. pp. 138. 2s. bound. Bent. 1789.

This is a slight glance over the whole circle of knowledge; and is properly styled a concise introduction to the arts and sciences; being, as may well be supposed, nothing more than a book of definitions in each. Short, however, as it is, it might be much improved by making it still shorter, by striking out all those useless interrogations, *What is this?* and *Why is that?* which introduce every article of information: this brief compendium being written in the unmeaning form of question and answer.

Art. 42. *A Letter from Pope Pius VI. to the French Nation.* Translated from the Original by Vr. Goynard Du Bournay. 4to. pp. 10. 1s. Richardson. 1789.

We regard this letter as a harmless *jeu d'esprit*; for it is difficult to suppose, that the sacrifices lately made by the Pope, the Church, and the King, have much that is voluntary in them: it is well if they have sense sufficient to yield a prudent compliance with the times; and still better, if they manifest any disposition to attend to the voice of reason and equity; a language, indeed, to which despotic rulers generally pay little regard, unless under the compulsion of restraint and necessity.

The Pope, in this pamphlet, resigns all the profits arising from indulgences, &c. and only begs the permission of retaining the shadow of spiritual power. He freely censures the ambition and oppression of priests, especially in a nation of slaves; and acknowledges the artifices, the meanness, the adulation, &c. which they will employ to maintain their power and their luxury: but, it is added, when a nation recovers its liberty, the clergyman, by degrees, becomes a citizen, and, at last, sets an example of patriotic virtues.

Art. 43. *Fragments of Original Letters of Madame Charlotte Elizabeth of Bavaria*, Duchess of Orleans; written from the Year 1715 to 1720, to his Serene Highness Antony Ulric Duke of B—W—; and to her Royal Highness Caroline Princess of Wales. Translated from the French. 12mo. 2 Vols. 6s. sewed. Hookham. 1790.

As we have given so very full an account of this work from the original, (as a foreign article,) in the Monthly Review for February 1789, it is unnecessary for us to enlarge on the present translation. It may suffice, that such of our readers as are not conversant with the French language, are hereby informed, that they have now an opportunity of perusing the whole of these notable fragments, if they have been tempted by the specimens which we extracted for their

entertainment. We shall, therefore, only add, that this publication, (concerning which we had some doubts at its first appearance,) is now generally allowed to be authentic.

- Art. 44. *A Journal of the Proceedings on board the Guardian, Lieutenant Riou, Commander. With a Narrative of the Sufferings of the Boat's Crew, after they left the Ship; Particulars of the Proceedings in the Guardian till they arrived at the Cape, and some Remarks on the Character of the Commander.* 8vo. 1s. Stalker. 1790.

Compiled from the various accounts given in *the papers*, on the arrival of the first intelligence of the misfortune that attended the above-mentioned store-ship, on her voyage to the new settlement at Botany Bay.—The sending out single ships, on such expeditions, seems to be a wrong measure.

#### THEOLOGY.

- Art. 45. *A Letter to the Right Reverend Samuel, Lord Bishop of St. David's; occasioned by his Sermon on the Principle of Vitality in Man, &c., preached March 22, 1789, for the Benefit of the Humane Society.* 8vo. pp. 44. 1s. 6d. Johnson. 1789.

Bishop Horsley, in the sermon here mentioned, endeavoured to shew that both the doctrines of revelation, and the theory of philosophy, confirm, and even authorize us to extend, that conclusion, respecting the nature of vitality in man, which the Humane Society had already formed, in consequence of their own experiments: viz. that a considerable interval of time takes place between the disappearance of every external sign of life, and the complete, irrevocable extinction of it. Hence he took occasion to exhort the members of the Society to redouble their efforts to restore suspended animation; and called on the public to support them in their attempts. As the end which the discourse had in view was so laudable, we were not disposed, in our account of it, (see Rev. vol. lxxx. p. 567.) to scrutinize very narrowly into the means used to produce the effect: but the learned Bishop has here fallen into the hands of a less indulgent critic; who is eager, (more eager, we think, than successful,) to convict his Lordship's interpretations of scripture, and his philosophical arguments, of being contradictory, and inconsistent with themselves. It would have been an easier task, in our opinion, to convict them of being visionary and chimerical: but if the author of this letter has failed in one attempt, we think he has completely succeeded in another; which is to prove that the Bishop's system, both sacred and profane, is in direct opposition to that of some eminent divines and physiologists. For this purpose, he produces passages from the works of Pearson, Le Clerc, Bishop Law, Dawson, Priestley, and Blackburne, among the former class of writers; states the doctrines of Hippocrates, Aretæus, Galen, Nicholls, Haller, and Dr. G. Fordyce, among the latter; and concludes, with saying, 'on which side simplicity and clearness appear to be, I willingly leave to the decision of competent judges;' and so say we.

The letter appears to be the composition of a juvenile writer, as it contains much of that ardour and impetuosity which accompany the early part of life. The author, nevertheless, has given proofs of acuteness, ability, and reading, which leave sufficient room to hope for something more substantial and satisfactory, when the hastiness of youth shall be checked by the coolness of maturer years.

Art. 46. *Traacts in Controversy with Dr. Priestley*, upon the Historical Question of *the Relief of the first Ages* in our Lord's Divinity: originally published in the Years 1783, 1784, and 1786. Now revised and augmented with a large Addition of Notes, and supplemental Disquisitions, by the Author, Samuel, Lord Bishop of St. David's. 8vo. pp. 500. 6s. 6d. Boards. Robson. 1789.

To this republication of Bishop Horsley's *Traacts*, in controversy with Dr. Priestley, the following supplemental disquisitions are added :

I. Of the phrase *coming in the flesh*, as used by St. Polycarp in his Epistle to the Philippians; in which the Right Rev. Disputant maintains, against Dr. Priestley, that it expresses the incarnation; or that a being, originally divine, assumed the human nature.

II. Of Tertullian's Testimony against the Unitarians, and his use of the word *idiotæ*: in which, different significations of the term are given, and, in reply to a challenge of Dr. Priestley, several lexicons are referred to, in which the word *idiotæ* is explained to mean a person of dull natural faculties.

III. On what is found relating to the Ebionites in the writings of Irenæus; in confutation of an argument advanced by Dr. Priestley in favour of the Ebionites, from the writings of Irenæus in particular: wherein a general view is taken of the treatise of Irenæus against heresies; and it is shewn that the Ebionites are often distinctly mentioned by Irenæus, and never but as heretics.

IV. Of the sentiments of the Fathers, and others, concerning the eternal generation of the Son in the necessary energies of the paternal intellect: in which, the explanation of the eternal generation of the second person in the Trinity as denoting 'that the existence of the Son flows necessarily from the divine Intellect exerted on itself,' is defended.

V. On Origen's want of veracity: in which Dr. Priestley's defence of Origen is examined.

VI. Of St. Jerome's Orthodox Hebrew Christians: in which it is maintained, that a church of orthodox Jewish christians existed at Jerusalem after the time of Adrian.

These points are discussed with the ability and learning which distinguish the Right Reverend Author's publications, but not without acrimonious expressions of contempt and indignation against his opponent. The declared purpose of this republication is, 'to destroy Dr. Priestley's credit, and the authority of his name; which the fame of *certain lucky discoveries in the prosecution of physical experiments* had set high in public esteem, by proof of his incompetency in every branch of literature connected with his present subject;' and so fully is Dr. Priestley's antagonist convinced that he has accomplished his purpose, that he thinks it wholly unnecessary

to read *The History of Early Opinions*; of the contents of which, he declares himself as ignorant as he could have been had it never been published. How far the public will think the controversy so entirely decided, as to justify such a termination on the part of the Bishop, we, who have withdrawn from the combat, presume not to determine.

Art. 47. *A Vindication of the Doctrines and Liturgy of the Church of England*; in Answer to a Pamphlet intitled "Hints to the New Association," and other late Publications of a similar Tendency.

In a Letter from a Gentleman in the Country to a Friend in Town. 8vo. pp. 59. 1s. 6d. Debrett. 1790.

Much as we admire the liturgy of the church of England, we cannot avoid expressing our surprize at finding, among the learned of the present age, an advocate for its perfection. Such is the present writer. He thinks 'there are *no* parts of it to which a candid person can reasonably object;' and lest the Athanasian creed should be selected as affording ground for reasonable objections to a candid mind, he undertakes to prove this creed orthodox, by producing authorities from scripture in support of every distinct clause: but the scripture and the creed, though placed in opposite columns, do not always appear to speak the same language: *c. g.*

Creed.

But the godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal.

But the whole three Persons are co-eternal together, and co-equal.

This is the catholic faith: which except a man believe faithfully, he cannot be saved.

Scripture.

Whither shall I go from thy Spirit? or whither shall I go from the presence? If I ascend up in heaven thou art there. Ps. cxxxix. 7.

The HOLY GHOST shall come upon thee, therefore, also, that holy thing, which shall be born of thee, shall be called the Son of God. Luke, i. 35.

And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. xxv. 46.

The doctrine of the Trinity, as explained by Athanasius, may be very true: but a man of a plain understanding might be permitted to say, that its truth does not appear from these texts of scripture adduced to support it: notwithstanding the author terms them *un-equivocal, positive, and direct, to the purpose*, p. 36. A candid man might likewise be allowed to hesitate in pronouncing eternal damnation on all who do not *thus* think of the Trinity, till a better authority can be found for such seeming uncharitableness, than Christ's account of the final destination of the righteous and the wicked.

This author is of opinion, that the liturgy has been so often revised, that it would be temerity to attempt a farther improvement. We have repeatedly thrown out a very different sentiment. The nation was not so enlightened, science had not made such a progress, nor were the clergy in possession of so large a body of scripture criticism, at any of the periods to which the author refers, as at present.

"Candid

"Candid churchmen (as is remarked by the author of one of the Test pamphlets noticed in our late Reviews) do not contend that their system is absolutely free from *blemishes*!" If this be a fact, the best way of vindicating the liturgy is to remove these blemishes.

The writer before us is certainly a gentleman; for, in replying to one objection, he has used a machine which is not to be found in every common scribbler's pocket—a *stop-watch*. The Lord's prayer (says the objector) is repeated *six times* in the same morning service: but what then? (says the vindicator) it requires no more \* than *twenty seconds* to repeat it distinctly; the service is therefore lengthened not quite *two minutes*.

Thus it seems that the Dissenters, with their long sermons and prayers, quarrel with the church for *two minutes*. How unreasonable!

Art. 48. *A new, succinct, and candid Examination of Mr. David Levi's Objections against Jesus Christ, and the Gospel History, in his Letters to Dr. Priestley, by Philip David Krauter, D. D.* 8vo. pp. 72. 1s. 6d. Dilly, &c.

Art. 49. *Supplement to the Examination of Mr. Levi's Objections, by Philip David Krauter, D. D.* 8vo. pp. 36. 6d.

Mr. Levi's objections have little plausibility and less novelty to recommend them. The most material of them have been urged a hundred times, and as often refuted. Jesus, he says, can neither be the second person of the Trinity, as some suppose; nor a mere prophet, as others believe. The first supposition is absolutely impossible, as it expressly contradicts the first commandment, Exod. xx. 3, and also Deut. vi. 4. The second is improbable, as the character and conduct of Jesus are totally different from those of the ancient prophets: he always acting and speaking from his own authority; whereas they constantly refer all that they do and say to God, declaring that God spake unto them, and commanded them to do and say so and so. Jesus also, says Mr. Levi, contradicts the law of Moses, particularly in the affair of the woman taken in adultery, John, viii. 3, &c. in what he says on divorces, Mark, x. 11, and in the assertion which he makes, John, v. 37. By his violation of the sabbath, he directly opposes the commandment of God: compare John, v. 8, with Jerem. xvii. 21, 22; and, by his doctrine, he entirely abrogates the whole law of Moses. He cannot, therefore, be a prophet of God. Such are the objections which may be considered as more peculiarly influencing a Jewish unbeliever. The rest of what Mr. Levi says, is a repetition of the stale and hackneyed cavils against the miracles of sending the demons into the herd of swine, Matt. viii. 28, and of cursing, or, as it ought to be rendered, *devoting to destruction*, the fig-tree, Mark, xi. 13, and against the different genealogies recorded by Matthew and Luke.

Dr. Krauter has examined each of these objections separately; has shewn much ingenuity; has proved himself well versed in scrip-

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\* It is printed *left*, but this must be a mistake, p. 41.

ture criticism; and has fully confuted his adversary. In his vindication of our Lord's conduct respecting the fig tree, he does not understand Mark's words, *ὅτι γὰρ ἡ καιρὸς οὐκ ἔστιν*, according to the well-known acceptation of them, *it was not the season for gathering figs*,—*it was not the fig-harvest*: but he would read *οὐκ ἔστιν* with a circumflex accent; deriving it from *οὐκ ἔστιν* a fig-tree, and not from *οὐκ ἔστιν* a fig; and by *the time of fig-trees—the fig tree season*, he supposes the evangelist to mean the time, "*when* (as he says, chap. xiii. 28) *her branch . . . . putteth forth leaves.*" This, therefore, was an extraordinary instance of a single tree (*οὐκ ἔστιν μία*, as Matthew has it, xxi. 19,) which, by putting forth leaves at such an uncommon time, gave strong and specious indications of unusual fertility; Jesus, therefore, hoping it was really as fertile as it appeared to be, went up to it with a view of relieving the hunger with which he was then pressed: but, finding himself disappointed in his expectations, by fallacious appearances, he, by his miraculous power, caused the tree to wither away, as an emblematical representation of the worthlessness, and as a prophetic warning of the fate, of all hypocritical pretenders to superior virtue; who, by external professions, gain a false and unjust reputation, while they aggravate the evils, instead of promoting the happiness, of those who depend on them.

Though it is evidently the author's intention to preserve the serious air of a grave and sober divine throughout his work, yet it now and then puts on rather a burlesque appearance, from his being unacquainted with the precise importance of some of the terms of our language. He speaks, page 16, of 'Solomon deciding the quarrel between the two *whores*;' an expression more likely to suggest the ludicrous idea of an examination before *his worship* at the rotation office, than to convey a proper notion of the solemn judgment of the king of Israel. In page 38, we read of 'the country of the Jews being now above 1700 years *under the ban*;' and in page 45 or 47, of 'the formidable *bellish* legion *bisiting* their quarters.' In page 70, he says, 'to *see* does not only signify to have an object *incurring into the eyes of the body*, but also, &c.' These, however, are but trifles, easily to be excused in a foreigner, whose language, on the whole, is more correct than we should have expected.

The Supplement is a vindication of what was before advanced in the Examination, especially respecting the woman taken in adultery, and the genealogies.

Art. 50. *Letter from the Right Honourable Lord Petre, to the Right Reverend Doctor Horsley, Bishop of St. David's.* 8vo. pp. 44.  
13. Faulder. 1790.

The mitred Ecclesiastic has drawn himself, unexpectedly, it may be, into a dispute with a temporal Peer, by some remarks which he has made on the Papists; particularly, when he said, that their exclusion (from the houses of parliament,) for the last century, has not been the effect of any oaths or declarations: 'for, the Bishop adds, if it be supposed that Papists, during all this time, have been governed by their old principles, no oaths or declarations made to government,



government, which their church hath deemed heretical, can have bound their conscience.'—Concerning this paragraph, the noble Peer remarks, 'This, my Lord, is as highly insulting as it is unjust. It points out us Catholics as fools and knaves.' Again, he observes, 'We thought that our commoners, and our peers, were precluded from their seats merely because their tender consciences would not allow them to qualify themselves by the customary oaths: but since we are informed by your Lordship, that this is not the case, we trust that you will stand up in your place, and move that those restraints, which you say are no real restraints, and of course useless, may be taken away.' Lord Petre distinguishes between a *Papist* and a *Catholic*, or rather a *Protesting Catholic*. This may lead our readers to recollect a protestation renouncing most of those principles ascribed to popery, which may be considered as dangerous to civil society. This declaration, in the course of last year, was subscribed by fifteen hundred of the chief Catholics in the kingdom, among whom was Lord Petre: indeed, this appears to us but a small number compared with the body of Roman Catholics in this nation:—but we must infer from these accounts, either that they are departed from the principles of their ancestors, or that they are divided into parties espousing different opinions.

However mistaken Lord Petre may be in some of his religious tenets, he certainly appears to be a man of integrity, candour, and real worth. As to the present dispute, we shall leave it with the parties to be settled as well as they can: we have only to add, that the appendix contains the *Declaration* mentioned above, together with *abstracts from the opinions of foreign universities*.

Art. 51. *An Illustration of various important Passages in the Epistles of the New Testament*; from our Lord's Declaration that the Kingdom of Heaven was at hand; from his Prophecies of the Destruction of Jerusalem; and from the Visions to Peter and Cornelius: with a new Interpretation of Paul's Man of Sin, in the leading Features of his Character. By N. Nisbett, M. A. Second Edition, with large Additions. 8vo. pp. 215. 3s. 6d. sewed. Johnson, &c. 1789.

We announce the second edition of this work, because we observe it very materially enlarged and improved; and we are of opinion, that, in its present state, it is a publication which deserves particular attention. The author maintains, that most of the passages in the Epistles, which are commonly supposed to relate to the final judgment of the world, are to be understood as referring to the destruction of Jerusalem. His arguments, which are chiefly drawn from the similarity of the language used by the apostles to that of the Jewish prophets, when speaking of the destruction of kingdoms; from the controversies which gave rise to the Epistles; from the situation and circumstances of men and things at the time when they were written; and from the immediate connection of the passages themselves; are ably supported, and cast much light on some of the more obscure parts of the Epistles. St. Paul's Man of Sin, according to Mr. Nisbett, is not a prophetic character, but descriptive of the conduct of the Jews at the promulgation of Christianity.

Art.

Art. 52. *Reflections on Faith*: in which it is shewn, that no Difference of religious Opinion is any reasonable Ground of Disrespect among Men, and especially among Christians. 8vo. pp. 68. 1s. Dilly. 1789.

The sentiment enlarged on in this pamphlet, 'that sincerity of intention, and rectitude of character, are the only things which God requires as necessary to salvation,' is very properly urged as an argument against religious dissensions: yet still, polemics will continue to dispute, if it be only for the pleasure of the combat.

Art. 53. *The Capacity of Negroes for religious and moral Improvement considered*: with cursory Hints, to Proprietors and to Government, for the immediate Melioration of the Condition of Slaves in the Sugar Colonies: to which are subjoined, short and practical Discourses to Negroes, on the plain and obvious Principles of Religion and Morality. By Richard Nisbet, of the Island of Nevis. 8vo. pp. 207. 3s. Boards. Phillips. 1789.

We have read this tract with pleasure; and we think the author has fully proved that the Negroes are capable of being actuated by religious and moral principles; or, in other words, that a Negroe is created with the power of conscientiously discharging his duty towards God and man. The short practical discourses annexed, are well calculated to give the Negroe a due sense of religion and morality.

The subjects are treated in a plain, familiar, and pathetic manner; and the whole volume deserves the attention of the public in general, and of the West India planters in particular.

Art. 54. *Serious Advice to Young People*. With suitable Prayers. By Richard Taprell. 12mo. pp. 48. 1s. Richardson, &c. 1789.

Well calculated for impressing the minds of young readers with good, pious, and moral sentiments and dispositions; if they will but listen to instruction. The great difficulty is, to prevail on them to listen. Mr. Taprell is the author of some other well intended little tracts, lately mentioned in our Reviews.

Art. 55. *The Brief Rejoinder*, in a Letter to Mr. W. Friend, of Jesus College, Cambridge; with a Postscript to the Inhabitants of Canterbury, &c. by George Townsend, of Ramsgate. 8vo; pp. 32. 6d. Matthews. 1789.

*Crambe bis costa*. See our Review of this author's *Testimony for Truth*\*, *Word of Caution*†, and *Replication*‡. If this Rejoinder differs from the author's former pieces in any thing, it is in an attempt to display his learning: but, alas! like the ape, the higher he climbs, the more he shews his nakedness.

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Correspondents are referred to p. 583 of our APPENDIX, published with this Number.

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\* Rev. Nov. 1789, p. 469.

† 1b. Jan. 1790, p. 114-

‡ 1b. March, p. 346.



# T H E MONTHLY REVIEW,

For J U N E, 1790.

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**ART. I.** *The Four Gospels, translated from the Greek.* With Preliminary Dissertations, and Notes critical and explanatory. By George Campbell, D. D. F. R. S. Edinburgh; Principal of Marischal College, Aberdeen. 4to. 2 large Vols. 2l. 2s. Boards. Cadell. 1789.

**W**E have perused this work with that pleasure which is naturally excited by the union of learning, ingenuity, and candour. Of this we shall afford an unequivocal proof, by giving as full and particular an account of its contents, as the limits of our Journal can possibly admit; though, of dissertations replete with so much valuable matter, so judiciously and so skilfully compressed, no analysis can be expected to convey an adequate idea.

The first volume opens with a dissertation ‘on the language and idiom of the New Testament, on the diversity of style, and on the inspiration of the sacred writers.’

Dr. C. enters on his subject with many judicious observations on the original writings of the Old Testament, as illustrative of the New; on the change which took place in the language of the captive tribes of Judah and Benjamin; on the dispersion of a great part of the Jewish nation, and the consequent loss of that dialect which their fathers had brought out of Babylon into Palestine; on the high value placed on the Septuagint version, by the Ἑλληνισται, or Grecian Jews; and on the uniformity produced by the use of it in their phraseology and idiom. He is a zealous opposer of the opinion advanced by Beza, and supported by Bagnage, that, by the Hellenists, the proselytes to Judaism are signified; and while he candidly grants that several idioms in the N. T. have been mistaken for Oriental, which may be as truly denominated Grecian, he enters into a long and forcible refutation of those writers, who assert the purity and elegance of the language used by the sacred penmen of the N. T. when compared with that of Xenophon

and Plato, of Lysias and Demosthenes. His intention is to shew that the Hellenistic Greek, (as it is called, with sufficient, though not with perfect, accuracy,) cannot strictly be denominated a separate language, or even dialect, when the term dialect is conceived to imply peculiarities in declension and conjugation: but that it is a peculiar idiom, being not only Hebrew and Chaldaic phrases put into Greek words, but even single Greek words used in senses in which they never occur in the writings of prophane authors. This, with the limitations in which the good sense and candour of the author induce him to acquiesce, is undoubtedly true; so that, if we would enter thoroughly into the idioms of the N. T. we must familiarize ourselves to that of the LXX.; and, if we would enter thoroughly into the LXX., we must familiarize ourselves to the study, not only of the original of the *Old Testament*, but of the dialect spoken in Palestine, between the return of the Jews from the Babylonish captivity, and the destruction of Jerusalem by the Romans: for this last, as well as the Hebrew, has affected the language both of the old Greek translation and of the N. T.

In the second part of this dissertation, we are reminded that, though all the writers of the N. T. wrote in the Hellenistic Greek, or, more properly, in the idiom of the synagogue, there is a discernible diversity in their styles; a diversity, however, perfectly reconcileable with the idea of inspiration. As this doctrine may seem liable to some objections, the author very fairly meets and examines them; more particularly, replying to that which is derived from the gift of tongues, conferred on the apostles and others, for the promulgation of the gospel.

'In the languages with which those primitive ministers were miraculously furnished, it may be objected, they could not have any style of their own, as a style is purely the effect of habit, and of insensible imitation. This objection however is easily obviated: First, as they received by inspiration those tongues only, whereof they had previously no knowledge, it is not probable, at least it is not certain, that this gift had any place in the writings of the New Testament: that in most of them it had not, is manifest. But, 2dly, if in some it had, the most natural supposition is, first, that the knowledge of the tongue, wherewith the Holy Ghost inspired the sacred writers, must have been in them precisely such a knowledge and such a readiness in finding words and expressions, as is in others the effect of daily practice. This is even a necessary consequence of supposing that the language itself, and not the words of particular speeches (according to Dr. Middleton's notion\*) was the gift of the Spirit: 2dly, That their acquaintance with the tongue, supernaturally communicated, must have been such as would render their teaching in it best adapted to the apprehensions

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\* 'Essay on the Gift of Tongues.'

of the people with whom they would be most conversant, or such as they would have most readily acquired among them in the natural way. Now on this hypothesis, which appears on many accounts the most rational, the influence of habit, of native idiom, and of particular genius and turn of thinking, would be the same on the writer's style as though he had acquired the language in the ordinary way.

\* As to the hypothesis of the author above mentioned, it is not more irrational in itself, than it is destitute of evidence. It is irrational, as it excludes the primary use, the conversion of the nations, for which, by the general acknowledgment of Christians in all ages, the gift of tongues was bestowed on the apostles, and represents this extraordinary power, as serving merely to astonish the hearers, the only purpose, according to him, for which it ever was exerted. And as to evidence, the great support of his system is an argument which has been sufficiently considered already, the defects of the style of the sacred writers, when examined by the rules of the rhetoricians, and the example of the orators of Athens. For, because Cicero and the Greek philosophers were of opinion, that if Jupiter spoke Greek, he would speak like Plato, the learned Doctor cannot conceive that a style so unlike Plato's as that of the Evangelists, can be the language of inspiration, or be accounted worthy of God. It was not, we find, peculiar to the Greeks, or to the apostolic age, to set too high a value on the words which man's wisdom teacheth. Nor was it only in the days of Samuel, that men needed to be taught that *the Lord seeth not as man seeth* \*.

#### DISSERTATION II.

We are here presented with a distinct view of the causes to which the principal differences in languages are imputable; the origin of the changes produced in the language and idiom of the Jews, and the principal difficulties to be encountered in translating the sacred books. Dr. C. observes that, in every language, there are certain words with which there are other words perfectly corresponding in other languages. To this class, belong the words whereby the obvious productions of nature, and the plainest distinctions of genera and species, are signified; the names of natural and obvious relations; and words expressive of the most common and necessary productions of the mechanic arts. Instances, also, abound in all languages, of words, which, in one language, do but imperfectly correspond with any of another language compared with it.

\* Of this kind (says he) will be found, if properly attended to, most of the terms relating to morals, to the passions and matters of sentiment, or to the objects of the reflex and internal senses, in regard to which it is often impossible to find words in one language that are exactly equivalent to those of another. This holds in all languages less or more, according as there is more or less uni-

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\* 1 Sam. xvi. 7.

formity in the constitution, religion, and laws, of the nations whose languages are compared; on which constitution, religion, and laws, as was observed, the sentiments, manners, and customs of the people in a great measure depend. Herein consists one principal difficulty, which translators, if persons of penetration, have to encounter. Finding it sometimes impossible to render fully the sense of their author, they are constrained (if I may borrow a term from the mathematicians) to do the best they can by approximation.'

There is a third class, consisting of those words in the language of every nation, which are not capable of being translated into that of any people who have not a perfect conformity with them in the customs which gave rise to those words. Such are the names of weights, measures, coins, of particular rites, garments, modes, exercises, or diversions; to which, may, in general, be added the names of offices, judicatories, sects, parties, and the like. It must be owned, however, that, with respect to these last, especially offices, it is a matter of greater nicety than is commonly imagined, to determine when the name ought to be rendered, in the translation, by a term imperfectly corresponding; and when it ought to be retained. It is not always easy to say, whether the resemblances or the peculiarities preponderate. If the former, the word ought to be translated; if the latter, it ought to be retained.—To render *consul* by the word *burgomaster*, though it has been done by a Dutch translator of Cæsar's Commentaries, would be a trespass against good sense, and good taste, which would not readily be tolerated.

Our attention is next called to the *origin of the changes* in the *idiom of the Jews*; and, in order to illustrate more effectually that important proposition, that scripture will ever be found its own interpreter, the author expatiates on the different acceptations of some words as used by Jews and by Pagans. The distinctions which he makes, if not entirely new, are pertinent and exact; and they clearly shew, that the manners and sentiments of a people, being closely connected with their constitution and customs, sacred and civil, have a powerful influence on the language; especially on those combinations of ideas, which serve to denote the various *phases*, (we adopt his own expression,) both of virtue and vice, as displayed in the characters of individuals.

Hence it is plain, not only that the genius of one language will differ from that of another, when there is a diversity of character in the nations which use them, but that the language of the same people will vary from itself; or, to speak more properly, from what it was at a former period, when the character and customs of the people themselves undergo a material alteration.

alteration. The distinction already made between language and idiom, should here, however, be particularly noticed; as some of the causes mentioned, operate more on the one, and others more on the other; and as one of them may be even totally altered, while the other is retained. This was accordingly the case of the Jewish nation. During the Babylonish captivity, they lost, irrecoverably, their vernacular dialect: but, being still attached to their religion, which included their polity and law, still adhering to their own customs, and detesting those of the heathen, and constantly hearing a literal version of the scriptures in the public offices of religion, they still, in a great measure, preserved their ancient idiom; and if the Chaldee of Jerusalem was not as different from the Chaldee of Babylon, as the Greek of the synagogue was from the Greek of the classics, the only assignable reason, perhaps, is, that the idiom of the Hebrew and that of the Chaldee were originally more akin to each other than the idiom of the Greek was to either.

Though the idiom of the Jewish tongue did not suffer much alteration in consequence of the captivity, yet, as it was, in some measure, changed, it becomes useful to know the state of the rabbinical and traditionary learning of that people, in the time of our Saviour; this being the most effectual way of illustrating those particulars, wherein the idiom of the New Testament differs from that of the Old.

If their intercourse with strangers, during the captivity, produced some alteration in their sentiments and manners, and, consequently, in their idiom, the persecutions which they afterward endured, under the Grecian empire, rendered the scriptures still more the object of their love and veneration, and a source of hope and consolation hitherto but imperfectly explored: for, sensible how little their perseverance secured to them the temporal advantages held forth in the letter of the law, they became fond of attending to those spiritual and sublime interpretations, both of the law and of the prophets, which served to fortify the mind against all secular losses and misfortunes, and to inspire it with hope in the immediate views of torture and of death. Beside, the intercourse which, from the time of the Macedonian conquest, they unavoidably had with the Greeks, insensibly introduced into their manner of treating religion, an infusion of the philosophic spirit, before utterly unknown to them. Hence arose a spirit of dogmatizing, the natural consequence of which was a division into factions and sects. In this state, we find them in the days of our Lord; the whole nation being split into Pharisees, Sadducees, and Essenes, party distinctions of which there is not a single vestige in the O. T. The dogmatists, on the different sides, would have

recourse to different theories; and the theories would give rise to particular phrases, by which the peculiar opinions of the partizans would be expressed, and even to particular applications of the words and phrases to which they had been accustomed before. Hence Dr. C. infers the usefulness of understanding their different tenets, and their manner of expounding sacred writ. He confesses that these differences of opinion do not much affect the style of the historical part of the N. T. which, in its nature, gives less occasion for introducing subtilties in speculation; and was written by men who, from their education, cannot be supposed to have entered much into polemical discussions: but he contends that they may be reasonably supposed to affect the style of the epistolary writings, especially those of St. Paul, who was an adept in all the Jewish learning of the age. Indeed, we learn from Philo, from Josephus, and from the Talmudical writers, that their literati, at that period, were become fond of assigning a moral significance and purpose to all the ritual observances of the law; and of applying, in a figurative and mystical manner, the words and phrases relating to them. That, in their mode of application, they were often whimsical, the author does not deny: but that the N. T. itself gives ground to think that their ceremonies and carnal ordinances, as the apostle calls them, were intended to adumbrate some spiritual and more important instructions, appears to him incontrovertible.

‘But whatever be in this, it must, (says he,) be allowed to be a matter of some moment that we form a right notion of the different dogmas and prevailing taste of the time. The reason is evident. The sacred writers, in addressing those of their own nation, would doubtless, in order to be understood, adapt themselves, as their great Master had done before them, to the prevailing idiom and phraseology. Now this is to be learnt only from the common usages, and from the reigning modes of thinking and reasoning, which distinguished the people in that age and nation.’

Dr. C. enumerates six principal difficulties to be encountered in the study of biblical criticism. Of these, the first arises from the singularity of Jewish customs; the second, from the apparent poverty of their native language; the third, from the fewness of the books extant in it; the fourth, from the symbolical style of the prophets; the fifth, from the excessive influence which a previous acquaintance, with translations may have occasioned; and, the sixth, from prepossessions, in what way soever acquired, in regard to religious tenets.

#### IN DISSERTATION III.

The style of the scripture history, particularly of the gospels, is examined with the utmost care, and its perspicuity is most ably defended against the well-known objections of Father Simon.



Simon. Dr. C. shews that the scripture history is distinguished by simplicity of structure, simplicity of sentiment, and by, what he terms, simplicity of design. If Genesis, he observes, possess the first rank for simplicity of composition in the sentences, the gospels are entitled to the second; though the claims of St. John, and St. Matthew, are, in this respect, stronger than those of St. Mark and St. Luke. As to the second species, simplicity of sentiment, the preference must here also be given to the book of Genesis; because this simplicity arises chiefly from the uncultivated state of society in the period and country about which the history is conversant: but in what was denominated simplicity of object or design, the Evangelists, of all writers, sacred or profane, appear the foremost. These opinions are supported by a minuteness of investigation, by a solidity of reasoning, and by a copious felicity of illustration, which must convey delight and improvement to every reader. The scholar will here recognize a variety of useful and well-digested learning; the man of taste and judgment will observe the successful elucidation of those principles on which all just criticism depends; while the Christian will triumph in the successful application of them to the defence of the sacred historians, and in that warm, but rational, spirit of piety, which pervades almost every page of this invaluable dissertation.

#### DISSERTATION IV.

Consists of observations on the right method of proceeding in the critical examination of the books of the N. T.: but as the directions here given are such as are obviously deducible from the reasoning contained in the foregoing dissertations; and as the examples produced, though strictly apposite, are too numerous and particular to be exhibited by us; we shall content ourselves with quoting his sentiments on a subject which, in the present state of religious controversy, is peculiarly interesting to a numerous and respectable class of our readers:

‘I own that, in my opinion, they of former generations were in one extreme, and we of the present are in another. The Fathers are not entitled to our adoration, neither do they merit our contempt. If some of them were weak and credulous, others of them were both learned and judicious. In what depends purely on reason and argument, we ought to treat them with the same impartiality we do the moderns, carefully weighing what is said, not who says it. In what depends on testimony, they are, in every case, wherein no particular passion can be suspected to have swayed them, to be preferred before modern interpreters or annotators. I say not this to insinuate that we can rely more on their integrity, but to signify that many points were with them a subject of testimony, which, with modern critics, are matter merely of conjecture, or at most of ab-

strife and critical discussion. It is only from ancient authors, that those ancient usages, in other things as well as in language, can be discovered by us, which to them stood on the footing of matters of fact, whereof they could not be ignorant. Language, as has been often observed, is founded in use; and ancient use, like all other ancient facts, can be conveyed to us only by written testimony. Besides; the facts regarding the import of words (when controversy is out of the question) do not, like other facts, give scope to the passions to operate; and if misrepresented, they expose either the ignorance or the bad faith of the author to his contemporaries. I do not say, therefore, that we ought to confide in the verdict of the Fathers as judges, but that we ought to give them an impartial hearing as, in many cases, the only competent witnesses. And every body must be sensible that the direct testimony of a plain man, in a matter which comes within the sphere of his knowledge, is more to be regarded, than the subtle conjectures of an able scholar who does not speak from knowledge, but gives the conclusions he has drawn from his own precarious reasonings, or from those of others.

‘And even as to what is advanced not on knowledge but on opinion, I do not think that the moderns are in general entitled to the preference. On the controverted articles of faith, both ought to be consulted with caution, as persons who may reasonably be thought prejudiced in favour of the tenets of their party. If, in this respect, there be a difference, it is entirely in favour of the ancients. An increase of years has brought to the church an increase of controversies. Disputes have multiplied, and been dogmatically decided. The consequence whereof is, that religion was not near so much moulded into the systematic form for many centuries, as it is in these latter ages. Every point was not in ancient times so minutely discussed, and every thing, even to the phraseology, settled in the several sects, with so much hypercritical, and metaphysical, not to say sophistical, subtilty, as at present. They were, therefore, if not entirely free, much less entangled with decisions merely human, than more recent commentators; too many of whom seem to have had it for their principal object, to bring the language of Scripture to as close a conformity, as possible, to their own standard, and make it speak the dialect of their sect. So much for the preference I give to the ancient, particularly to the Greek, expounders of Scripture, when they confine themselves to the grammatical sense; and so much for the regard to which I think the early Christian writers justly entitled.’

#### DISSERTATION V.

Left he should be accused of giving ‘*new names to known things, where there cannot be any material difference of meaning,*’ Dr. Campbell thinks it necessary to examine the true import of those particular names and phrases, by which the Christian institution, is distinguished in the N. T.; and which cannot be misinterpreted, without conveying false notions of its very nature and end.

In

In part the first, he examines the phrase *ἡ βασιλεία τοῦ Θεοῦ*, or, *τῶν οὐρανῶν*; in which he observes a manifest allusion to the language used by the prophets, in revealing the Christian œconomy; and he acknowledges that the import of the term *βασιλεία* is always either *kingdom*, or something nearly related to *kingdom*; adding, however, that, if regard be had to the propriety of our own idiom, and, consequently to the perspicuity of the version, the English word will not answer, on every occasion; for that, in most cases, *βασιλεία* corresponds with the Latin *regnum*. This is, indeed, a word of more extensive meaning than the English; being equally adapted to express both our terms, *reign* and *kingdom*; though *reign* relates to the time or duration of sovereignty, and *kingdom* to the place, or country, over which it extends. On this principle, he argues, that the use of the word *kingdom* in all those numerous passages of the gospels, in which the writers allude to time, and not to place, not only ascribes motion to a kingdom, by saying that it *comes* or *approaches*, and thus renders the expression awkward, if not absurd, but very materially affects the sense, and leads the reader into mistakes. Thus, when *βασιλεία* means *reign*, and is followed by *τῶν οὐρανῶν*, the translation, *kingdom of heaven*, evidently tends, says Dr. C. to mislead the reader. Heaven so construed with kingdom, ought, in our language, by the rules of grammatical propriety, to denote the region under the kingly government mentioned: but, finding, as we advance, that what is called the *kingdom of heaven*, is actually on earth, or, as it were, travelling to the earth, and almost arrived, there necessarily arises such a confusion of ideas as clouds the text, and, consequently, weakens the impression which it would otherwise make on our minds. To guard against this evil, the Doctor reminds us that there are two senses, wherein the word *heaven*, in this expression, may be understood. Either it signifies the place so called; or it is a metonymy for God; who is in scripture, sometimes, by periphrasis, denominated *He that dwelleth in heaven*. When the former is the sense of the term *οὐρανός*, the phrase is properly rendered the *kingdom of heaven*; when the latter, the *reign of heaven*. When *βασιλεία* is construed with *ἔρχομαι*, *καταγγέλλω*, or the noun *εὐαγγέλιον*, the word *reign* should be invariably used: as, also, when it is said to be already come, or coming. On the other hand, when mention is made of entrance or admission into the *βασιλεία*, or of exclusion from it, or where there is a manifest reference to the state of the blessed hereafter, in all these cases, and, perhaps, in a few others, in which the sense may easily be collected from the context, it ought, in the author's opinion, to be rendered *kingdom*, and not *reign*. There are a few passages, he acknowledges,

leges, in which neither of the English words can be considered as a proper translation of βασιλεια: for, in some of the parallels, it evidently means administration, or method of governing, (Matt. xviii. 23,) and in one of them, (Luke, xix. 12, &c.) the word denotes royalty, or royal authority: but, if proper attention be given to the general scope of such passages, he thinks there will be no difficulty in discovering the import of the word.

In the second part of this dissertation, Dr. Campbell inquires what ought to be accounted the scriptural use of the term ευαγγελιον. Having premised that ευαγγελιον and ευαγγελια occur six times in the LXX.; and that, in five of those instances, the meaning is *good news*, in the sixth, the reward given for bringing good news; and that the verb ευαγγελιζειν or ευαγγελιζεσθαι, which occurs much oftener in the LXX. than the noun, is always the version of the Hebrew verb בשר to tell good news; he adds, very properly, that, when the word ευαγγελιον is introduced in the gospels, it is generally used either in a quotation from the prophets, or in evident allusion to their words. In all the passages quoted from the prophets, Dr. C. thinks it so natural and so proper to give them in the words previously used in translating the prophecies, when the words in the N. T. will bear the same version, that he is at a loss to conceive what could move the translators to depart from this rule. Ought they, he asks, where no ground is given for it in the original, either to make the sacred penmen appear to have misquoted the prophets, or make the unlearned reader imagine that the scriptures used by them differed from those used by us, where there is not, in fact, any difference? On this principle, he objects to the use of the word *gospel* in the English translation of Matt. xi. 5, Luke, vii. 22, iv. 18, 19, Rom. x. 15, and Heb. iv. 2, where, for reasons which he urges with equal learning, ingenuity, and success, he would substitute *glad tidings*, not only as being consonant with the words of Isaiah, as they are justly rendered in our English version, but as being necessary to express the meaning both of the evangelists and of the apostle.

To the objection that our term *gospel*, in its Saxon etymology, is an exact counterpart of the Greek ευαγγελιον, Dr. C. replies, by observing, that this is not the present meaning of the English word *gospel*; and that no more can be concluded from the primitive import of the word in a different, though related, language, than that, in the Anglo-Saxon, not in the English, version of the N. T. it accurately expressed the sense of ευαγγελιον.

After these general remarks, which are every where recommended by great exactness of criticism, and felicity of illustration,

tion, the learned author proceeds to enumerate the various meanings of the word *εὐαγγέλιον*, as it is found in the N. T. and particularly in the gospels. Its first meaning he states to be *good news*. Hence the word, from being expressive of an eminent quality in the dispensation introduced by the Messiah, was gradually adopted as a name for the dispensation itself; and when it is employed in this second sense, it is, in English, properly translated gospel.

Dr. C. next considers the cases in which *εὐαγγέλιον* should be rendered *good news*, or *good tidings*—as 1, when it is construed with a noun serving to limit or explain its nature, as, *εὐαγγέλιον τῆς εἰρήνης*, *the good news of peace*, *το εὐαγγέλιον τῆς βασιλείας*, *the good news of the reign*: but he judiciously adds, that every regimen is not to be understood as serving this purpose.

‘ Thus, when it is followed by *Ἰησοῦ Χριστοῦ*, with *το Κυρίου*, or *το Θεοῦ*, which denote the author, it is justly regarded as a name for the dispensation, and properly rendered *gospel*. In the phrase *το εὐαγγέλιον τοῦ Χριστοῦ*, not preceded by *Ἰησοῦ*, the regimen may denote either the author or the subject. In the first view, it is *the gospel of Christ*, that is, instituted by him; in the second, *the good news of the Messiah*, that is, concerning him. There are, perhaps, a few other cases in which the choice may be a matter of indifference. But, in most cases, the regimen ascertains the sense.’

The second case, in which Dr. C. thinks the word should be rendered *good news*, and not *gospel*, is, when it is construed with *κηρύσσω*, *I proclaim*, or *publish*; and, thirdly, when it clearly refers to a different subject from what is commonly, by us, denominated the gospel.

There are some passages, particularly in St. Paul's Epistles, in which Dr. C. proposes to translate *εὐαγγέλιον* by *the ministry of the gospel*, (as Rom. i. 9, 1 Cor. ix. 18, 2 Cor. viii. 18, and Phil. iv. 15,) and, in others, he observes that it denotes, not the whole Christian dispensation, but, some particular doctrine, or promise, especially meriting the denomination of *good news*. Thus, in writing to the Galatians, the particular doctrine to which the apostle gives the pertinent appellation of *good news*, is the free admission of the gentiles into the church of Christ, without subjecting them to circumcision, or to the other ceremonies of the law; and it is this which, in Dr. C.'s opinion, St. Paul sometimes, by way of distinction, denominates *his gospel*.

Part the third, treats of the phrase *ἡ καινὴ διαθήκη*. That the scriptural sense of the word *διαθήκη* is more fitly expressed by the term *covenant*, than by the word *testament*, will not, says the author, be doubted by any one who considers the constant application of the Hebrew word so rendered in the O. T. and of the Greek word, in most places at least, where it is

used in the N. T. He thinks that both ancient and modern translators have been led to prefer the word *testament* by the manner in which the author of the Epistle to the Hebrews argues, (ix. 16, 17,) in allusion to the classical acceptation of the term *διαθῆκη*. Yet, though it was necessary to give a different turn to the expression in that passage, in order to make the author's argument as intelligible to the English, as it is in the original to the Greek reader, this, he maintains, was not a sufficient reason for giving the same version in other places; where it neither suits the context, nor is conformable with the established use of the term, in the sacred writings. He grants, however, that the title appropriated, by custom, to a particular book, is on the same footing with a proper name, which is scarcely considered as a subject of criticism.

In Part IV. after making many learned and pertinent remarks on the use and application of the word משיח in the original scriptures of the O. T. and of Χριστός in the LXX. version of them, the author passes to the consideration of the Greek word, as it is used in the N. T. shewing where it is to be considered in its primitive sense as an appellative, and should consequently be translated *the Christ*; where it supplies the place of a proper name, and ought, therefore, to be rendered *Christ*; and which of the three terms, *Messiah*, *Christ*, or *Anointed*, is the most proper to be applied in an English version. He rejects the word *Anointed*, for reasons which we cannot stop to enumerate; and he prefers *Messiah* to *Christ*; because our Lord's ministry was exercised only among the Jews, to whom the title of *Messiah* was, and still is, familiar; and because the word *Messiah* is, even in English use, much more familiar as the name of the office, than the term *Christ*, which is now universally understood as a proper name of our Saviour. Dr. C. adds, that the word Χριστός is frequently used by St. Paul as a trope, denoting sometimes a Christian spirit and temper, sometimes the Christian doctrine, and, in one place, at least, the Christian church. In these cases, he deems it better to retain the name *Christ*, as hitherto used in the version.

The conclusion of this dissertation is chiefly employed in refuting the arguments of those critics, who maintain that the expression ὁ υἱος τοῦ ἀνθρώπου, which is always used by our Lord when he speaks of himself in the third person, is, also, a title which was then understood to denote the *Messiah*.

#### DISSERTATION VI.

Several words in the N. T. considered by our translators as synonymous, and commonly rendered by the same English word, are not really synonymous, though their significations may have an

an affinity, and though, sometimes, they may be used indiscriminately. This remark is first exemplified by Dr. C. by the words *διαβολος*, *δαιμων*, and *δαιμονιον*, all of which are rendered in the common translation, almost invariably, *devil*; though Dr. C. thinks it a proper version of the first *only*; whereas *δαιμων* and *δαιμονιον* should be translated *demon*.

What the precise idea of the *demons*, to whom possessions were ascribed, then was, it would perhaps be impossible for us with any certainty to affirm; but, as it is evident that the two words, *διαβολος* and *δαιμονιον*, are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty, they can, by no just rule of interpretation, be rendered by the same term. Possessions are never attributed to the being termed *ο διαβολος*. Nor are his authority and dominion ever ascribed to *δαιμονια*: nay, when the discriminating appellations of the devil are occasionally mentioned, *δαιμονιον* is never given as one.

Though the demons whom our Lord cast out, were conceived to be malignant spirits, the word demon does not always convey this bad sense, even in the N. T. In proof of this, Dr. Campbell produces Acts xvii. 18, where *δαιμονιον* is to be understood in the classical sense of the word, and where it is actually rendered *gods* by our translators. We are afterward presented with remarks on several passages of the N. T. in which the words *δαιμων*, *δαιμονιον*, *δαισιδαιμων*, or *δαισιδαιμονια*, occur; and here we see abundant reason to admire both the erudition and the industry of Dr. Campbell, whose mode of distinguishing between the words in question is not less sanctioned by authority than by common sense: for though they are unskillfully confounded in Luther's German translation, in the Geneva French, and in the common English, yet in the Syriac, and, perhaps, in all the Latin versions, in the Italian of Diodati, and in most of the late French translations, they are carefully and constantly distinguished.

*Αδης* and *γαιης* are the words next examined. Dr. C. contends that, though both are rendered *hell* in the common version, the latter only should be so translated. The word *hell*, in its primitive signification, corresponded with the etymological sense of the term *αδης* or *αιδης*: but, at present, when we speak as Christians, it denotes the place of the punishment of the wicked after the general judgment, and is opposed to heaven, the place in which the righteous are rewarded. *Hell*, therefore, does not now convey the meaning of the word *αδης*, the place of departed souls, which word Dr. C. would retain, whenever it occurs in the N. T. That it has the same meaning affixed to it, in the version of the LXX., and is thus used, very properly, to express the sense of the Hebrew *שְׁאֵל*, the author maintains at length, in opposition to Father Simon,

and other celebrated critics, who have contended that the term, in the O. T. at least, means no more than קבר, *the sepulchre*. That it is really expressive of the intermediate state of souls, between death and the general resurrection, he proves, also, from the N. T. where he observes, that it is sometimes metaphorically used: nor does he shrink from a full and fair examination of Luke, xvi. 23, the only passage in holy writ which seems to favour the opinion that αἰδης is sometimes synonymous with γέννα. With great candour and deliberation, if not with perfect success, he proceeds to this conclusion:—that there is no inconsistency in maintaining that the rich man, who was the subject of the parable recorded by St. Luke, was not in γέννα, but in that part of Hades called Tartarus, where the spirits, which are reserved for judgment, are detained in darkness: for that there is, in a lower degree, a reward of the righteous, and a punishment of the wicked, in an intermediate state, is, he conceives, the plain doctrine of scripture. The defence of these opinions naturally leads him to introduce some observations on the controversy in which the late Bishop Law took so active and decided a part. Dr. C.'s arguments on this general question, are too long to admit quotation, and we cannot even abridge without injuring them. We must, therefore, refer those readers who are desirous of learning the sentiments of so able a divine, on this curious subject, to page 236 of vol. i.

It has long since been observed by some critics, that the two words μετανοω and μεταμελομαι, which are both rendered in our common version, *I repent*, differ materially in signification. Μετανοω, it has been said, denotes a change for the better, a change of mind that is durable and productive of consequences; whereas μεταμελομαι denotes barely a change, a present uneasy feeling of regret or sorrow, for a past action, without regard either to duration or effects. The propriety and necessity of this distinction are maintained by Dr. Campbell, at large, in opposition to Grotius; and having endeavoured to shew that, on every pertinent occasion, it is sacredly observed by the writers of the N. T. he states how the words should be discriminated in a translation. In his opinion, μεταίσιω, in most cases, particularly where it is expressed as a command, or mentioned as a duty, should be rendered by the English word, *reform*; μετανοια, by *reformation*; μεταμελομαι, by *I repent*; and here he is certainly supported by the authority of Phavorinus, who tells us that Μεταμελεια is δυσάρεστος ἐπὶ πικρῇ ἀγμένῳ, and defines μετανοια to be γήσια ἀπο πᾶσιμάτων ἐπὶ τοῦ ἐνάλιου ἀγαθὸν ἐπιφορῇ.

It may be objected that, in using the terms *repent* and *repentance*, as our translators have done, for both the original terms, there



there is no risk of any dangerous error : because, in the theological definitions of repentance, given by almost all parties, such a reformation of disposition is included, as will infallibly produce a reformation of conduct. Dr. C. however, remarks, that the learned use of the word is known, comparatively, to a few ; and that, in common language, a man may as properly be said to repent of a good as of a bad action. The word *repent*, as it is used by our translators, appears to lay the principal stress on the sorrow, or remorse, which it implies : but to shew that much more than this is necessary in the Christian, neither our Lord himself, nor his apostles, ever expressed themselves in this manner, when recommending to their hearers the great duties of Christianity :—*μετανοείτε*, not *μεταμελεδε*, was their constant and solemn address to the people. If they then, argues Dr. C. were so attentive to this distinction, if they were so studious to prevent men from placing their duty in a barren remorse, however violent, we ought not, surely, to express this capital precept of our religion, by a term as well adapted to mark the despair of Judas, as that practical change in the mind of St. Peter, by which he, who had deserted and denied his Master, became a bright example of constancy and fortitude.

In the next part of this dissertation, Dr. Campbell assigns his reasons for thinking that the two words *ἁγιος* and *ἄγιος* ; in the N. T. are not synonymous ; and he endeavours to ascertain the precise meaning of each. This he does by examining the Hebrew words, in lieu of which they have been generally substituted by the LXX. He does not think that *קדוש*, *ἁγιος*, had, originally, any relation to character or morals : but that its primary signification was *clean*, in the literal sense ; 2dly, *clean*, in the ceremonial sense ; 3dly, *prepared, fitted*, destined for a particular purpose ; 4thly, *consecrated* ; 5thly, *venerable* ; 6thly, *irreproachable*. Having copiously and ably illustrated these different senses, and replied to an objection which might be offered against the application of the word holy, in the fifth sense, to the Supreme Being, he next considers the Hebrew *חַסִּיד* ; and shews that this word properly and originally expresses a mental quality, and that only in the same manner as *צַדִּיק*, *δικαιος*, *just*, *יָשָׁר*, *πιστος*, *faithful*, and several others. The most common acceptation, (and in this sense only, it is applied to God,) is *gracious, merciful, beneficent, benign*. When there is a particular reference to the way wherein the person stands affected to God and religion, it means *pious, devout* : but there is not equal reason for translating *ἰσχυρὸς* *bountiful*, or *gracious*, when applied to God in the N. T. Though *ἰσχυρὸς* in the LXX. commonly occupies the place of *חַסִּיד*, it does not *always*. It is sometimes employed in translating

translating the Hebrew words  $\text{קָדוֹשׁ}$ , *perfect*, and  $\text{יָשָׁר}$ , *upright*: once it is used for this last term, when applied to God. Deut. xxxiii. 4. In the fifteenth chapter of Revelations, therefore, the words  $\text{ὅτι μόνος ὁσῖος}$  ought, in Dr. C.'s opinion, to be translated, *for thou only art perfect*.

With regard to the manner of translating  $\text{קָדוֹשׁ}$  in the O. T. and  $\text{ἅγιος}$  in the New, Dr. C. thinks it safest to retain, generally, the common version *holy*, and for reasons which we entirely approve.

It is very true, that the sense of the original in many places does not entirely suit the meaning which we affix to that word. But it is certain, on the other hand, that we have no one word that answers so well in all cases. To change the term with each variation in meaning, would be attended with great inconveniency; and, in many cases, oblige the translator to express himself either unintelligibly, and, to appearance, inconsequentially, or too much in the manner of the paraphrast. On the other hand, as the English term *holy* is somewhat indefinite in respect of meaning, and in a manner appropriated to religious subjects, nothing can serve better to ascertain and illustrate the scriptural use than such uniformity; and the scriptural use of a word hardly current in common discourse, cannot fail to fix the general acceptation. But this would not hold of any words in familiar use on ordinary subjects. With regard to such, any deviation from the received meaning would, to common readers, prove the occasion of perplexity at least, if not of error. But *chafid* in the Old Testament, and *hōsios* in the New (except when used substantively, where it may be rendered *saint*), ought, when it respects the disposition towards God, to be translated *pious*; when it respects the disposition towards men, *gracious*, *kind*, *humane*.

In the last part of this dissertation, the author examines the words  $\text{κηρυσσειν}$ ,  $\text{ευαγγελιζειν}$ ,  $\text{καταγγελλειν}$ , and  $\text{διδασκειν}$ , with a design not only of shewing how they differ; but of evincing that the terms by which the two former are rendered in some, perhaps in most, modern languages, do not entirely reach the meaning of the original terms, and, in some measure, mislead most readers. The verb  $\text{κηρυσσειν}$ , derived from  $\text{κηρυξ}$ , means *to cry*, or *to proclaim*: but this does not suit the import of the English word *to preach*, which is defined with sufficient accuracy by Johnson, "to pronounce a public discourse upon sacred subjects."  $\text{Κηρυσσειν}$ , therefore, is not so nearly synonymous with  $\text{διδασκω}$ , *to teach*, as is now commonly imagined. This is farther proved by examining, more closely, its acceptation in the Gospels and in the Acts; particularly, its application to the Baptist, to our Lord, and to his apostles— $\text{Μετανοείτε, πληγετε γαρ ἡ βασιλεια των νεφελων}$ , was, in reality, the  $\text{κηρυγμα}$ , the proclamation made by John, by Christ himself, and by his chosen followers, and this they are said  $\text{κηρυσσειν}$ , not to *preach*, but to *proclaim*. Thus, Jesus went over all Galilee

$\text{κηρυσσων}$

κηρυσσω το ευαγγελιον της βασιλειας, in the version of Dr. C. *proclaiming the good news of the reign*. Thus he is said by Isaiah to *proclaim* the acceptable year of the Lord; and thus, also, when the word κηρυσσω is applied to him indefinitely, the indefinite expression should be explained by others which are more definite; and, consequently, be understood to signify that he proclaimed, or gave public warning of, the Messiah's reign. Similar instances are produced of the application of the word to the apostles; and it is further remarked that, though announcing, publicly, the reign of the Messiah, comes always under the term κηρυσσειν, no moral instructions, nor doctrinal explanations, given either by our Lord, or by his apostles, are ever, either in the Gospels or in the Acts, so denominated; and that, in all the quotations in the gospels, from the ancient prophets, neither the word κηρυσσω, nor any of its conjugates, is applied to any of them, excepting Jonah.

Though to *proclaim* be the primitive and most common meaning of the word κηρυσσω in the N. T. it is, however, sometimes used, by an hyperbole common in all languages, for publishing in any way. Thus, several persons, who were miraculously cured by our Lord, are said κηρυσσειν, to *publish*, those cures. In the Epistles of St. Paul, Dr. C. acknowledges that κηρυσσω and κηρυγμα frequently mean *preach* and *preaching*: but this sense, he thinks, is peculiar to the writings of that apostle, since the passage of St. Peter, in which our Lord is said to preach, κηρυσσειν, to the spirits in prison, is so obscure, that no argument can be safely founded on it. For these reasons, the author concludes, that the Latin word *predicare*, (the ecclesiastical sense of which is widely different from the classical,) the Italian *predicare*, the French *precher*, and the English *preach*, are always equally misapplied in rendering the word κηρυσσω, as it occurs in the historical books of the N. T.

Dr. Campbell distinguishes ευαγγελιζω from κηρυσσω, by observing that the former always refers to a message, or news, in itself good and agreeable, but that the latter does not require this quality in the subject; that the word κηρυσσω implies that the notification is made openly to many; whereas the word ευαγγελιζομαι may be used in whatever way the thing is notified, publicly or privately, aloud or in a whisper, to one or to many; and that ευαγγελιζω usually, though not uniformly, relates to the *first information* given to a person or people; κηρυσσω, on the contrary, to a *proclamation*, though repeatedly made among the same people.

It is certain, however, that the word ευαγγελιζομαι is sometimes used more indefinitely for *teaching*, or *preaching*, in general, (Acts, xiv. 15, Gal. i. 23;) and in one place (Rev. x. 7,)

it is rendered, by our translators, *declared*. This has not escaped the notice of the author; who, nevertheless, asserts that, in the gospels, it always preserves the primitive signification. When we, therefore, find it coupled with the word *διδασκα*, we are not to understand the terms as synonymous, but as intended to acquaint us that the teaching mentioned was accompanied, or perhaps introduced, with an intimation of the approaching reign of the Messiah. On this principle, he translates Luke, xx. 1, *Διδασκωντος αυτου—και ευαγγελιζομενου*—‘one day as he was teaching the people in the temple, and publishing the good tidings,’—severely, though respectfully, reprehending Mr. Bowyer for rejecting the words *και ευαγγελιζομενου* as tautological, and injudiciously transferred from the margin.

Of *διδασκων*, he only says that, being properly translated by the English verb *teach*, he produced it for the purpose of shewing how little it is related, in signification, to the words already examined.

[*To be continued.*]

ART. II. *A Tour through Part of France*; containing a Description of Paris, Cherbourg, and Ermenouville: with a Rhapsody, composed at the Tomb of Rousseau. In a Series of Letters. 8vo. pp. 323. 6s. Boards. Cadell. 1789.

THESE letters are published as containing an exact transcript of impressions made on the author's mind, during his tour. His age, which we incidentally understand to be only twenty-three, might be candidly accepted in apology for faulty impressions, especially should he have been urged to the press ‘by request of friends:’ but what sort of apology does he offer in the following sentence? ‘Had they been more laboured, they might perhaps have been less imperfect; and if composed originally with a view to publication, they might possibly have been more deserving of it.’ That is, he could write better if he would! Why are performances ushered into the world, with professions that, if true, ought in some measure to be considered as an insult offered to the public; and which, if untrue, ought to be reſeated as impertinent? At the conclusion of his preface, he adds, ‘With deference and submission he puts these letters, and he trembles as he does it, into the hands of the public.’ If he really felt this literary ague, it might have tended greatly to moderate the fit, if he had bestowed a little more labour in maturing his composition: but a full page of *errata* is convincing evidence that he printed as carelessly as he wrote. The lively and pleasant style of his observations,

observations, however, inclines us to hope that he may improve by this experiment, and act with less precipitation another time.

Let us now return to his preface, where, in p. vi. he tells us, that 'the multiplicity of works of this kind, is in itself almost sufficient to preclude excellence; what has been so often seen, and said, must have been well said, and rightly seen by some one. And yet there is in every man that native vanity, which persuades him, from the influence of his own prejudiced impressions, there may be something of novelty or interest in his own writings; if not obvious, perhaps peculiar.'

Most writers, especially those who appear in print at the age of twenty-three, think their own impressions interesting to the world: but the road between London and Paris is now almost as well known as that between London and Bath. It has, indeed, been so repeatedly travelled in all kinds of vehicles, that the only expedient to give novelty to the journey, would be for a small party to undertake it on foot, and on the most economical plan. Then, indeed, we might hope for adventures in a new style, somewhat after the manner of this traveller's *fun*, in stealing a plate of pancakes from a cook who was dressing supper for another company\*.

As a specimen of this work, we shall take up a letter at random, viz. Letter XIII.

'I have this day taken a view of the *Jardin du Roi*, which is laid out to the admiration of the French: the chief beauty of it is the botanical collection, arranged according to species. On the top of a circular mount in the garden, which you ascend by a winding walk, is a small temple, that commands an extensive view of Paris and its environs. This spot is likewise polluted, in being dedicated to adulation, and to vanity: round the summit of the temple is this inscription;—*Donec lumine & calore Sol mundum vivificat, Ludovicus XVI. sapientiâ, magnificentiâ, & humanitate undique radiat.*

'I believe there are few men but what are susceptible, and fond of the love of praise;—at least, I should be sorry to rank that man amongst the number of my friends, who was not:—but to a refined and sensible mind, praise must be an incense pure and uncompounded. If there be the least sune of flattery, or the smallest spark of apparent interest, or of probable falsehood, instead of being grateful and exalting, it becomes offensive and humiliating. To the soul sublimed and elevated, reposing beneath the shade of conscious merit, the breath of praise, whispering like the gentle zephyr, is delightful and refreshing;—the delicacy of its touch heightens its enjoyments;—unlike the rude and vulgar wind, that with determined violence blows full in the face, and, instead of pleasing, discomposes.

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\* See p. 46.

‘ But surely it must be a vain and empty mind, that can feed upon such gross food as direct and open flattery. To have our praises sounded by our immediate dependents, and, beneath our own observation, scattered about in every corner, must be irksome to a man of the least sensibility, and must require a strong and vitiated stomach to digest it.

‘ From the *Jardin du Roi*, we crossed the Seine in a boat, and walked through the arsenal, at the end of which was the Bastille.

‘ As I looked upon the gloomy walls, my soul shuddered within me. I beheld that terrific engine of arbitrary power with horror and detestation. I feared to tread upon the ground that encircled it:—all was horrible and dreary. Accursed mansion! I exclaimed; thou hast been the dungeon and the tomb of many, whose breasts have burned with the sacred love of liberty, and whose hearts have been warmed with the holy flame of virtue!—Would that I were an enchanter!—that thy ghastly walls might tumble to the ground!

‘ A deep fosse surrounds it, with high walls, that mock every idea of escape; the approach to it is defended by draw-bridges, and secured by gates, which shut one within the other. They guard it with so much watchfulness and jealousy, that you dare not approach to look at it. The deputies from Brittany were then airing themselves upon the ramparts:—I turned with disgust from the place.

‘ In my way home, I took a view of the church of *St. Louis*. The heart of Louis the XIIIth is here deposited in a vase, with figures of angels bearing it to heaven. We were shewn some curious relics of different saints; and another piece of the true cross: it was of transparent stone, worked into the shape of a cross: and although the original is generally supposed to be of wood, it by no means invalidates the reality of this, but rather adds to the value of the relic, by enhancing the virtue of the miracle.

‘ The evening was spent very pleasantly, with a large party on the *Boulevards de St. Martin*, where an immense number of people were collected. Spacious rows of trees, that extended to a vast length on either side, formed the walks;—while the roads, equally spacious, were filled with carriages. The Boulevards quite surround Paris, and derive their name from the following occasion: they were formerly in grass, and used by the Parisians as bowling-greens, and thence denominated *Boulevards*. It was afterwards found necessary, for the security of the town, to build ramparts on them; and they still retained the name. After the demolition of the bulwarks, they were converted into walks, and rows of trees, some of which are of late growth; nor has the circumference of Paris been many years completed. These form the beauty of the place: the roads are extremely wide; the buildings very good; the walks delightful, and most of the places of amusement adjoin. A number of *cafés* present the company with opportunities of resting and refreshing themselves; and gardens, and tents before them, are filled with parties sitting at their respective tables. Within the *cafés* are small concerts, and the rooms very brilliantly lighted towards the evening. On every side of the walks are displayed some entertain-

entertainments; and the humours of Punch, the pleasantries of a puppet-show, and the *petites comedies*, are exhibited for the relaxation of the meaner sort. They may be well accommodated with seats in the boxes, and see five comedies, for sixpence. I was entertained with some very good wax-work, at the expence of two sous; where was a piece very well executed, and they say taken from the original of the late King of Prussia. The artist who owns them, is at present attending the Indian ambassador, in order to take off his likeness; and intends exposing to delightful a specimen of "the human face divine," on Sunday next.

' These walks are very pleasant to frequent on an evening. It is a gratification to the mind, to see so many fellow-creatures assembled together, devoid of care, and enlivened by gaiety:—it makes one look upon life with an eye of complacency and relish;—and is a sure antidote to melancholy, spleen, and *ennui*.

' At the same time, to a mind disposed to penetrate into causes and relations, many reflections will frequently occur. We must form strong impressions of the dissipation of a people, whom we find so wholly engrossed in amusements.

' In England, a man of common rank would condemn himself, as extravagant and culpable, if he permitted his family to partake of amusements more than once or twice a week. In France, all ranks give themselves up to pleasure indiscriminately, every day. It is looked upon as part of the business of life; and repetition seems not to tire. All the Boulevards are every evening crowded;—every coffee-house and seat adjoining engaged:—the gardens of the Thuilleries, the Palais Royal, the Luxembourg, the Jardin du Roi, with twenty others, are equally and always filled:—the opera, the theatres, the *petites comedies*, continually thronged;—and no one is so sparing or so dull, as to refuse himself some entertainment. The characteristic of the people is levity;—they are too thoughtless to look forward;—too light to look backward;—of course—let me see;—yes—they are happy.

' I was reflecting within myself yesterday evening, as I walked along the Boulevards, whether amusement was not the most rational; and the most suitable employment for life. It is certain, that the love of wealth, and the labour of accumulating it, cannot in itself be justified, on any one principle of reason. The very idea on which it is grounded is improper and fallacious—its inducements and its gratifications are prospective: we make an incroachment on futurity, which we are not entitled to, and appropriate it in making a provision for it. We consume the present, in preparation for the future: and lose a certain happiness, for a casual advantage. Should we succeed, we have still but time; and it can only be enjoyed as that which we have lost. In a life of business, all is progressive; there is no intermediate, no stationary enjoyment; our pleasures are in idea, and we never stand still to look at, and to bless our present state.

' In a life of amusement, we reckon the hours as they pass;—each has its proper portion of delight; each is appropriated; each realized:—no reflective thought on what is past; no anxious cares

for futurity :—content with the present, we do not reckon on enjoyments, which gods alone are entitled to assume. The essence of life is, the existence of the present moment : we cease to be mortals, when we live for futurity.

‘ Amusements may be suited, at the same time, to every capacity :—to the idle and the vain, frivolity and mirth ;—to the ambitious and the great, magnificence and honours ;—to the wise and the good, the charms of science, and the more exquisite enjoyments of benevolence.

‘ I have frequently walked through some of our streets with a contemplative eye, and have looked at the different houses, as I passed them, reflecting upon their inhabitants. I have seen each throwing out its little bow, and displaying at its window some insignia of trade ; and have lamented, to behold the hours of a human being taken up to watch a customer, and wait for the sale of an ounce of snuff, or a yard of ribbon ; and the whole business of his life be, but to gain a penny more than what he has. If perchance I have passed a solitary abode, retreated from the intrusion of the huffer shops upon the street ; its windows closed, and no marks of commerce displayed, to allure the passenger, I have stopped for a moment, and blessed the inhabitant ; and have said within myself, Here surely must live a philosopher, who, contented with his little all, and appropriating his time to the enjoyment of that, rather than to the acquisition of more, makes a reality of existence.’

As this is fancy-painting, we may add, or, “ here lives a hard-working petty clerk of some public office, who, after being jaded all day by grubbing his pen, returns to his obscure house and family, merely to recruit his spirits for the labours of the morrow ;”—“ some poor widow, who barely lives by letting lodgings ;” or, “ some dejected mortal, disappointed in all wordly expectations, waiting his final release.” An expensive metropolis is not the most favourable situation for contented philosophers, of choice, intitled to our author’s blessings ; and indeed, in an age when industry is forced on all men who cannot contrive to live on the labours of others, little praise is perhaps due to indolent selfishness. As to the other extreme, those who know how Bagnigge Wells and the Dog and Duck, at London, are filled every evening, can easily understand the Boulevards at Paris.

As no unfavourable specimen of his impressions, we shall add the author’s apology for French deists :

‘ I do not much wonder at there being such a number of deists in this country ; it is more a matter of surprize to me, that so many can sit down passive beneath the shade of superstition. Nor ought we to load them with that obloquy and blame, which in parts possessing greater degrees of religious knowledge has been thrown upon them. The sages and philosophers of old, who through the light of reason, and the force of thought, found out the Deity, and rejected the



the code of heathen worship, have gained the admiration and applause of all succeeding ages: and is the Catholic religion less absurd than the Pagan? Is it more contrary to reason to believe in the plurality of the heathen gods, than in the hierarchy of the popish heaven? Or, is it more consonant to nature and probability, that old women and enthusiasts should be transformed into saints and angels, with almost the powers of omnipotence, than heroes and conquerors into gods and demi-gods? Is the supreme Power less likely to transubstantiate himself into the likeness of a bull, or swan, than into the substance of a wafer, twenty of which may be bought for a single sous? Or, is it more ridiculous to conceive that a god can be wounded, than be eaten? Are the prophecies of the Delphic oracles more opposite to truth and reason, than the infallibility and unerring wisdom of the Pope? Or, are the sacrifices of the pious worshippers less likely to procure the pardon and esteem of Heaven, than the plenary indulgence of Rome, which holds out a price to every sin? May not Venus, or Minerva, as well protect the favoured cities of Ilium or of Athens, as St. Genevieve perform the daily miracles she does as patroness of Paris? The parallel runs fair; and if we praise the one for rejecting what reason could not assent to, we cannot condemn the others for a similar conduct. Their situation is far different from ours; bred to a belief of these gross and palpable superstitions, when in the cradle, as soon as the dawn of reason opens, they reject them with disdain; and not knowing how to discriminate betwixt the mysteries of revelation, and the fabricated superstitions of falsehood, they confound the one with the other, and reject the whole.'

The rhapsody at the tomb of Rousseau, of which he gives a description\*, is a pretty light tribute to the memory of that anomalous genius; and that every thing relating to Rousseau might be of a whimsical complexion, we are informed that his widow now cohabits with a worthless fellow of a groom, once in the service of the Marquis his patron †.

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ART. III. *A Journey through Sweden*; containing a detailed Account of its Population, Agriculture, Commerce, and Finances. To which is added, An abridged History of the Kingdom, and of the different Forms of Government, from the Accession of Gustavus Vasa, in MDCXIII. With some Particulars relating to the History of Denmark, and to the Life of Count Struensee. Written in French by a Dutch Officer, and translated into English by William Radcliffe, A. B. of Oriel College, Oxford. 8vo. pp. 337. 5 s. Boards. Kearsley.

HAVING already given a general account of this work in the original ‡, little now remains to be added, excepting as to the merit of the translation. From the following prefatory

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\* See also *A Tour to Ermenouville*, from which we gave several particulars, Rev. vol. lxxiv. p. 132.

† P. 263.

‡ See Rev. vol. lxxx, p. 615.

#### 144 Radcliffe's *Translation of a Journey through Sweden.*

advertisement, the translator explains his conduct in the execution of his task: viz.

'The following work is something less than an entire translation of the original, of which a few parts are omitted, and others abridged. The latter are, however, rather compressed than curtailed, and the omissions are chiefly of those passages which have been disapproved by an English Journalist \*, whose opinion is a sufficient authority upon the subject †, and whose favourable mention of the work in general first led the translator to exert his endeavours upon it.'

To the extracts already produced from this journey, we shall now add the Dutch officer's general description of the roads, and mode of travelling, in Sweden, as a specimen of the translation.

'During my whole journey, the provisions put into my wallet at Droningaard by my friends, were very useful, and prevented my complaining of a country, which, at the places where you are obliged to change horses, affords no other sort of refreshment than some excellent milk, and bread of the sort described to you in my letter from Fahlun. I found the inns upon this road, as in all the other parts of Sweden, very miserable. The houses, being all of wood, and never washed, abound, in summer, with every sort of vermin; and the little cribs without curtains expose you to the piercing stings of a most dreadful number of gnats, while the beds themselves contain various sorts of insects, against which even the mattresses that I carried with me proved a very feeble defence.

'You are recompensed, however, for the fare, and the beds at the inns, by the excellence of the roads, which, though a little rough in some parts of the mountainous country, may rival those so much boasted of in England. The bottom of these, except in Scania, where there is a good deal of sand, is a hard rock; and their breadth is such, that four *voitures* may easily pass at a time, even in the narrowest part. The bed of gravel, which they lay upon the top, is also so beaten and compacted, as to have no where any appearance of a rut. This is to be understood, however, chiefly of the high roads and those they call *royal*; and upon these you may travel with great ease and rapidity, the horses, though very small, being strong and swift.

'The order established in the conduct of posts, is very convenient to strangers and travellers, but equally burthensome to the peasants, and highly prejudicial to agriculture. Of this you may judge from the following account: In all the high, and even in the cross roads, post-masters are appointed (*chivverboers*), who are also a sort of innkeepers (*gaft-vry-bous*), and have under their direction a certain number of peasants. The peasants, in their turn, and according to the value of their farms, are obliged to provide one, or sometimes two, servants, with one, two, three, four, or more horses, which remain in waiting for twenty-four hours, and

\* 'Monthly Review, Appendix, June 1789.'

† We are obliged to Mr. Radcliffe for his polite compliment.

are then succeeded by others. If any traveller arrives, they are paid for their time and trouble, if not, they lose both. You must perceive that these services are very oppressive, and cannot be performed without great detriment to the cultivation of estates, although they are not very rigorously demanded, especially in the time of harvest. The horses are by no means always in waiting; and unless you send forward a man and horse, you may be detained a long time for each relay. I therefore took the precaution of dispatching a *voorhoede* (so they call them), and his orders procured every thing to be in perfect readiness. Each post-master, who is commonly a peasant himself, and obliged to furnish horses in his turn, has under him an inspector, (*ball karl*.) who, upon the arrival of a traveller, inquires the number of horses wanted, fetches them, and has them harnessed. He then presents a journal, (*dag bok*.) divided into several columns, in which the traveller, immediately before he sets off, is required to write his name and character, the day and hour of his arrival, those of his departure, the place from whence he came, and to which he is going, with the number of horses he takes. One column in this book is appropriated to complaints, and, if the traveller makes any, there is another to receive the defence of the post-master, who, at the end of each month, is responsible to government for his conduct.

Many patriotic writers have represented the grievance of these kind of services, and proposed in their stead a small tax upon the peasants, that, with some assistance from the state or the crown, would be sufficient for the support of post-horses, and a great relief to agriculture, which cannot be too much encouraged in Sweden. Hitherto, however, government has not regarded their complaints, though in many other respects agriculture has been greatly attended to and promoted.

I had forgot to tell you, that the use of hired voitures is unknown here, and that at no stage can you find either a chariot or a post-chaise. The traveller must, therefore, take his own voiture, or be contented in the carriage of a peasant, with two or four wheels, in which he may be jolted perhaps more than he desires. Indeed, the number of travellers in this kingdom is too small to defray the expence of proper conveniences.

Upon my arrival at Gothenburg, at eight o'clock at night, I was stopped at the barrier, and asked in Swedish, "Have you any thing prohibited by the King?" but perceiving my ignorance of their language, they put the same question to me in German, and I answered, "No."—"Who is Monsieur?"—"A Dutch officer, travelling for his pleasure."—"Has Monsieur nothing?"—"Nothing but his night-cap and a little linen:" to assure them of which, I dropped a billet for six *daalders cooper munt*, and was immediately answered by "Pass, Monsieur." Having got over the bridge, I came to a gate, and was addressed by an officer, "Who is Monsieur? From whence comes he? and whither is he going?"—"I am a Dutch officer, on my journey from Copenhagen to Stockholm."—"Monsieur will shew me his passport."—"I produced it;—"Very well, Monsieur, this must be signed by

by the captain of the grand guard, and you will receive it at your inn."—"Officer, your servant."—"Good night, Monsieur." A few smacks of the coachman's whip soon brought me to my inn, where I wished for nothing so much as a supper and a good night's rest, and was just stepping into bed, when I was surprised by the sound of clarinets, hautboys, French-horns, and a trumpet. I ran to the window, and my servant, whom I had sent to inquire what was the matter, brought me word that these were the musicians of the Count de Saltze's regiment, who came to welcome the arrival of a Dutch officer, or, in plain terms, to beg by means of music. After listening to a few marches, I dismissed them with some money, and desired they might drink to the health of the Prince of Orange. This sort of serenade is common at Gothenburgh upon the arrival of a stranger; but I have since past through many garrison towns without receiving such an honour, for which I have consoled myself by the possession of my *daalders* and *plotts*. The music was gone, and I had prepared to stretch out my limbs, almost dislocated by a jolting of eight-and-forty hours, upon my uncurtained bed, when a rapping at the gate again prevented me. They opened it, and admitted a hero of about two pence a day, covered with feathers, and roses of ribbands, something in the fashion of Henry the Fourth's time. "My officer," says he, "I have brought your passport, signed by the captain."—"Ah, my friend, how comes it you speak French?"—"Thank God, Captain, I am a Frenchman. A wish to see the world leads me, by turns, into the service of many powers; when I am tired, I desert; and, as my figure is of the military height, I never want bread. I can, besides, dress hair, and shall be proud of serving Monsieur the Captain in that way." I took the passport, thanked him for his offer, and dismissed him. He went, however, with a very lingering pace, and at last, with a certain arrangement of his fingers,—"It is usual, Captain, upon these occasions"—"I understand you, my friend, here's something for you."—"Oh, Captain, I absolutely must enter once more into the service of Holland—brave, generous Dutchmen!—but a good night to my most noble captain." He flew down stairs by leaps of four at a time, and I stretched myself upon my crib, where, in spite of the music of the gnats, I soon fell asleep.

In the brief history of the constitution of Sweden, the author traces a particular account of the memorable revolution effected in 1772, by the present king, of whom he gives a high character. We are not, however, furnished with any new light to assist us in penetrating through the dark transactions in which the fate of Count Struensee was involved.

Should this translation arrive at a second edition, we refer Mr. Radcliffe to our Review, vol. lxxxi. p. 479, for a needful correction, as to the amount of the produce of the Swedish iron mines, computed by the *schipp*.

ART. IV. *Moral and Philosophical Estimates of the State and Faculties of Man*; and of the Nature and Sources of Human Happiness. A Series of Didactic Lectures. 8vo. 4 Vols. About 340 Pages in each Vol. 16s. Boards. White. 1789.

**R**ABELAIS, or STERNE, or some other philosopher of that *cast*, has observed, that it is of some consequence, in order to prevent mistakes, that things should be denoted by their proper names. These lectures should have been called *sermons*; for such they undoubtedly are, and only differ externally from other sermons, in having the text prefixed to each discourse, with its title, on a separate leaf. We do not make this remark, to depreciate the merit of the work: for we have always ranked sermons among the higher and more useful kinds of writing; and we frequently meet with compositions of this kind, not unworthy the attention of the most enlightened and philosophical readers.

With respect to these volumes, however, we find little to entitle them to the character of philosophical disquisitions; or, indeed, to distinguish them from popular discourses. They are, for the most part, declamatory, rather than argumentative: the sentiments, though just and liberal, are by no means uncommon; and the form of address is rather descriptive and pathetic, than didactic. As practical discourses, they have, nevertheless, considerable merit; and they will be read with much pleasure by those who are more attentive to utility than to novelty.

We have selected the following extract from a sermon on the value of domestic happiness:

‘ Domestic life, like all other external goods, is not necessarily and of itself, but only in particular combinations and in certain circumstances, a real advantage and a source of actual felicity. Home is but too frequently rendered the seat of tiresomeness and disgust; the scene of low and ungoverned passions; the abode of vexation, of various dissensions, and of malicious petulance; not seldom an actual place of torment. This is always more or less the case, where wisdom and virtue are not admitted of the party, and do not animate its businesses and pleasures. Only there where wisdom and virtue dwell, where intelligent and good persons live together, only there dwell peace, satisfaction, and joy; it is they alone that render either a cottage or a palace the receptacle of pleasure; only by their means is any family, whether great or small, rendered capable of happiness. For only the intelligent and good can tell what solid happiness implies; none but they have either the taste or sentiment proper for it; it is they alone that estimate things by their real value, and know how to enjoy above all things what is real, and beautiful, and good, unesteemed and unknown as they may be in the great world, and among such as are not disposed to the more delicate sensations. To them a word that overflows from the fullness of  
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of the heart, a look that indicates the soul, an inconsiderable but harmless action, an unimportant kindness but performed from real affection, a calm and silent sentiment of friendship, a free effusion of one's reflections and feelings into the bosom of one's family, is of more worth than the reiterated protestations of civility and regard, than all the flattering encomiums and blandishments, than all the friendly mien and gestures, than all the splendid entertainments in which the glory and happiness of the generality of large companies consist.

‘Wherever domestic happiness is found, it shows us persons who are connected together by real, intrinsic love and friendship, who live entirely by each other, and who seek their happiness, and their honour, and their force, in the mutual union of their hearts. Only to persons of this description can and must every thing be of importance which each has and says, and does, and enjoys, how he is inclined, and whatever befalls him. They alone know how to consider the advantages of each other with unerring complacency, observe the infirmities and failings of each other without displeasure; to reprehend the deviations of a third with inoffensive gentleness; understand the looks of each; and to prevent the wants and wishes of all; mutually to comply with the designs of each other; to harmonize with the feelings of the rest; and to rejoice heartily in all the successes, even the most inconsiderable, that happen to each other. Wherever frigidity of temper and untractableness, where jealousy and envy prevail, there no real happiness is possible, in the narrow circle of daily intercourse.

‘Lastly, domestic happiness gives scope to a taste for truth, for nature, for a noble simplicity, and serene repose; in opposition to error and art, to studied and forced pleasures, and the more ostentatious and poignant diversions. That pure and generous taste alone can give any value to the joys of domestic life, and, to such as understand and enjoy it, render all its concerns important, and delightful as the sources of satisfaction and pleasure. For, in this case, they arise, not so much from the object, as from the eye that beholds them, and the heart that feels them; not so much from the importance of the transactions and events themselves, as from the natural and spontaneous manner in which they arise, and the pleasing interest taken in them. To persons of a sound judgment and an uncorrupted heart, the cheerful countenance of the spouse, the lisping of the infants, the mirthful sports of the children, the sight of reason in its bud and in its blossom; to them the earnest curiosity of one, the innocent vivacity of another, the growth and improvement of a third, the contentedness of all, is a scene far preferable, with all its privacy and simplicity, to any other however intricately conducted or splendidly performed; to them the silent and placid existence in a society of open affection, of unrestrained and unobtrusive benevolence and love, to hearts that are able to melt, is a kind of existence which they would not exchange for any of those that are so much prized and envied by the multitude.’

These discourses treat, also, of the dignity of man; the  
 VALUE OF—human life—health—riches—honour—sensual pleasure

fare—spiritual pleasures—sensibility—virtue—Christian virtue—religion—Christianity—the human soul—immortality—spiritual experiences—social worship—solitude—social life—busy life—commercial life—country life—domestic life—friendship—liberty—learning—enlightened times—reputation—reformation—human happiness: the character of Christ—the pastoral office.

ART. V. *An Essay on Shooting.* Containing the various Methods of forging, boring; and dressing Gun Barrels, practised in France, Spain, and England, and the different Proofs of Barrels employed in those Countries; with Remarks. An Investigation of the Causes of Recoil, and of Bursting, with Proposals for preventing or remedying them. An Inquiry into the Effects of the Length, Bore, and Charge, upon the Range, &c. of the Piece: and Remarks upon the Articles of Powder, Shot, Wadding, &c. Also Instructions for attaining the Art of Shooting; the Methods of training Pointers; and a short Description of the Game of this Country, as connected with the Amusement of Shooting. The whole interspersed with summary Observations on the various Subjects of the Sport. Small 8vo. pp. 303. 4s. Boards. Cadell. 1789.

THIS is a curious systematical work, on a subject not hitherto professedly treated in our language; and as the author confesses, was first suggested to him by perusing a late ingenious French publication, written by M. Magne de Marolles, intitled, *La Chasse au Fusil*; from which, and the author's own personal experience, this work was combined. A great variety of information, respecting the various heads specified in the title, is brought together in this pocket-volume; yet we do not readily conceive why the sportsman is conducted to a forge, to attend the several processes in forming a gun-barrel; when a few concise remarks on the merits and defects of barrels when made, might, as we imagine, be sufficient to guide his choice in a fowling piece.

As a specimen within compass, our sporting readers may accept his chapter, intitled,

‘ ON THE SHOT \* OF FOWLING PIECES.

‘ We often hear of fowling pieces which throw their whole charge of shot into the breadth of a hat at the distance of forty or fifty

\* ‘ We have here employed a word whose propriety, in the sense we have taken it, may certainly be disputed, but were obliged to do it for want of a better. By the *shot* of a barrel, we mean to express the closeness and steadiness with which it throws its charge of shot against any object; whilst the *range* relates to the *distance* to which a ball or shot is thrown, without considering whether it flies in a straight line or not. By way of distinction we have put the word *shot* in Italics, when employed in the sense here mentioned.’

pages;

pieces; and so generally is this believed among sportsmen, that it is no uncommon thing to hear gentlemen telling the gunsmith, that they expect the piece they are ordering will do the same. It will therefore appear very extraordinary, if, in defiance of this general prejudice, we should make it a question whether some barrels throw their shot more closely than others do; but still more so, if we decide the question with a negative, and this from various experiments, made on purpose, and frequently repeated in order to satisfy ourselves of the fact.

‘ The few who have made this matter the subject of experiment, know, that the closeness or wideness with which a piece throws its charge, is liable to an infinite number of variations; and that, whether from circumstances that are merely accidental, or from others, which, being unknown, cannot be prevented, the grains of shot composing the charge, may, at the instant of explosion, arrange and combine themselves so differently, that all the trials they can make will never produce results sufficiently uniform to draw any general conclusion from, or to convince persons not already prejudiced, and who will take the trouble to examine before they decide.

‘ We have fired the same piece from a rest, twenty times in succession, with the same charge of powder and of shot, and at the same distance; and have, during the course of the firing, thrown into the mark from 30 to 70 grains, with all the intermediate numbers. We have repeated this trial a great many times with the same piece, and also with different pieces at the same time, without having ever observed so much uniformity in the same piece, or difference in different pieces, as to give room for preferring one piece to another. The experiments made by Mons. Le Clerc serve to confirm these. It is worthy of notice, however, that in the second set of experiments, the number of grains thrown into the mark is uniformly greater than in the first set, although, as we have already mentioned, the only difference between them was, that, in the first set, the wadding was made of card-paper, and in the second, of hat, both cut to the size of the caliber: are we to attribute the difference in the results to this circumstance \*?

‘ In firing with ball it is observed, that the better the ball fits the piece, or the less *windage* there is, the greater will be the force of the discharge. This evidently depends upon the flame not being allowed to escape past the ball; and probably in the case of shot the wadding of hat may be preferable to that of card or paper, by diminishing the windage; or rather, perhaps, by preventing the flame from getting among the grains of shot, and dispersing them by its lateral expansion when it has quitted the muzzle.

‘ The first conjecture might be determined, by comparing the closeness or dispersion of different discharges, in some of which tow,

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\* Where he treats of wadding, he mentions cork being extolled for this purpose; and though he has not tried it, inclines to credit its merit.



in others paper or card, and in others hat, was employed for wadding. The second also might be decided by varying the situation of the piece of hat; thus, for instance, we might one time place it between the powder and shot, with a small wadding of tow over the shot; and at another time, place the tow next the powder, and the hat over the shot. If the hat operated by preventing the flame escaping past the shot, and thus lessening the force of the discharge, there would be little, if any, difference whether it was placed above or below the shot. But if its good effects depend upon its hindering the flame from getting among the grains and scattering them in the manner mentioned above, then the shot would fly more closely when the hat was placed between it and the powder. We are, however, inclined to consider the latter as the true effect of hat wadding, and this from a practice that is said to be secretly and successfully followed by some persons, when firing with shot at a mark, for a wager: they put in the shot in small quantities at a time, ramming down a little tow or thin paper over each, so as to fill the interstices of the grains, and thus prevent the flame from insinuating itself among them\*.

\* Another opinion pretty generally established among sportsmen, and upon which we shall decide much in the same way we have done upon the former, is, that barrels of a small caliber throw their shot more closely than those of a wider one do. That the same number of grains spread over two unequal surfaces, and flying off from thence with equal degrees of divergency, will be found more widely separated in the one case than in the other at any assigned distance, is a circumstance mathematically true; but the difference in this case will never be greater than that of the respective surfaces from which they diverged. Now the difference between the areas of the largest and smallest calibers ever employed in fowling pieces, is less than the error in the measurement of this divergency would be at ten yards from the muzzle; so that the greater or less diameter of the bore cannot produce any sensible difference in the closeness or wideness with which the shot is thrown, provided the charge be the same in both pieces. We have subjected this matter to the test of experiment, and the result has accordingly been, that a barrel of 22 or 24, which is the largest caliber usually employed in fowling pieces, threw its shot as closely as one of the smallest caliber, viz. of 30 or 32.

\* There is a curious circumstance attending the shot of barrels, which is, that sometimes the grains of lead, in place of being equally distributed over the space they strike, are thrown in clusters of ten, twelve, fifteen or more, whilst several considerable spaces have not a single grain in them. Sometimes a cluster of this kind, consists of one-third, or one-half of the charge; and it also happens

\* We have often intended to try the effect of making up the charges of shot in slight cartridges, and firing with them at a mark; but have never put it in practice: the paper employed ought to be no stronger than is just sufficient to prevent its tearing with the slightest handling after it is filled with the shot.

sometimes,

Sometimes, though more rarely, that the whole charge collects itself into one mass, so as to pierce a board near an inch thick, at the distance of 40 or 45 paces. Small barrels are *said* to be more liable to this than large ones; and Mons. de Marolles says, that this is especially the case when the barrels are new, and also when they are fresh washed. He mentions a double-barrelled piece of 32 caliber, which was particularly liable to this *clustering* and *lumping* of the shot; but adds, that the same thing did not happen to him with other barrels of 26 and 28 caliber, which he had used before. The lumping may, perhaps, depend upon the wadding employed, acting somewhat in the manner of the paper cartridge we spoke of (note, page 112); possibly the *clustering* of the shot, may proceed from the wadding doing the same, with a *part* of the charge. Our *conjectures* upon this matter, however, together with the means which we think most likely to remedy it, will come more properly under the head of the next article.

With regard, then, to the extraordinary closeness with which some pieces are *said* to throw the shot, we certainly shall not take upon us to assert that the persons who *speak* of them, wish to deceive us; but we do most firmly believe, that they deceive themselves; and that their accounts proceed either from their belief that a gunsmith by superior skill and care is able to make such, or from their having once seen a piece accidentally *lump* its shot in the manner described above. The result of our experience, however, is very unfavourable to this prevailing opinion; for we do affirm, that, after having fired at a mark times without number, we have never yet found a barrel which, at the distance of 50 paces, would throw its whole charge, we will not say into the breadth of a hat, but, into a space of three feet square.

We produce this chapter without offering any remarks of our own, on any part of its contents, as we assert no pretensions to the merit of being *good shots!* and only mention our regret, that sportsmen should resort to methods so cruel for training dogs, as some that are here mentioned. We can scarcely believe that they are necessary; and if we were convinced that more gentle methods would be ineffectual, we should still think these unjustifiable, on the principle of *sport!*

ART. VI. *Observations made on a Tour from Bengal to Persia, in the Years 1786-7.* With a short Account of the Remains of the celebrated Palace of Persopolis; and other interesting Events. By William Francklin, Ensign on the Hon. Company's Bengal Establishment; lately returned from Persia. 8vo. pp. 351. 6s. Boards. Cadell. 1790.

THE author of these observations lived, during eight months, at Shirauz, domesticated in a Persian family; in which he enjoyed an opportunity of learning several particulars, not hitherto communicated by European travellers. His description

tion of Persian manners is drawn from the life, and bears strong internal marks of being impartial and faithful. The Persians, though Mohammedans, have none of those prejudices against Christians, which form one of the characteristic features of the Moors and Turks. Instead of thinking themselves defiled by the touch of an infidel, they will drink out of the same cup, and eat out of the same plate. They are as fond of conversation, as the Turks are addicted to silence. They are kind, hospitable, spritely, endowed with sensibility and taste: but ill-informed, credulous, and ever accumulating new superstitions on the absurdity of the Koran.

The women of Shirauz deserve the high praises which have been given to their beauty. They enjoy more freedom than the Turkish women; and Mr. Francklin had opportunities of seeing them without their veils, and of conversing with many female visitors who were intimate with the family in which he lived.

To the observations made in his travels, the author has added a history of Persia, from the death of Nadir Shah to the year 1788. The narrative is, indeed, very concise, and sometimes rendered unpleasant by the repetition of horrid details of insurrections and murders; yet it merits attention, as including the revolutions of an extensive, and once powerful and enlightened portion of the earth.

The memory of what Persia formerly was, is the principal circumstance that attracts attention toward its present state.

Notwithstanding M. Niebuhr's more elaborate description, Mr. Francklin's account of the ruins of Persepolis will probably afford pleasure to many of our readers:

At nine A. M. went to visit the ruins. What remains of the celebrated palace of Persepolis, is situated on a rising ground, and commands a view of the extensive plain of Merdasht. The mountain Rehumut encircles the palace in the form of an amphitheatre: you ascend to the columns by a grand stair-case of blue stone, containing one hundred and four steps. The first object that strikes the beholder on his entrance, are two portals of stone; I judge them to be about fifty feet in height each; the sides are embellished with two sphinxes of an immense size, dressed out with a profusion of bead-work, and, contrary to the usual method, they are represented standing. On the sides above are inscriptions in an ancient character, the meaning of which no one hitherto has been able to decypher.

At a small distance from these portals you ascend another flight of steps, which lead to the grand hall of columns. The sides of this stair-case are ornamented with a variety of figures in basso relievo; most of them have vessels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman fashion; besides these, are several led horses, oxen

and rams, that at times intervene and diversify the procession. At the head of the stair-case is another basso relievo, representing a lion seizing a bull; and, close to this, are other inscriptions in ancient characters. On getting to the top of this stair-case, you enter what was formerly a most magnificent hall; the natives have given this the name of Chebul Minâr, or forty pillars; and though this name is often used to express the whole of the building, it is more particularly appropriated to this part of it. Although a vast number of ages have elapsed since the foundation, fifteen of the columns yet remain entire; they are from seventy to eighty feet in height, and are masterly pieces of masonry: their pedestals are curiously worked, and appear little injured by the hand of time. The shafts are enfluted up to the top, and the capitals are adorned with a profusion of fretwork.

‘ From this hall you proceed along, eastward, until you arrive at the remains of a large square building, to which you enter through a door of granite. Most of the doors and windows of this apartment are still standing; they are of black marble, and polished like a mirror: on the sides of the doors, at the entrance, are bas-reliefs of two figures at full length; they represent a man in the attitude of stabbing a goat: with one hand he seizes hold of the animal by the horn, and thrusts a dagger into his belly with the other; one of the goat's feet rests upon the breast of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the same apartment, is a representation of two men at full length; behind them stands a domestic, holding a spread umbrella: they are supported by large round staffs, appear to be in years, have long beards, and a profusion of hair upon their heads.

‘ At the south-west entrance of this apartment are two large pillars of stone, upon which are carved four figures; they are dressed in long garments, and hold in their hands spears ten feet in length. At this entrance, also, the remains of a stair-case of blue stone are still visible. Vast numbers of broken pieces of pillars, shafts, and capitals, are scattered over a considerable extent of ground, some of them of such enormous size, that it is wonderful to think how they could have been brought whole, and set up together. Indeed, every remains of these noble ruins indicate their former grandeur and magnificence, truly worthy of being the residence of a great and powerful monarch: and whilst viewing them, the mind becomes impressed with an awful solemnity!—When we consider the celebrity of this vast empire, once the patron of the arts and sciences, and the seat of a wise and flourishing government;—when we reflect on the various changes and revolutions it has undergone, at one period a field for the daring ambition of an Alexander,—at another for the enthusiastic valour of an Omar, we must consequently feel the strongest conviction of the mutability of all human events!’

As we have not room for Mr. Franklin's account of the other courts, temples, aqueducts, &c. appertaining to this enormous pile of building, we shall conclude with an observation

servation which tends to disprove the romantic story of Alexander having burned Persepolis:

‘ It is related, in Grecian history, that Alexander the Great set fire to and destroyed this rich and splendid palace, instigated to it in a fit of debauchery by the celebrated courtesan Thais. This circumstance, although it has the sanction of history, if one reflects upon the appearance of what still remains of these ruins, any person on viewing them would suppose such an event impossible to have taken place; as, in their present state, all the fire that could be applied would not make the smallest impression on those huge masses of stone, equal in point of durability and hardness to the solid rock; and of such are the materials of the whole building. These sentiments arose to me whilst on the spot, and my opinion was strengthened by the fullest acquiescence of Mr. Jones, who thought, like myself, it was absurd to give credit to the idea of its having been burnt by Alexander.’

Mr. Francklin’s style is easy and perspicuous, but, sometimes, careless and incorrect. His book, however, is valuable on account of the information which it will afford to its readers.

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ART. VII. *Philosophical Transactions of the Royal Society*, Vol. LXXIX.  
Part II.

[Article concluded from p. 55.]

ASTRONOMICAL and MATHEMATICAL PAPERS.

*Observations on a Comet. In a Letter from William Herschel, LL. D. F. R. S. to Sir Joseph Banks, Bart. P. R. S.*

THIS letter gives an account of a comet which had been discovered on the 21<sup>st</sup> of December 1788, in the evening, near  $\beta$  Lyræ, by Miss Caroline Herschel, who is now become “a mighty huntress” of this celestial game. Dr. Herschel examined the comet, about 8 o’clock, the same evening, with a ten-foot reflector, in which it had the appearance of a considerably bright nebula, of an irregularly roundish form, growing, very gradually, brighter toward the middle; and about five or six minutes in diameter: but its situation was then low, and not very proper for instruments with high powers. Next morning, at about half past five o’clock, he viewed the comet again; and perceived that it had moved, very apparently, in a direction toward  $\delta$  Lyræ. As the Doctor had been employed, during all the night, in making other observations, there had been no leisure for getting ready an apparatus for determining the situation of the comet at that time: but, on the 22<sup>d</sup> in the evening, about 5<sup>h</sup> 46’ apparent time, he found that  $\beta$  Lyræ preceded the comet in right ascension  $1^{\circ} 46' 20''$ ; and that

the comet was very exactly in the same parallel of declination with the small star which accompanies  $\beta$  Lyræ\*. These observations were made with a reflecting telescope of 10 feet focal length; and Dr. H. thinks he cannot have committed an error of more than 15" either in right ascension or declination. He viewed the comet then, and several evenings afterward, with the highest powers which its diluted light would permit, and never could perceive that it had any sort of nucleus; which, had it been a single second in diameter, he thinks, could not have escaped him; and he conceives that this circumstance is of some importance to those who turn their thoughts to the investigation of the nature of comets; especially, as he has made the same remark on a former comet.

*On the Method of corresponding Values, &c. By Edward Waring, M. D. F. R. S.*

Dr. Waring here points out several problems relating to series, &c. in which, though the solutions to most of them may be had, by means of the differential and other known methods, they may be more readily, as well as more neatly, obtained by means of an analysis invented by him, which he calls 'The method of corresponding values.' The method is this:

A series of any form, involving the powers of  $x$ , as  $ax + bx^{r+s} + cx^{r+2s} + dx^{r+3s} +$ , &c. being assumed, he substitutes, for  $a$ , successively,  $\alpha, \beta, \gamma, \delta$ , &c. to  $m$ ; an  $S\alpha, S\beta, S\gamma, S\delta$ , &c. for the sums of the series which arise from such substitution. He next multiplies these series, respectively, into unknown coefficients,  $A, B, C, D$ , &c.; and, by making the sum of each set of corresponding terms, equal to the corresponding term of the given series, obtains as many equations as he had assumed unknown coefficients; from which, he finds the value of those coefficients, by the common methods, to be

$$\frac{m^r \cdot m^s - \beta^r \cdot m^s - \gamma^r \cdot m^s - \delta^r \cdot m^s \cdot \&c.}{\alpha^r \cdot \alpha^s - \beta^r \cdot \alpha^s - \gamma^r \cdot \alpha^s - \delta^r \cdot \alpha^s \cdot \&c.},$$

$$\frac{m^r \cdot m^s - \alpha^r \cdot m^s - \gamma^r \cdot m^s - \delta^r \cdot m^s \cdot \&c.}{\beta^r \cdot \beta^s - \alpha^r \cdot \beta^s - \gamma^r \cdot \beta^s - \delta^r \cdot \beta^s \cdot \&c.},$$

$$\frac{m^r \cdot m^s - \alpha^r \cdot m^s - \beta^r \cdot m^s - \delta^r \cdot m^s \cdot \&c.}{\gamma^r \cdot \gamma^s - \alpha^r \cdot \gamma^s - \beta^r \cdot \gamma^s - \delta^r \cdot \gamma^s \cdot \&c.}, \&c. \&c.$$

\* For the position of this star, Dr. Herschel's catalogue of double stars, in the *Philosophical Transactions* for 1782, may be consulted.

and, hence, that  $Sm$  will equal

$$\frac{m^1 \cdot m^2 - \epsilon^1 \cdot m^2 - \gamma^1 \cdot m^2 - \delta^1 \cdot m^2 \cdot \&c.}{a^1 \cdot a^2 - \beta^1 \cdot a^2 - \gamma^1 \cdot a^2 - \delta^1 \cdot a^2 \cdot \&c.} \times S\alpha +$$

$$\frac{m^1 \cdot m^2 - a^1 \cdot m^2 - \gamma^1 \cdot m^2 - \delta^1 \cdot m^2 \cdot \&c.}{\beta^1 \cdot \beta^2 - \epsilon^1 \cdot \beta^2 - \gamma^1 \cdot \beta^2 - \delta^1 \cdot \beta^2 \cdot \&c.} \times S\beta +$$

$$\frac{m^1 \cdot m^2 - a^1 \cdot m^2 - \epsilon^1 \cdot m^2 - \delta^1 \cdot m^2 \cdot \&c.}{\gamma^1 \cdot \gamma^2 - a^1 \cdot \gamma^2 - \epsilon^1 \cdot \gamma^2 - \delta^1 \cdot \gamma^2 \cdot \&c.} \times S\gamma + \&c. \&c.$$

nearly. For the investigation of this, we are referred to the author's *Meditationes Analyticae*, published in 1776; of which a circumstantial account is given at p. 81 of our Review for August 1778, vol. lix.

The author exhibits the result of his method, in particular cases; and illustrates it with a variety of examples: but the references to his other works are so frequent, that it is not easy to follow him without having them at hand; and, indeed, it appears to us that his design in this, and in some other papers which he has lately given in the *Philosophical Transactions*, is more to point out, and assert to himself, various analytical discoveries and improvements, which he has formerly published in his other works, than to exhibit any thing which is now new; or even to extend what he had before given. So far is this latter circumstance from being his design, that he sometimes refers us to his former publications for instances of more general cases than those which he exhibits here.

*On the Resolution of Attractive Powers. By the same.*

From the common principles of the composition and resolution of forces, Dr. Waring shews how to find the attraction of a line on a given point: from this, how to find the attraction of a given surface on the said point; and, again, thence how to find the attraction of any given solid, whatever, on that point.

He, next, by reference to his *Proprietates Curvarum*, shews how to find the lengths of lines which have a double curvature; and then points out how the attractions of such lines as these, and of curve surfaces of any kind, on a given point, may be found, from the principles which he had employed in the former part of his paper; and he adds, that, as the attraction of any line, surface, or solid, on any one point, may be thus found, their attractions on any number of such points may be also found; and, therefore, their attractions on any line, surface, or solid; that is, the attraction of any one body, surface, &c. on another, may thus be determined; and, farther, that, from the principles delivered in this, and in a former

paper, which the author gave "on centripetal forces," in the LXXVIII<sup>th</sup> volume of the *Philosophical Transactions*\*, fluxional equations may be deduced, the fluents of which will express the relations between the abscissæ and corresponding ordinates of the curves described by bodies; of which the particles act on each other, with forces varying according to given functions of their distances.

*Catalogue of a second Thousand of new Nebulæ and Clusters of Stars; with a few introductory Remarks on the Construction of the Heavens.* By William Herschel, LL. D. F. R. S.

In the LXXVI<sup>th</sup> volume of the *Philosophical Transactions*, for the year 1786, Dr. Herschel gave a catalogue of 1000 new nebulæ and clusters of stars, discovered, by himself, in the course of a regular survey of the heavens, which he had undertaken, and was then pursuing. A continuation of that survey has produced the additional thousand, which are contained in the present catalogue. The form which had been adopted in the first catalogue, is continued in this; and having been described by us, in our account of that article†, need not be repeated. Astronomers are, certainly, under great obligations to this ingenious and indefatigable observer, whose labour and patience must be immense, not only in contriving and fabricating instruments of such amazing power and magnitude, but, afterward, in applying them to the heavens with such unwearied attention and perseverance. Nothing but the most enthusiastic passion for the science which he so ardently pursues, could possibly support him under such incessant labour, both of body and mind, as he must continually undergo; and the ebullitions, from such a degree of enthusiasm as was sufficient to support those prodigious exertions, might naturally be expected to break out in more directions than one. We freely confess that we consider some of his papers, which have been printed in the *Philosophical Transactions*, and particularly those "On the Construction of the Heavens," as matters of this kind; and none, perhaps, more so, than the 'Introductory Remarks' to the paper now under consideration. Thinking in this manner, it will readily be conjectured that we have sometimes met them rather with surprize in these biennial volumes, sacred, as they ought to be, to strict truth, and classical discovery: but we have always supposed that the council of that learned body to whom we are indebted for this publication, have been actuated by the consideration

\* See Review, vol lxxix. p. 244.

† Review for February, 1787, vol. lxxvi. p. 119.

that,



that, *checking* his career, in this respect, might damp that ardour for observation and mechanical contrivance, which has produced those wonderful discoveries that will hand the name of HERSCHEL down to the latest posterity; and to which, at present, we scarcely see the probability of an end. These *ebullitions*, however, appear, to us, to smell stronger and stronger of the lamp; and we think that some of the inferences, which, in this paper, it is said ought readily to be granted, flatly contradict some of the best founded principles of the Newtonian Philosophy; as well as several points, which, if we rightly understand the author, had been advanced in his former papers on the same subject. How much farther these speculations may proceed, under the sanction of the Royal Society, it is neither our province to determine, nor our wish to inquire: perhaps, the connection between those whose real business it is, and their constituents, may not be quite of so precarious and delicate a nature, as that which subsists between us and the public; and, if so, they may safely carry their complaisance farther than we can prudently follow them with our entire applause.

*An Attempt to explain a Difficulty in the Theory of Vision, depending on the different Refrangibility of Light. By the Rev. Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal.*

In the Memoirs of the Royal Academy of Berlin, for 1747, the celebrated M. Euler, taking it for granted that the picture excited on the retina of the eye is perfectly distinct, and, therefore, that the several humours of the eye are contrived so as to prevent the latitude of focus which arises from the different refrangibility of light, concluded that it is possible to dispose four refracting surfaces in such a manner, as to bring all the rays to one focus, at whatever distance the objects are placed. To effect this, he assumes such laws of refraction for the differently refrangible rays, as will suit his purpose; and builds on them an ingenious theory for constructing achromatic object glasses for telescopes, composed of two meniscus glasses, with water between them. He did not, however, demonstrate the necessary existence of his hypothesis, nor support the truth of it by experiments; and, which is rather an extraordinary oversight in so great a man, it does not account, according to his own ideas, for the very phenomenon which first suggested it to him; namely, the great distinctness of human vision: for the refractions, at the several humours of the eye, being all made one way, the colours produced by the first refraction, must be increased by the two subsequent, instead of being corrected, whether we reason from Newton's or from Euler's law of refraction

tion of the differently refrangible rays. 'Thus,' Dr. Maskelyne observes, 'M. Euler produced an hypothetical principle, neither capable of rendering a telescope achromatic, nor of accounting for the distinctness of human vision; and the difficulty of reconciling that distinctness with the principle of the different refrangibility of light, discovered by Sir Isaac Newton, remains yet in its full force.'

In order to dive to the bottom of the difficulty, Dr. Maskelyne calculated the refractions of the most, mean, and least refrangible rays at the several humours of the eye; and thence inferred the diffusion of the rays, proceeding from a point in an object, at their falling on the retina, and the external angle to which such coloured image of a point, on the retina, corresponds. In this calculation, he took the dimensions of the eye from M. Petit, as related by Dr. Jurin; the refraction of the mean refrangible rays out of air into the aqueous or vitreous humour, as 1 to .74853, and out of air into the chrySTALLINE humour, as 1 to .68327, agreeably to the accurate experiments of the late Mr. Hawksbee; from which, by the help of Sir Isaac Newton's two Theorems\*, he found that the ratios of refraction of the most, mean, and least refrangible rays, at the cornea, should be as 1 to .74512, as 1 to .74853, and as 1 to .75197; at the fore surface of the chrySTALLINE, as 1 to .91173, as 1 to .91282, and as 1 to .91392; and at the hinder surface of the chrySTALLINE, as 1 to 1.09681, as 1 to 1.0955, and as 1 to 1.0942. Hence, taking, with Dr. Jurin, 15 inches for the distance, at which the generality of eyes, in their mean state, see with most distinctness, he computed, farther, that the most, mean, and least refrangible rays, proceeding from a point in an object, so situated, would be collected in foci which are, respectively, distant from the chrySTALLINE .593, .6034, .6141 of an inch, the focus of the most refrangible rays being .0211 of an inch short of the focus of the least refrangible rays. Assuming, farther, the diameter of the pencil of rays, from an object at 15 inches distance, to be  $\frac{1}{2}$  of an inch at the cornea, in a strong light, (an allowance which he thinks sufficiently large,) he calculates the semi-angle of the pencil of mean refrangible rays, at their concurrence on the retina, to be  $7^{\circ} 12'$ , the tangent of which (.1264) to the radius unity, being multiplied by .0211, the distance between the foci of the extreme refrangible rays, will give .002667 of an inch for the diameter of the indistinct circle on the retina; and this, he shews, gives the angle of ocular aberration about  $15'$ , or little more than one-fourth part of what it is in a common refracting telescope. As the real in-

\* See Optics, p. 113, edit. 1730.

distinctness is as the square of the angular aberration, it will, of course, be almost 16 times less, (Dr. Maskelyne says 14 or 15,) than it is in the common refracting telescope; and, consequently, imperceptible: but he shews, farther, that, on account of the erring rays being not scattered equally over the circle of diffipation, but most densely at the centre, and more and more rare as they approach the circumference, where they are so thinly scattered as to be scarcely, if at all, perceptible; and, moreover, that, as the most luminous of the prismatic colours fall also near the centre, and those which are less striking to the sight, toward the circumference, the proportion between the real angle of ocular aberration and the visible one, will be nearly as 50 to 11; and, therefore, that the visible angle of ocular aberration, will not be greater than about  $3\frac{1}{2}$  minutes.

In this account, we have endeavoured to give a just representation of Dr. Maskelyne's reasoning in the present very curious paper: but without meaning to pledge ourselves, in the smallest degree, for the truth, either of it, or of his calculations, as they depend on many things to which we have not, just now, the opportunity of referring. We apprehend, however, that the reputation of the author does not stand in need of our opinion to support it.

The remaining articles in this publication, are, I. *Indications of Spring*, observed by Robert Marsham, Esq. F. R. S. of Stratton, Norfolk. II. *Account of a Monster, of the Human Species*, in Letters from Baron Reichel, to Sir Joseph Banks, Bart. III. *Supplementary Letter on the Identity of the Species of the Dog, Wolf, and Jackall*; from John Hunter, Esq. to Sir Joseph Banks. IV. *Abstract of a Register of the Barometer, Thermometer, and Rain*; by Thomas Barker, Esq. Lyndon, Rutland. These articles require no particular account. No. II. indeed, contains several particulars which would offend the delicacy of many of our readers.

ART. VIII. *Ethelinde, or, the Recluse of the Lake.* By Charlotte Smith. 12mo. 5 Vols. 15s. sewed. Cadell. 1789.

THE character of Mrs. Smith, both as a poet and as a novelist, is so firmly established, that our commendation, at the present time, may be thought unnecessary: but, of the work before us, as a new performance, some account must be given. It is possessed of such particular merit, that we are unwilling to dismiss it by *general terms*, as is, frequently, our practice with this class of productions: on the contrary, we shall attend to it as minutely as our limits will permit. In saying this, however,

ever, we mean to confine our observations to its persons, rather than to its incidents; which latter, though they are pleasingly and artfully managed, are too numerous to be given in detail. As she principally aims at a display of character, Mrs. Smith is entitled to rank considerably above the crowd of novelists who have lately come under our Review. There is not, indeed, in this performance, that boldness of figure, that warmth of colouring, that thorough knowledge of men and manners, which can alone give the stamp of *superior excellence* to a novel: but there is that gentleness, that lovely simplicity, that nice sensibility, that true feminine beauty, as we have before observed of this lady's writings, which is sure to please, if it does not astonish; and which calls forth a train of agreeable sensations, more properly encouraged, perhaps, than the fierce and turbulent emotions of the soul; which, as they have their origin in a *local distinction*, are, frequently, from disappointment, the fatal causes of madness, or despair.—To proceed, according to our plan.

Ethelinde, the lovely, the virtuous Ethelinde, is a very phoenix. She appears indeed to be “all that painting can express, or youthful poets fancy when they love.” Such an object is undoubtedly enchanting: but, like Richardson's Grandison, she is far too excellent: far above the standard of nature. A woman, without a fault, without a single imperfection, is no more to be found in this world—whatever *Strepson* may urge to the contrary—than is a man of the same description; and it should be remembered, that, in performances like the present, Nature, dear goddess! is ever to be kept in view.

Montgomery, the lover of Ethelinde—the poor, the neglected Montgomery!—is the most prominent figure among the males, as his mistress is among the females of the piece. He is represented as ardent and impetuous in his pursuits, but of a soft and gentle disposition: a disposition, which, while his natural good sense is sure to render him susceptible of injury, prompts him to pardon the wrongs which may have been done to him, either in person or in fortune; and it should seem, that he acts thus, from the reflection, that ambition or interest, as they are the great movers among mankind, are likely to awaken a sort of frenzy, which not even HONOUR, who will actually *obtrude* himself on them for a time, is ever able to allay. He pities the weakness, therefore, which can induce a man to quit the path of rectitude, though but for a moment. He bears, with a manly and becoming fortitude, the “scoff of rude and unfeeling prosperity;” and the “frown of envy,” together with all the numerous evils which are sure to tread on the heels of virtuous poverty. His spirit is wounded, but it is  
not

not destroyed. He conceals its wounds, and is even seen to smile amid his pangs. He knows, indeed, that "the poor is hated even of his own neighbour, but the rich hath many friends;" though he will never acknowledge that, "he that is despised, and hath a servant, is *better* than he that honoureth himself, and lacketh bread." PROV. xii. 9. Such a character is an honour to human nature, and it is rarely seen. Montgomery, in short, appears to be one who could fearlessly stand upright in the presence of a great man\*. (By a *great man*, must not be understood a man of genius or virtue, but a man who has a *title* or a *purse*.)—There are, no doubt, many who will consider the character as romantic; and who will ask if it is likely that he who has a high and an independent spirit, should ever advance his fortune in any considerable degree? Possibly, not. Yet, as the poet observes—

' Who'd shake with laughter though he could not find  
His lordship's jest?—Or if his nose broke wind,  
For blessings to the gods profoundly bow,—  
Who could cry chimney sweep, or drive a plough."

The following extract will bring our readers more intimately acquainted with Montgomery: who, while he possesses integrity and virtue, is not entirely without the failings which are common to humanity. Pressed by misfortune, he is on the point of quitting England in search of a precarious subsistence, when he thus reasons on his situation.

' My birth!' exclaimed he, (in answer to a remark of Ethelinde,) ' what is my birth but a curse to me? and the merit you impute to me, what has it obtained me but an honourable exile? Had I been more humbly born, I should not have been told that to use my health and youth to acquire a support for her I adore, was, in my own country, degrading and dishonourable. Oh, Ethelinde! the humblest peasant that traverses these bleak hills, and retires at night to his clayey and thatched cottage, is to me an object of envy. He labours for a small stipend: but it is certain: and he shares it with his wife and children. Surrounded by all that is interesting to the heart of man, he feels not that poverty to which he has always been accustomed: he fears nothing for tomorrow; and when he dies, his children are secure of being able to live as he has lived. But an illustrious beggar, as I am, must cringe at home to people who are raised, by acts which I should blush to practice, to mushroom greatness: on men who

" Fish up their dirty and dependent bread  
From pools and ditches of the commonwealth;  
Sordid, and sickening at their own success:"

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\* "I was a'ways a booing and a booing. I could n'a stand upright i'th presence of a grate mon." Sir Archy Macfycophant.

or must be sent to extort from the helpless natives of another hemisphere—gold, the curse of mankind: that, having plundered a distant country, he may return to corrupt his own.’

Montgomery having failed for India, Ethelinde thus reflects on the hardness of his lot:

‘Ethelinde had now been seven weeks with the Ludfords. Of Montgomery it was not yet possible for her to have any intelligence; but,

“Her fancy follow’d him through foaming waves  
To distant shores: and she would sit and weep  
At what a sailor suffers.”

And oftener, in beholding the luxurious and useless follies, in which Rupert Ludford more than ever indulged himself, she would painfully reflect on the strange disposition of the goods of fortune, which, while they enabled such a being as her little conceited cousin to enjoy all the real or artificial pleasures which wanton wealth has to bestow, were so totally denied to the nobly-born and nobly-minded Montgomery; that with all his merit, all his advantages of understanding, figure, and birth, he was compelled to seek even an uncertain and precarious support, by quitting Europe, and becoming, in an unwholesome climate, and amid continual hazard, a candidate for a small portion of Asiatic wealth, which, after all, he might not obtain. The oftener she made this mortifying comparison, the more her spirits and her hopes were depressed: yet, with all her remaining strength of mind, she endeavoured to look forward to a day of retribution even in this world; and, consoled by the recollection of his worth and goodness, and of her own adherence to her duty throughout her hitherto unhappy life, she tried to acquire fortitude to bear present evils, from her reliance on the final, though long-delayed, justice of Heaven.’

The picture of the amiable Chesterville, the father of Ethelinde, (though he be not given to us as a “faultless monster,”) is animated in a peculiar degree. It is happily contrasted by that of his son, whose extravagance is the source of much uneasiness, and the occasion of considerable misfortune, to his family. The tenderness of the father, and the friend, is here to be seen in all its native lustre; with all its genuine grace. Sir Edward Newenden, a married man, the guardian of Ethelinde at the decease of her father, and who is enamoured of his ward, is evidently a copy, *in the outline*, of Mr. Monckton in the novel of *Cecilia*. His manners, however, are of a much more engaging nature than those of his archetype. His lady is the modern woman of fashion; cold and insensible—in a word, *without a heart*. The haughty and supercilious peer, the severe and unnatural brother, are admirably depicted in the character of the Earl of Hawkhurst; while that of the timel and coxcomical nobleman is as well hit off in the portrait of the Earl of Danesforth. Mr. Maltravers, whose consequence arises from money *somehow* acquired, and the family

mily of the Ludfords, whose importance is likewise derived from their wealth, are very ably portrayed, as indeed are most of the personages of the scene. The subordinate characters are well preserved, and prove that Mrs. Smith is, generally speaking, a nice and accurate observer. The character of Miss Newenden, a female Nimrod, has novelty to recommend it; though we cannot say that we are greatly enchanted with the portrait: it is *hard*, and not in the usual manner of the authorefs.

With respect to the style of this production, we cannot always commend it for accuracy. We are so much pleased, however, with the *ruralities*, with the pages descriptive of the more beautiful scenes in nature, that we cannot but wish that the fair authorefs had more frequently indulged her talent in the same way. As her imagination is really poetical, she sometimes considerably heightens our British scenery, and almost brings the Thessalian Tempe to our view.

There are some few personalities in this performance, which, we think, should have been avoided: but we know not what provocation may have been given to the writer. Perhaps, too, the offending people are among those who, if touched, are *touched by ridicule alone*. In such a case, we can have nothing to say.

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ART. IX. *A General History of the Othoman Empire*. Dedicated to the King of Sweden. Translated from the French of M. de M— d'Ohsson, Knight of the Royal Order of Vasa, Secretary to the King of Sweden, formerly his Interpreter and *Chargé d'Affaires* at the Court of Constantinople\*. The Work is enriched and elucidated by valuable Engravings. 4to. Vol. I. pp. 594, (with the Folio Atlas of Plates accompanying it.) 5l. 5s. Boards. Robinsons. 1789.

THOUGH the literati of Europe have long been sensible of the scantiness and inaccuracy of their researches into Eastern science and legislation, and of their being particularly in want of a full and authentic history of the Othoman empire, they have hitherto searched in vain for a person completely qualified for furnishing them with this great *desideratum*. They could not apply to travellers to fill up this chasm in their knowledge; for whatever advantages these gentlemen may have enjoyed, in passing through Mohammedan countries, and however keen their inquiries, their intercourse with the people must have

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\* The proposals for printing the original work in French, were briefly announced to the public in our 77th vol. p. 588.

been so transient and embarrassed, their acquaintance with the Eastern languages must be so very superficial, their opportunities of examining the modes of Turkish education, and of tracing the customs and habits of ordinary life in that unfocable part of the world, must be so few; and the difficulties which obstruct all religious, historical, and scientific investigations are so many; that no persons accustomed to the least reflection, would wish to engage in so complicated and extensive an undertaking. So contradictory, moreover, have been the accounts of travellers, that even credulity itself takes them up with distrust; and though they often contribute to our amusement, we are not satisfied that, by our perusal of them, we have accumulated real knowledge: we can depend on little that comes from this quarter; and much remains to be known.

We cannot but agree with M. d'Ohsson, that, notwithstanding the investigating spirit of 'the present enlightened age,

'We are acquainted with little more of the Othoman empire than its extent and geographical situation. Mankind have hitherto contemplated only the external features of its Colossian greatness. The eye of the politician has not yet examined, nor even perceived, the springs by which this immense machine is put in motion. Effects have been observed, while their causes have escaped inquiry. That illusion and error, which result from a distant superficial and transitory view of things, have represented only phantoms to the minds of the generality of writers; and these phantoms, received and represented as realities, have diffused through every part of Europe false ideas, concerning the customs, manners, religion, and laws of the Othomans.'

What it is that gives M. d'Ohsson a decided pre-eminence over former writers on the subject which he has undertaken to discuss, and how far he is capable of dissipating the illusion and error which have long passed current for truth, and of furnishing us with a genuine picture of this vast empire, the following extract will sufficiently evince. It will prove to the reader that he comprehends the difficulties of the undertaking, and that he has enjoyed all the opportunities and advantages which are requisite to surmount them.

'It is certainly difficult to penetrate the clouds which envelop this silent people. Religious prejudice erects, between them and the other European nations, a formidable barrier, which natural, physical, moral, and political causes contribute to fortify and enlarge. It is necessary to reside in Turkey to form a just idea of it: to verify this assertion, I call upon those ministers from foreign powers, who have formerly resided, or are now resident, in that country. They all know the difficulties and dangers to which any one must be exposed, who attempts to investigate minutely the principles of the Othoman government.

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\* This enquiry demands a situation and circumstances peculiarly propitious. It is necessary to associate much with the natives, to possess a complete knowledge of their language, to obtain a perfect acquaintance with their authors, to entertain previous ideas of their national genius, and of those prejudices, whether religious or popular, which prevail amongst them. It is requisite to be admitted into the society of men of rank, and to be intimately connected with those who possess the highest consequence in the different orders of the state. It is essential, in fine, to sustain a political character, and to be in the service of a court, whose friendship is unsuspected by the ministers and public officers: for without this, every hope of obtaining a perfect knowledge of the people and their government, must be entirely fruitless.

‘Born at *Constantinople*, educated in the country of the *Othomans*, and employed during my whole life in the service of a court intimately connected with theirs, I have possessed many singular opportunities of conquering difficulties, and of providing materials for the work which I have now undertaken to execute. I shall esteem myself happy if my inferior abilities, cultivated beyond the limits of Christian Europe; and at a distance from its advantages, can promise me any hopes of success.’

To the most favourable opportunities, this very respectable author has united uncommon industry and perseverance; and we congratulate the republic of letters on the appearance of the first volume of his elaborate and authentic work. *Twenty-two years of anxiety and labour*, have, he tells us, been employed on it; during which period, he has collected materials from every source of genuine information:—he has perused the native historians, studied their several codes of law, consulted commentators and interpreters, obtained extracts from the public registers;—and respecting the sultan, the seraglio, the royal household, the sultanas, the haram, &c. he has drawn his intelligence from the officers of the palace, and from the female slaves of the seraglio.

Other writers, it must be confessed, have laid claim to our credit on some of these pretensions: but we do not recollect one who has studied this people so long, and with so much attention; or who opens so widely the treasures of Mohammedan literature. The philosopher, therefore, who rejects the fictions and misconceptions of the cursory observer, will peruse these pages with some degree of confidence; since, in them, he will meet with documents and *facts*, on which he may safely reason and rely.

This general view of the Othoman empire is divided into two parts, distinct and separate from each other;—the **FIRST** comprehends the Mohammedan legislation; the **SECOND**, the history of the Othoman empire.

The Mohammedan legislation, which the author purposes first to exhibit and explain at length, includes five separate codes or systems; the *religious, civil, criminal, political, and military*. Of each of these, the preliminary discourse gives a brief account.

What we are to expect in the *second part*, is,

• The history of the house of Mahomet from its earliest origin to the present time. It is derived from the only true source of information, from the annals of the monarchy. These annals, though written in pompous and emphatic language, bear, however, strong impressions of truth, fidelity, and exactness. They possess a valuable advantage in having been digested by the first personages of the state; by the *Mouhtys*, the *Paschas*, the *Reis-Efendys*, the *Defterdars-Efendys*, the *Nisbandjy-Efendys*, &c. Many have there deposited an account of the events of the age in which they lived, some from a love of letters, others in the character of public historiographers of their country.

• The history of a long period of the Othoman monarchy has been written by contemporary authors, all of them highly esteemed, both for the purity and elegance of their style, and for the sagacity and depth of their reflections. Each reign is related in the most ample detail.

• In these annals is seen the origin of the empire, its progressive increase, its establishment in Europe, the rapidity of its conquests, the splendour of its arms, the genius of its sultans, the character of its generals and ministers, the unfolding of its various political systems, the commencement of the heavy taxes and high dignities of the state; the progress of destructive abuses in the different departments of administration; all the revolutions produced in different ages, either by foreign politics or domestic disorder; in fine, the true causes are assigned of that state of languor by which this extensive monarchy has been distinguished.

• In the beginning of this work I shall give an exact account of all the Mahometan dynasties, to shew what was the state and situation of the East, when this empire was founded under the first of the *Osmans*. In this discourse, I shall pass rapidly, and in chronological order, over all the ages of Mahometanism, give the life of the founder of Islamism, the history of the *Khaliphs*, *Omniades*, *Abassides*, &c. and that of the different states raised on the ruins of that monarchy, which was reputed universal by the Mahometan Arabs. In this general view of the East, among other great monarchies, will be considered those of the Persians, of the Egyptians, of the *Omniades* of Spain, of the *Sebuktians*, of the *Seldjoukians*, of the celebrated *Djinguiz-Khan*, including the four branches of his house, together with that of *Djoudjy*, from whence descended the *Guirairs*, who reigned over the *Crimia* from the time of *Mohammed-Sultan-Khan*, the founder of *Bagtsché-Seraïb*, in 1426, to that of *Schabbin-Guirair-Khan*, the last of the sovereign princes of that illustrious family.

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\* This general description of the Ottoman empire is, besides, rendered more interesting by engravings, taken from a collection of pictures painted in the country itself, by Greek and European artists. They relate to civil and religious festivals, and to whatever external worship, the ceremonies of the court, and the forms of the seraglio, render most worthy of attention and curiosity. They represent also the dress of all the officers of the seraglio, of the court, and of the different orders of the state. The plates are all engraved at Paris, under the direction of M. M. *Cochin, Moreau, jun. and le Barbier*, sen. members of the Royal Academy of Painting, Sculpture, &c.\*

The learning and the institutions of the Mohammedans are entitled, perhaps, to more notice than we have been accustomed to afford them. Naturally prejudiced against them, in consequence of their professing a different religion; ignorant of their language and peculiar customs; and unable to form any judgment of the spirit of their laws, excepting from the disorders and irregularities of their government; we, with the other nations in Europe, have long considered them as in a state little superior to that of absolute barbarism. Hence, their character and political rank have not been fairly appreciated. The requisites for making a true estimate of this people, M. D'Ohsson undertakes to lay before us, with the most *accurate minuteness, and scrupulous fidelity.*

At present, we have only one volume, embracing but a very small part of his comprehensive plan; in which, we meet with the Mohammedan *religious code*, with observations, anecdotes, and disquisitions, by way of commentary and illustration\*.

This *code*, which will, no doubt, be regarded by many as a great curiosity, and which will contribute to give the reader a clear insight into the doctrines and observances of Islamism, is prefaced by an introduction, in which, several matters relative to the subject are noticed and explained. It fixes the date of this religious legislation to the second century of the Hegira; when the multitude of sects and heresies which divided the Mohammedan church, and deluged the empire with blood, rendered it expedient, for the sake of harmony and peace, to frame, from the mass of discordant opinions, some system of established

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\* He apologizes for admitting into these observations, when speaking of Mohammed and his system, 'the words *prophet, celestial, apostle, altar, sacred, dominical prayer, reliqs, Mahometan church, Mussulman pontiff,*' &c. he, moreover, informs us, that he has thought fit to restore the original spelling of proper names, which have been disfigured by European writers. Instead of *Alcoran, Mahomet, Solymen, Tamerlane,* &c. he writes *Cour'ann, Mohammed, Suleyman, Timour,* &c.: but he writes *Mahometan*, which is inconsistent with *Mohammed.*

faith or orthodoxy. Four rites (as they are here called) were selected as equally orthodox; and from the statutes of these rites, the doctors of later times instituted an UNIVERSAL CODE, which is venerated throughout the empire as a collection of *theocratical laws*.

This religious code is divided into three parts,—the *dogmatical*, the *ritual*, and the *moral*. Only two of these compose the present volume, in perusing which, the reader will observe a strange mixture of genuine history and of idle tradition, of wisdom and of folly, of religion and of superstition.

Islamism, or Mussulmanism, lays down 58 articles of faith. These compose the first part of the present code, and are the soul and essence of the Mohammedan doctrine. The first is rather philosophical than religious; and, as a genuine specimen of Arabic philosophy, we shall gratify our readers by transcribing it.

Science in general has for its basis the truth and reality of objects. The friends of truth ought then to admit the existence of whatever is certain and real. We obtain knowledge by three different means: by the senses when sound and perfect, *Hawass' us-Selimath*; by uniform and veridical tradition, *Khabar' us-Sadik*; and by the light of reason, *Akl*.

The senses are the five physical faculties of man, the hearing, the sight, the smell, the taste, and the touch; organs by which the mind gains a real and true knowledge of the substance and the qualities of all things.

Tradition is either human, *Khabar' ul-Muteawatir*, or prophetic, *Khabar' ur-Ressoul*. The former founded upon the common and unanimous testimony of all the nations of the earth, has for its object public and remarkable events, such as the past or present existence of certain princes, sovereigns, cities, kingdoms, &c.; the latter comprehends truths revealed by the prophets and the heavenly ambassadors, whose divine mission is undeniably proved by miraculous works; by the aid of demonstrative arguments, which they can afford when well authenticated, both these become the foundation of true science, the former of that which is natural, the latter of that which is purely theological and celestial. The lights of reason are faculties, by the aid of which we perceive the relations of things. The knowledge acquired by these is of equal certainty with that obtained by the senses or tradition. The mind discovers principles whose evidence is as clear as that of this axiom, "The whole is greater than its parts."

These three principal foundations of human knowledge are the only guides to science. Inspiration, *Ilbbam*, is not admitted into the number of these principles. It is therefore an object of truth, of certain science, and consequently of faith,

1. That the world, *Alem*, with all the parts which compose it, has been created; that it is formed of substances, and of accidents. Substance is that which exists by itself; if it be composed it is called

called body, if not it is termed matter. By matter are understood those simple elements, which are not susceptible of division. Accident is only a manner of existence which has nothing real. It exists not by itself, but borrows its existence from the body with which it is united. Such are colours, smells, and other accidental properties.'

To the text, we should be happy to subjoin the annexed observations of M. D'Ohsson on the cosmogony and chronology of the Othomans, and to exhibit, at length, the traditions of the Arabians concerning the first inhabitants of the world, with which he has enriched his commentary, in order that our readers might have amused themselves by remarking their agreement and variance with the Mosaic account: but we cannot make room for the whole, and must content ourselves with extracting that part of his observations which explains the origin of Mohammedanism, and the views of the impostor; and with referring, for the rest, to the work itself; only observing, that the Oriental chronology exceeds that of our best chronologists by 580 years.

'The doctrine, the worship, the moral and civil laws of *Mohammed*, all prove that the first intention of this legislator was to abolish idolatry from his nation, to inculcate an idea of the unity, and establish the worship, of the true God, by reviving the principles of natural law. With this view, he took as models for his worship and legislation all the patriarchs of antiquity, *Adam, Noah, Abraham, Ismael*, &c. whose doctrine, he said, was Islamism; by which name he also consecrated his tenets and religion. Of those maxims which were analogous to his system, he derived some from the Old and New Testaments, and the rest from the various traditions which were universally respected by the Arabian people. These opinions served as a foundation to his edifice; and to bestow on them a more sacred character, he had recourse to those fictitious revelations, whose object, in one view, was to affix the seal of authenticity to these opinions, and in another to make those alterations respectable which he deemed requisite to the success of his enterprise.'

Of his revelations, and of the manner in which he pretended to have received the *Koran*, or, as this writer spells it, *Cour'ann*, the following account is too amusing to be omitted:

'According to the best Mahometan authors who have written the history of this legislator, his pretended mission was revealed to him in a dream, in the fortieth year of his age, by the archangel *Israfil*, in the night of the 19th of *Ramazan* 6203, which corresponds to the year 609 of the Christian æra, thirteen years before the Hegira, *Hidjrah*, which is the epocha of his retreat from *Mecca* to *Medina*. From that moment *Mohammed*, under the influence of a holy terror, devoted himself to a solitary life. He retired to a grotto in the mountain of *Hira*, which overlooks *Mecca*. He there passed his days and nights in fasting, prayer, and meditation. In the midst

of one of these profound extasies, the angel *Gabriel* appeared to him, and commanded him to read. *Mohammed* replied, that he was unable. The angel took him in his arms, embraced him closely, and repeated this ceremony three times, with embraces still more ardent, and at last put into his mouth the following words: *Ikra bi issm' birebbiki*—"Read in the name of thy Creator, &c." This first chapter of the *Cour'ann*, called *Alak*, the union of the two sexes, is nevertheless the ninety-sixth of the digested volume. A few days afterwards, praying upon the same mountain of *Hira*, *Mohammed* saw again the angel of the Lord appear to him, seated in the midst of the clouds, on a glittering throne, and was addressed by him in the following words: *Ya ryynb'el mudeffir'a*—"O thou, who art covered with a celestial mantle, arise and preach!" This second chapter is the seventy-fourth of the volume. Thus the angel *Gabriel*, say the same writers, communicated, by command of the Eternal, to his Prophet, in the twenty-three last years of his life, the whole-book of the *Cour'ann* leaf by leaf, chapter by chapter. This great minister of the Lord's will, say they, who appeared twelve times to *Adam*, four to *Enoch*, fifty to *Noah*, forty-two to *Abraham*, four hundred to *Moses*, and ten to *Jesus Christ*, honoured with his presence the last and most august of the Prophets twenty-four thousand times. He always appeared to him with a countenance diffusing glory and splendour, he scattered round him the most delicious perfumes, and announced his approach by a hollow noise, *Salsali*, resembling the sound of small bells. His presence always infused terror into the soul of the Prophet; a cold sweat bedewed his body. He beheld also, continues the same author, very frequently the angel *Israfil*, in the three first years of his apostleship.

Some have asserted that religious disputes and heresies do not prevail among the Othomans, and that they have not disgraced their religion by persecution; and Sale, in particular, in his preliminary discourse to his translation of the *Koran*, affirms, that they are greatly deceived who maintain that the religion of Mohammed was propagated by the sword: but if any credit is to be given to the contents of this volume, neither of these assertions can be true. Differences of sentiment have prevailed, even on the second article of their faith, respecting the *Koran's* being uncreated and eternal; and the opposers of this doctrine have been tortured, thrown into dungeons, and put to death; and, in opposition to Sale's declaration, this writer tells us (p. 330) that Mohammed 'preached the *Cour'ann* sword in hand;' 'that the law imposes an obligation on every Mussulman to make war against the Non-Mahometans; and that the principal object of every war is thought to be the defence and propagation of Islamism,' p. 421; and that, to cherish this idea, the *khatib* of all the mosques ascends the pulpit with the sabre in his right hand.

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For the purpose of conversion to their faith, this people may consider war as an act of mercy to unbelievers ; for it is a common opinion among them, that all who die out of the pale of Islamism, experience, in the tomb, horrible torments, which are to continue till the day of judgment.

Among the other singular dogmas of this religion, we may reckon its pronouncing *polytheism the only unpardonable sin*, and its affirming *every infant to be born with the characters of Islamism impressed upon its mind, and that it is solely owing to its parents that it embraces either Judaism, or Christianity, or pyrolatry, (i. e. the Perfic doctrine of fire-worship.)* It agrees with Popery in the belief of a purgatory, and that prayers promote the repose of the dead ; and with Calvinism in the doctrine of election and reprobation, declaring *the elect and the reprobate to be doomed by an irreversible decree to eternal happiness or misery, before they leave the wombs of their mothers.*

It is now time, however, that we quit the subject of the dogmas of Islamism, having already proceeded to the limits allotted for this part. In a subsequent article, we shall attend to the remaining contents of the volume.

[To be continued.]

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AAT. X. *Observations, relative chiefly to Picturesque Beauty*, made in the Year 1776, on several Parts of Great Britain, particularly the Highlands of Scotland. By William Gilpin, A. M. Prebendary of Salisbury, and Vicar of Boldie, in New Forest. 8vo. 2 Vols. with Plates. 11. 16s. Boards. Blamire. 1789.

WE have, at different times, taken occasion to express our obligations to Mr. Gilpin, for the pleasure which his observations have afforded us. Equal thanks are due to him for the present elegant volumes, in which he delineates the principal and characteristic features of Scottish landscape. Those who are conversant with the writings of this author, will readily agree with us, that, where language can convey a representation of the face of a country, his words will not be deficient : but words are generally inadequate to express forms and colours ; and he, therefore, has illustrated his descriptions by drawings.

The defects and beauties of Scottish landscape, each in their turn, have been exaggerated. Dr. Johnson, with that peculiar energy of expression which could at once sink whatever he wished to depress, which could fix the character of meanness on whatever was not absolutely grand, and which could turn the want of overflowing abundance to irremediable poverty, has represented the hills of Scotland as “ almost totally covered

with dark heath, and even that appears checked in its growth. What is not heath, is nakedness. An eye accustomed to flowery pastures, and waving harvests, is astonished and repelled by this wide extent of hopeless sterility. The appearance is, that of matter, incapable of form or usefulness; dismissed by Nature from her care; disinherited of her favours; and left in its original elemental state, or quickened only by one-sullen power of useless vegetation."

To this splendid, but over-charged description, is opposed the opinion of Dr. Gregory, who observes, that "we are agreeably struck with the grandeur and magnificence of Nature in her wildest forms—with the prospect of vast and stupendous mountains; but is there any necessity for our attending, at the same time, to the bleakness, the coldness, and the barrenness, which are universally connected with them?"—This remark is said to be 'just and good-natured:' its good-nature we will not deny: but we cannot assent to its justice; for certainly, if there is a necessity for our attending to that which we cannot avoid seeing, there must be a necessity for our attending to the dreariness, and even wearisomeness, of a long chain of mountains, unvaried by any prospect of cultivation or society. As well might we refuse our attention to the barrenness of such a scene, as he who looks on the sea in a storm, could refuse to behold the ship which is wrecked before his eyes.

If this be allowed, and we scarcely see how it can be denied, does it therefore follow, as we have heard remarked, that these mountainous scenes are unfit objects of the painter's study? Quite the contrary. The first intention of a picture is, that on a flat superficies there is an appearance of distance and space; small objects, though beautiful, as flowers, &c. are lost to the eye, when they are removed even to a small distance; but large mountains, or great cascades, beside the pleasure resulting from surprise, being, from the distance, reduced to a small size, are easily introduced, fill the eye, and give an idea of grandeur and magnificence; the rugged parts being softened, and almost melted into the air, acquire a most beautiful hue; and as a picture is not intended for any use, but merely to gratify the eye, these objects (being proper for an artist's purpose) are called picturesque, in opposition to those objects which we think beautiful, in proportion as they raise in our minds an idea of utility or pleasure. We do not look with horror and disgust on the representation of the storm, which, in reality, we know to have been destructive to others; nor, in a picture, are our feelings unpleasantly affected by the barrenness of a mountain, of which we admire the magnificence.

We



We here forget the bleakness to which we are not exposed, nor can we shiver with the coldness which we do not feel: we see the precipice without trembling at its danger, and we range with satisfaction over immense wilds, which we are under no obligation to cross.

Still, however, though we profess ourselves to be admirers of Nature, even in her wildest forms, we cannot agree with our author in his unbounded praises of her uncultivated state; nor can we allow, that 'Ceres, Triptolemus, and all the worthies who introduced corn and tillage, have miserably scratched and injured the face of the globe \*:' that 'wherever man appears with his tools, deformity follows his steps:' that 'his spade and his plough, his hedge and his furrow, make shocking incroachments on the simplicity and elegance of landscape:' and that 'in nature's works there is seldom any deformity.' Possibly, this praise is lavished on unimproved nature, not because whatever she forms is beautiful, but because it is she that has formed it: as some may admire a bad picture, because it is painted by a celebrated master. Mr. Gilpin, however, must be aware, what frightful scenes we view in nature; without disgust, which would most horribly offend us as works of art; and how easily, when nature presents us with an ugly form, or combination of forms, do we talk of her frolicsome moods, and even praise her in her grotesque appearance! nor can the use of art be denied in adorning nature? Surely there

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\* It is certain that improvements in agriculture are not favourable to natural beauty: but beauty is not the farmer's object; he does not consider his grounds as beautiful scenery; he rejoices in what impresses on his mind an idea of plenty. Often, when we see a vast extent of country, the smallness of the objects, and their unvaried sameness, make them appear a confused mass; nothing of any consequence arresting the eye, no picturesque effect is produced: but what a transport of joy does a man feel, when he sees an extended plain filled with the riches of nature, which serve to make him, and many more, happy!

Mr. Gilpin is lavish in his praises of uncultivated nature, and seems to think that art spoils the beauty of nature. We never can, indeed, equal the beauty of the smallest twig, or weed; but, by art, these objects may be so disposed, as to make them more pleasing by a judicious combination. No man can, by art, make a flower so beautiful as a natural one: but, by cultivating, supporting, and watering, he can make it more beautiful than one that grows wild. In painting a portrait, no man ever rivalled, or came near the beauty of nature: but an artist can supply defects, by leaving out accidental blemishes, adding what colour may be wanting, softening hardness, smoothing irregularities, or rectifying disproportion.

may, in some places, be required a particular extent or conformation of wood, water, &c. which nature may not have given us, but which art will give. Yet 'man,' we are told, 'cannot put a twig into the ground without formality; and if he put in a dozen together, let him put them in with what art he pleases, his awkward handywork will hardly ever be effaced:' but, surely, in the Highland scenery, man might venture to break the unvaried line of a mountain, by a plantation of trees; nor would the bleakness and uniform colour of a range of hills receive any deformity in its hues from *the miserable scratchings of cultivation*. Let it be remembered, too, that in the views which are here celebrated, a considerable share of their charms arises from works of art. The lake at Inverary castle is adorned with 'groups of little fishing-vessels, with their circling nets;' and the rude mass of rock at Edinburgh becomes at once picturesque by the addition of the solitary watch-tower on its summit. It is true, however, that in a mountainous country, whatever is cultivated or ornamented, while it adds to the beauty of the scene, diminishes its grandeur: but the Highlands of Scotland will be no sufferer by an exchange, where wildness is bartered for ornament, and where laughing plenty is substituted for dreary magnificence.

Let it not be imagined, from what we have advanced, that Mr. Gilpin is averse to those ornaments which vary the views in a mountainous landscape. 'Here,' says he, 'we were carried along the hills, and looked down upon the vallies. Here too, in general, the mountains formed beautiful lines; but as in history-painting, figures without drapery, and other appendages, make but an indifferent group; so in scenery, naked mountains form poor composition. They require the drapery of a little wood to break the simplicity of their shapes, to produce contrasts, to connect one part with another, and to give that richness in landscape, which is one of its greatest ornaments.'

Numberless instances might indeed be given, if instances were wanting, of the elegant taste of our author, and of his skill in suggesting improvements in the face of a country. The following description, while it will sufficiently prove his judgment, will make our readers regret that our confined limits forbid us to prolong their gratification by a more extensive extract.

'Roche Abbey stands in the centre of three vallies, each of which is about a mile in length, but otherwise their dimensions, as well as forms, are different. One is open, another is close, and a third still closer, and rocky. All of them are woody, and each is adorned with its little stream.

\* A very small part of the abbey remains; two fragments only of the transept of the great church. The architecture is rather of a mixed kind; but in general the Gothic prevails.

\* These ruins, and the scenery around them, were in the roughest state, when Mr. Brown was employed to adorn them. He is now at work, and has nearly half completed his intention. This is the first subject of the kind he has attempted. Many a modern palace he has adorned, and beautified; but a ruin presented a new idea, which I doubt whether he has sufficiently considered. He has finished one of the vallies, which looks towards Laughton spire: he has floated it with a lake, and formed it into a very beautiful scene. But I fear it is too magnificent, and too artificial an appendage, to be in unison with the ruins of an abbey. An abbey, it is true, may stand by the side of a lake; and it is possible that *this* lake may, in some future time, become its situation; when the marks of the spade and the pick-ax are removed—when its offices flourish, and its naked banks become fringed, and covered with wood. In a word, when the lake itself is improved by time, it may suit the ruin, which stands upon its banks. At present, the lake and ruin are totally at variance.—The spire, which terminates this view, deserves particular notice, as a very beautiful piece of Gothic architecture, though the ornament only of a country church. It is also one of the most extensive land-marks in England; and may, in some directions, be seen at the distance of fifty miles.

\* Mr. Brown is now at work in the centre part of the three vallies, near the ruin itself. He has already removed all the heaps of rubbish which lay around; some of which were very *ornamental*, and very *useful* also, in uniting the two parts of the ruin. They give something, too, of more consequence to the *whole*, by discovering the vestiges of what once existed. Many of these scattered appendages, also, through length of time, having been covered with earth, and adorned with wild brushwood, had risen up to the windows, and united the *ruin to the soil* on which it stood.—All this is removed: a level is taken, and the ruin stands now on a neat bowling-green, like a house just built, and without any kind of *connection* with the ground it stands on. There is certainly little judgment shewn in this mode of improvement. I do not mean to place Mr. Brown's works at Roche-abbey, and those of a late improver of Fountain's-abbey\*, in the same light. At Fountain's-abbey every thing was done with a childish hand. Here, every thing is manly, and in its way masterly. The *character* only of the scene is mistaken. If Mr. Brown should proceed a step further—pull down the ruin, and build an elegant mansion, every thing would then be right, and in its proper place. But in a *ruin*, the reigning ideas are *solitude*, *neglect*, and *desolation*. The environs of a house should partake of the elegance or grandeur of the mansion they adorn, *because* harmony and propriety require it. If there is

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\* See Observations on the mountains and lakes of Cumberland, &c. vol. II. p. 183.

force in *this* reason, it surely holds equally true, that a ruin should be left in a state of wildness and negligence. Harmony and propriety require one, as much as the other.

‘Of what improvement, then, is the scenery of a ruin capable?’

‘Of some, no doubt. Though we should not wish to adorn it with *polished nature*—though the shorn lawn, the flowering-shrub, and the embellished walk, are alien ideas; yet many things *offensive* may be removed. *Some part* of the rubbish, or of the brushwood, may be out of place, and hide what ought to be seen. The ground, in many parts may be altered, but discreetly altered. A path may wind; but not such grand walks as are here introduced, rather for parade, than contemplation; and such, certainly, as the convent never knew, even in its highest state of prosperity. Trees also may be planted, and water may be introduced. But a sort of negligent air should run through the whole: and if art should *always be concealed*, it should here be *totally bid*. The precept conveyed in those beautiful lines, cannot be *too religiously* applied to scenes like these:

“————— If art

E'er dares to tread; 'tis with unsandal'd foot,  
Printless, as if the place were holy ground.”

No sunk fence, or netted barrier, should restrain the flock. Let them browse within the very precincts of the ruin. It is a habitation forsaken of men, and resumed by nature; and though nature do not require a *flowery* path to walk in, yet she always wishes for one with *some degree of rudeness* about it.

‘If the mansion-house stand near the ruins you wish to adorn, the ruins themselves will then become only *appendages*. Neatness in part *must* be introduced. Yet still, even in this case, one should wish to have the ruins in a sequestered place, less adorned than the environs of a mansion ought to be.

‘There is another species of improvement, of which a ruin is susceptible; but it is of the most delicate kind. Few ruins are exactly what we could wish. We generally find a *deficiency*, or a *redundancy*, as far as *composition* is concerned. The ruin we now consider, from the squareness and uniformity of its two parts, is heavy, uniform, and displeasing. The parts are elegant in themselves; but for want of contrast, they form a disagreeable whole. You can see them to advantage only from particular stands, where one part is thrown behind another in perspective. By the small alteration, therefore, of making either part *lower* or *higher*, you might improve the composition: but the operation would be exceedingly nice. No picturesque hand durst *take away*. But an addition might be made without much hazard; because what you *add*, you may likewise *remove*. The *beauty of the composition*, and the *harmony of the architecture*, would be the two chief points to be attended to. The ruins of Roche-abbey might receive great beauty from the fragment of a tower. If this or any other prominent addition could happily be made, it would certainly have a good effect: but it would require great knowledge both of the ruin, and its deficient appendages, to make it with propriety and verisimilitude.

‘Of

\* Of the three vallies which center in these ruins, I have mentioned one only, which Mr. Brown has yet improved. Both the others are beautiful; but one of them, which is a sort of rocky chasm, is in its natural state so pleasing, that I should fear every touch of art would be injurious.

I shall conclude these remarks on the improvement of ruins, with a few beautiful images of desolation, which the prophet Isaiah introduces in subjects of this kind. His ruins have their proper accompaniments. The passages I quote are interspersed in different chapters; but I shall bring them together in one view.

"It shall never be inhabited: neither shall the Arabian pitch his tent there; nor the shepherd make his fold. Thorns shall come up in its palaces; nettles, and brambles in the fortresses thereof. The cormorant, and the bittern shall possess it. The raven shall dwell there. It shall be an habitation for dragons; and a court for owls. There the wild beasts of the desert shall meet. The satyr shall cry to his fellow. The screech-owl shall find herself a place of rest; and the vultures shall be gathered together, every one with its mate."

It must be evident, and Mr. Gilpin notices it himself, that, in selecting picturesque objects, different observers will be affected with different scenes; all beautiful, but not all equally soliciting the eye, or fixing it, when viewed; and even in the same man, the temper of mind at different seasons will alter his opinions of views; as different views also will alter his temper of mind. It cannot then be surprising, if other spectators of the same scenes have represented them in different colours. The bridge at Hawick, for instance, in the plate which is here given, is very picturesque: but perhaps, in nature, by a difference of approach, of light, or by twenty other causes, it might lose much of its interest. Nor, indeed, could this bridge, in nature, be as it is represented in the drawing:—in the drawing, it is bold, prominent, and large; in nature, it must be small, humble, and unpretending: it is the subject of the drawing: but it must form a very inconsiderable part of the landscape.

Here, much as we have been pleased with the elegance and softness of these *acqua tinta* prints, we cannot avoid one remark with respect to their colouring. Like all other coloured pictures, they are intended to represent, we suppose, the hues of nature; and certainly, in many instances, they do represent these hues: but many parts of the same picture are in mere light and shade, without pretending to point out any hue. Thus, where we have the greyness of an evening, the glow of a setting sun, or the sparkling whiteness of a summer morning, and the effects of these lights in colours resembling those of nature, we have mixed with them black trees, &c. Many artists fall into the same error, who draw portraits in black chalk; and

where

where every thing else is black and white, they smear a little red paint on the cheeks; yet we are often pleased with the effect.

Among other remarks which occurred to us on the perusal of these volumes, we could not avoid observing the strict attention which Mr. Gilpin pays to *uniformity*. Thus, in speaking of the gardens at Burleigh house, which have been modernized by Mr. Brown, he doubts 'whether the old decoration of avenues and parterres was not in a more *suitable* style of ornament.' So, again, some of the rooms, which have been lately adorned in a lighter taste, are said to have lost their uniformity; and, in another place, we are told of the correspondence between the furniture of a house and the manners of the times; and that small pictures are unsuitable ornaments in a large house: nay, what is more, the yellow tinge on the shoulders of a white bull, who had been rolling on okery ground, which appeared beautiful till it was known to be artificial, was in a moment turned into a defect, *because it was not uniform*; and to the want of this same uniformity, is attributed our dislike to the paint on the cheek of a lady. Mr. Gilpin is not, indeed, singular in his opinions on this subject; for, of all the sins against taste, none seems to be considered so mortal as the want of uniformity: but is not taste sometimes too refined in this matter? Does it not remind us of the gentleman, who had his buckles made to suit the pattern of his sander? That the parts of a scene, which is taken in by the eye at one view, should be uniform, must perhaps be granted: but still with restrictions. In the midst of a rude and barren scene, a man would not erect a light and elegant temple: but if, in this scene, Nature herself had marked out a beautiful spot, sheltered and fertilized by the very barrenness around it, some *angulus qui preter omnes redet*, should we lay it waste because it destroyed the uniformity of the scene? No, we should endeavour to increase its appropriated beauty; the light temple would be erected here. If, then, in a scene like this, viewed at once, where parts are generally required to agree, we can occasionally admit a want of uniformity, surely we may admit it where the scene, if we may so speak, is broken. In building a house, for instance, we would not mix the Gothic and the Grecian architecture: but certainly we should not determine, because it was bleak and barren without, that all should be dismal and comfortless within; nor, because the outside was ancient, that no modern improvements or ornaments should decorate the inside; nor, because the structure was built in Queen Elizabeth's days, that Sir Joshua Reynolds should not furnish a picture for a single room! It happens, however, fortunately for the admirers of *uniformity*,

that where it is broken, and where they are obliged to own that the break is beautiful, they can defend their positions, by calling another beauty to their assistance, and talking of the charms of *contrast*: but, let it be remembered, that an ugly object frequently pleases the eye, merely because it destroys the tame uniformity around it.

Before we close this article, it would be unpardonable not to return our thanks to the author for the interesting anecdotes which he has so charmingly blended with his descriptions: nor ought our readers easily to forgive us, if we here refused to gratify them by an extract. The following is a part of the description of the scenes of Loch Leven:

‘ This lake, on the side next Kinross, is bounded by a plain; on the other side by mountains. It is about eleven miles in circumference, and is of a circular form; but as the eye views it on a level, it loses its circular appearance, and stretches into length, forming many beautiful bays.

‘ Near the middle of the lake are two islands. One of them is noted for pasturage; the other (which contains little more than an acre of ground) is adorned with a castle, which, as a spot of peculiar beauty, or perhaps rather of security, was once a royal mansion.

‘ All the level side of the lake, between the water and Kinross, is occupied by open groves. At the west end of the lake stands a handsome house, delightfully situated, belonging to the family of Bruce. It was built in the reign of Charles the Second, by Sir William Bruce, for his own residence; and is esteemed a beautiful piece of architecture. In this neighbourhood there is another monument of his genius; the house of the Earl of Rothes, near Lesley; but we had not time to see it. The gardens at Kinross run down to the margin of the lake, which in all its splendor is spread before them. Sir William Bruce, when he built the house, made wide plantations around it, which are now come to maturity. Indeed all its appendages were so pleasing, that I do not remember being often struck with a more beautiful scene; which a sweet evening, no doubt, contributed greatly to improve. If we had seen it under a gloomy sky, it might perhaps have lost some of its beauties.

‘ I shall never forget the sweet composure of an evening walk along the margin of the lake; shrouded on the right by an irregular screen of Mr. Bruce's pines, and open to the water on the left. A soothing stillness ran through the scene. It was one of those mild, soft evenings, when not a breath disturbs the air. About sun-set, a light grey mist, arising from the lake, began to spread over the landscape. Creeping first along the surface of the water, it rose by degrees up the hills; blending both together in that pleasing ambiguity, through which we can but just distinguish the limits of each, I do not call this the most beautiful mode of vision; but it certainly exhibits in great perfection a graduating tint, which is among the most pleasing sources of beauty. The mist becoming  
thinner,

thinner, as it ascended the mountain, the ground of course appeared gradually stronger, as it emerged from it.

‘ Our view was still improved by picturesque figures upon the fore-ground. Some fishermen were dragging a net to the shore, which had been carried into the lake by a boat. We waited till the contents of the net were discharged, among which were some very fine trout. We saw them again at supper, and found afterwards that this species of fish, which is more red than salmon, is peculiar to this lake: and though a critic in eating would travel many miles to taste this delicate food in perfection, we were informed it sold at the price of three farthings a pound.

‘ The castle, which appeared floating on the lake, was a happy circumstance in the scene; pointing the view from every part. It was important in itself; and still more so by an association of ideas, through its connection with that unfortunate princess, Mary, queen of Scots, whose beauty, and guilt, have united pity and detestation through every part of her history\*. In this castle she was confined by the confederate lords, after the murder of the king, and her marriage with Bothwell.

‘ Her escape from it was effected thus: The castle belonged to a gentleman of the name of Douglas, to whose care the confederate lords had intrusted her. George Douglas, his younger brother, a youth of eighteen, lived in the family, whom Mary singled out as the instrument of her deliverance. When she had secured his heart, she employed his abilities. A plan was laid between them, and executed on Sunday night, the 2d of May 1568. Young Douglas contrived, as his brother sat down to supper, to secure the keys of the castle. The Queen stood ready at the gate, which her faithful conductor locked behind her, and threw the keys into the lake. A boat had been prepared, and the oars of all the other boats were thrown adrift. Every possibility of immediate pursuit being cut off, the Queen reached the shore in security; where Lord Seaton and Sir James Hamilton stood ready, with swift horses, to receive her.’

The following anecdote accompanies a grand view of the mountainous pass of Killcranky. We extract this passage, as it enables us to present our readers with a fine specimen of modern Scotch poetry.

‘ In a military light, this entrance into the Highlands has, at all times, been considered as a very formidable defile. In the last rebellion, a body of Hessians having been detached into these parts of Scotland, made a full pause at this strait, refusing to march farther. It appeared to them as the *ne plus ultra* of habitable country.

‘ In King William’s time, it was marked with the destruction of a royal army. The only spirited attempt, in his reign, in favour of the Jacobite cause, was made by Clavers, Lord Viscount Dun-

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\* ‘ A late historian, Mr. Whitaker, hath given the public some new lights on the history of Mary; and thrown the guilt on Elizabeth.’



acc. This chief, who was a man both of honour and enterprize, collected a body of forces, and set up the standard of the exiled prince. With great zeal he importuned all the disaffected clans to join him; but amidst the warmest professions he found only lukewarm assistance. Mortified by repeated disappointments, and chagrined at having the whole burden of the war upon himself, he was skulking about Lochabar with a few starved, and ill-armed troops, hesitating what course to take, when he received advice, that general Mackay, who was in quest of him, at the head of the English army, was in full march towards the pass of Killicranky. In the midst of despair, a beam of hope inspired him. He harangued his men; assured them of success; roused them to action; and fell upon Mackay, as he filed out of the straits, with so much judgment, and well-directed fury, that in seven minutes the English infantry was broken, and the horse in as many more.—In the article of victory Dundee was mortally wounded. An old Highlander shewed us a few trees, under the shade of which he was led out of the battle, and where he breathed his last with that intrepidity, which is so nobly described by a modern Scotch poet\*, in an interview between death and a victorious hero.

“Nae could faint-hearted doebtings tease him.

Death comes. Wi’ fearless eye he sees him;

Wi’ bloody hand a welcome gies him:

And when he fa’s,

His latest draught of breathing leaves him

In faint huzzas.”

We must now reluctantly finish our extracts, though much, which we wished to have noticed, remains untouched; and, while we express our gratitude to Mr. Gilpin, for the satisfaction which we have received, we would advise all those who have the opportunity, not to content themselves with our extracts, but to consult the original work.

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ART. XI. *Travels to discover the Source of the Nile*, in the Years 1768, 1769, 1770, 1771, 1772, 1773. By James Bruce of Kin-naird, Esq. F.R.S. 4to. 5 Vols. 5l. 5s. Boards. Robinsons. 1790.

**B**EFORE we ventured to hazard our opinion concerning this voluminous and long-expected work, we determined to peruse the whole of the five large volumes of which it consists, defying, in imitation of its author, the fatigues of a difficult, and, we must say, tiresome journey; since unnecessary labour is always tiresome; and in respect of the work before us, were all repetitions and amplifications lopped off, and all contradictions avoided, the volumes of Mr. Bruce might easily be reduced to the half of their present size.

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\* Poems by Robert Burns, p. 38.

As

As skill in composition, however, is not the principal circumstance by which the merit of a performance of this kind ought to be estimated, so neither from the total want of this skill, ought we to infer that Mr. Bruce has no claim to our regard as a traveller. If his account of hitherto undescribed countries be *authentic*, the courage and perseverance with which he explored them, will entitle him to no small share of our esteem; and as the authenticity of the present narrative is therefore the article of primary import, we shall begin by making such observations on that subject, as the most serious consideration of the work itself, and of the character of its author, tends naturally to suggest.

On his return to this country, nearly seventeen years ago, Mr. Bruce seems not to have considered, what a man of more prudence, or less courage, must seriously have weighed, what parts of his new and extraordinary information it would be requisite to communicate, and what parts of it a regard to his own character might make it proper for him to conceal, until the improbability of the facts should be resisted and overcome by the accumulation of evidence. Instead of adopting this prudential maxim, Mr. B. threw out, in conversation, as we are informed, the most questionable and incredible occurrences that he had met with in the whole course of his memorable journey; and with the same undaunted intrepidity with which he had braved the fury of the barbarous Africans, he set the incredulity of his own countrymen at defiance. His behaviour in exhibiting the far-famed drawings, tended still further to heighten scepticism, and destroy confidence. These drawings of the remains of Pœstum, and of ancient ruins in the neighbourhoods of Algiers and Tunis, which Mr. Bruce styles 'the most magnificent present, in that line, ever made by one subject to his sovereign\*', excited the attention of the curious, and merited the admiration of artists. Mr. Bruce, we are told, shewed them as his own performances; his name, it is said, was at the bottom of some of them; and we have heard it asserted by men of undoubted veracity, that, in an introduction to his travels, written soon after his return from abroad, he boldly claimed the sole merit of productions, that would have done honour to an artist of genius, who had spent his whole life in the study and practice of drawing †.

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\* For which, however, it is currently reported, he received the sum of 7000*l.* namely, his salary as consul at Algiers, during six years that he did *not* reside there.

† If, in any of our anecdotes, or strictures, it should, hereafter, appear that we have proceeded on wrong information, or misapprehension,

In the introduction to the work before us, Mr. Bruce abates considerably of these pretensions. He gives us the name of Luigi Balugani, a Bolognese artist, who accompanied him in his travels, and who died of a dysentery in Abyssinia: but he appeals to Mr. Lumisden, now in England, who recommended Balugani to his service, as to the extent of this person's practice and knowledge. 'He knew very little,' adds our traveller, 'when first sent to me. In the twenty months which he staid with me at Algiers, by assiduous application to proper subjects, under my instruction, he became a very considerable help to me, and was the only one I ever made use of, or that attended me for a moment, or ever touched one representation of architecture in any part of my journey.' Introduction, p. 12.

Beside his obligations to Balugani, which are said to have been far inferior to those he owed to Zucchi, a Florentine, a man of great but modest merit, since dead, who finished the drawings, and gave them that elegance and beauty by which they were peculiarly distinguished, Mr. B. acknowledges himself much indebted to an instrument, in a small form and imperfect state, of which he first took the idea from the *Speſtacle de la Nature* of the Abbé Vertot \*.

By means of this instrument, which Mr. B. says 'he constructed, on his own principles, a person of but a moderate skill in drawing, but habituated to the effect of it, can do more work, and in a better taste, in one hour, than the readiest draughtsman, so unassisted, can do in seven; for with proper care, patience, and attention, not only the elevation, and every part of it, is taken with the utmost truth, and justest proportion, but the light and shade, the actual breaches as they stand, vignettes or little ornamental shrubs, which generally hang from, and adorn, the projections and edges of the several members, are finely expressed, and beautiful lessons are given, *how to transport them with effect to any part where they appear to be wanting.*' Page 10, Introduction.

The last clause of this long sentence will not greatly tend to increase the reader's confidence in the fidelity of Mr. Bruce's designs; and his whole account of the drawings, as given in

hension, we shall be happy to be set right, by Mr. B. or any of his friends; and we shall be very ready, at any time, to acknowledge our conviction of even the smallest error.

\* Here, on the threshold, we must correct an error committed by Mr. Bruce. The Abbé Pluche, not the Abbé Vertot, was the author of the *Speſtacle de la Nature*. The last-named Abbé never employed his pen on subjects of natural philosophy, but dedicated it, with uninterrupted diligence, to works of literature, and particularly to history.

the introduction to his present work, in which the name of Zucchi never once occurs, will not probably remove the unhappy scepticism, with which a great part of the public seem to have been long impressed, respecting both his talents and his travels.

By the consistence and accuracy of the work itself, however, the authenticity of its information ought to be principally determined. We shall suppose the description of Abyssinia by Father Lobo, translated by Dr. Johnson, to be as fabulous as Mr. Bruce represents it; yet, as the Portuguese, and innumerable other Jesuits, had been visiting and describing Abyssinia for upward of a century, and had established many religious houses in the neighbourhood of the capital of that kingdom, we cannot perceive with what propriety Mr. B. could say, in his dedication to the king, that 'the situation of the country was barely known; no more,' unless it be with a design of magnifying his own merit in penetrating into a country, where, with a servility of adulation and an extravagance of hyperbole, very unlike the blunt and manly character which he boasts, 'even your Majesty's virtues,' he says, 'had never yet been known or heard of.'

Yet were every preceding account of Abyssinia, ancient and modern,—Herodotus, Diodorus Siculus, and Agatharchides, preserved in Photius's *Bibliotheca*, (which last Mr. Bruce might have consulted on many occasions with advantage;) were all these, we say, to be abolished, merely to make room for the present work, there is still one authority behind, which will justify the reader in withholding his implicit assent from Mr. Bruce's representation. The authority is that of Mr. Bruce himself, whose maps do not correspond with his text, whose drawings differ from his descriptions, whose citations from Greek writers do not authenticate the facts for which they are adduced, and whose own narrative is often inconsistent, and sometimes contradictory. Of each of these allegations, we shall farther speak, in their order; and that, not with the smallest view to depreciate the labours of Mr. Bruce, to which, in the sequel, we shall do full justice, but merely to perform the duty which we owe to our readers; who will undertake the arduous task of perusing his five volumes, with more satisfaction, when they have previously ascertained a matter of such importance, as the degree of credit which may be due to his reports.

In a map of his travels, dedicated to the king, and said to be laid down from actual survey with the largest and most perfect instruments now in use, one of the first places that fixed our attention was Teawa, the seat of the Shekh of Atbara, near to which Mr. B. had observed one of the most extraordinary occurrences

currences related in his work. In volume iv. p. 359, Mr. B. says, 'that Teawa is very little to the westward of due north from Hor-Cacamoot, and nearly in the same meridian with Ras El Feel, which is four miles west of Hor-Cacamoot?' but, as laid down in the map, Teawa is so far from being in the same meridian with Ras El Feel, that there are no less than two degrees between them, the latter place being two degrees, or 120 miles, to the east of the former.

Among the prints which adorn the first volume, are two harpers, copied from paintings in Fresco, in the sepulchres at Thebes. (See vol. i. pp. 128 and 130.) Mr. Bruce says, 'the first harper seems to be a corpulent man, of about sixty years of age, and of a complexion rather dark for an Egyptian.' Page 29. 'The second harper seemed to be still older than the former, but in habit perfectly the same, bare footed, close shaved, and of the same complexion.' Page 30. It was with the utmost surprise that, in looking at the plates, we found, instead of Egyptian countenances, features completely Grecian; and instead of men sixty years of age, or older, the heads of young Apollos. After this strange incorrectness in the principal figures, what confidence can be placed in the accuracy of the form, strings, ornaments, &c. of the harps, from the exact and minute delineation of which, Mr. B. pretends to deduce a variety of important and very extraordinary consequences?

From the imperfection of their government, and from the barbarity of their manners, the modern Abyssinians have sunk below the notice of history. The ancient state of their country is an object more worthy of regard. Mr. B. says that 'the Cushites built the city of Axum in the Abyssinian province of Tigré, and pushed their colony down to Atbara, where we know from Herodotus, they early and successfully pursued their studies,' &c. He cites Herodotus, lib. ii. c. 29. but neither in that chapter, nor in any other part of his work, does Herodotus justify Mr. Bruce's assertions. The ancient historian tells us that he had it by report, (for he himself travelled only to Elephantina at the lesser cataract,) "that the city of Meroe was the metropolis of the other Ethiopians; that the inhabitants worshipped Jupiter and Bacchus, alone, of all the gods; that they had an oracle of Jupiter, and undertook every expedition which the god commanded them." Such is the literal translation of the passage referred to by Mr. B. to prove the travels, colonies, and civilization, of the Cushites, the ancient inhabitants of Abyssinia.

We have said that Mr. B.'s narrative is often inconsistent, and sometimes contradictory; and though numerous instances will occur in the progress of our criticism, it is proper to

prove, at our outset, this very serious assertion. In reasoning in favour of polygamy against Dr. Arbuthnot, (vol. i. p. 284.) he says, that, from Suez to the Straits of Babelmandel, 'the portion' (read proportion) 'is four women to one man, which I have reason to believe, holds as far as the line, and 30° beyond it.' Yet, in travelling from Massuah, (vol. iii. p. 68.) Mr. B. meets a party of the Shiho, the blackest tribe bordering on the Red Sea, and in latitude 14° N. where polygamy was most likely to prevail, and he finds the men nearly twice as numerous as the women; from which circumstance, he concluded the Shiho to be monogam, or husbands of one wife only; which, says he, 'I afterwards knew them to be.'

In p. 220, vol. iii. Mr. B. says, that all the Abyssinian usages are borrowed from the Hebrews. Yet the following chapter is employed chiefly in shewing the similarity between the customs of the Abyssinians and those of the ancient Persians. In page 290 of the same volume, he tells us, that the Abyssinians were the same people with the ancient Egyptians; and, again, that notwithstanding 'the Abyssinians were so nearly connected with Egypt, they never seem to have made use of the papyrus, but wrote upon skins. This arises from their having early been Jews.'

To a philosopher, the greatest inconsistency of all, is the discordant picture of Abyssinian manners. That nation is described as barbarous and ignorant in the greatest degree, as totally unacquainted with every country but their own; as liars and drunkards; the women, not excepting those of the highest rank, as universally prostitutes; eating raw and even *living* flesh; smoking tobacco, and drinking brandy as eagerly as the men: yet, of Mr. Bruce's friends, some discover such discernment and force of mind, and some of the women display such delicacy of sentiment and elegance of behaviour, as would do honour to the most civilized nations. (Vol. iii. *passim*, and p. 393.) Should the laudable partiality of friendship be thought sufficient to excuse this incongruity, how shall we reconcile the influence ascribed by Mr. B. to the fair sex in public and private life, with polygamy, barbarity, easy and promiscuous concubinage, and with other circumstances with which that influence is known, from universal experience, to be altogether incompatible? In conversation with Mr. Bruce, the Abyssinians universally revile their national manners, and reprobate their national character. This is not the ordinary practice of Barbarians: neither is it usual with men of narrow understandings and of illiberal minds, as the Abyssinians are described to be, to prefer strangers to natives, and foreign manners to their own.

To pave the way for the present work, and to shew that he is worthy of discovering the source of the Nile, and thus accomplishing a design 'which had baffled the bravest men, and the greatest conquerors, in all ages,' Mr. B. in his introduction, and in various parts of his work, gives a very copious account of himself, which, we much fear, will appear to some of his readers, almost as extraordinary as his account of the Abyssinians. He descends from ancient kings; feels himself born for great enterprizes; is of no ungracious figure; above six feet high; excels in horsemanship; is a hardy, practised, and indefatigable swimmer; has applied from early youth to mathematics, drawing, and astronomy; has a talent for acquiring the language, and adopting the manners, of those with whom he lives; he learns the modern pronunciation of Greek from Father Christopher, but it was not that he needed to learn Greek, having long understood that language *perfectly*; he is dextrous in negotiation, a master of public business, animated with the warmest zeal for the glory of his king and country; a physician in the camp or city, a soldier and horseman in the field.

With all these accomplishments, Mr. B. according to his own account, is the best shot\*, (we mean in the literal sense, as sportsmen mean,) of any man living.

This accumulation of talents in one man, will appear the more astonishing, when we acquaint the reader of what Mr. B. from motives, probably, of modesty or delicacy, in speaking of himself, has thought proper to conceal: That, in early life, being ill-treated by his father in Scotland, who had given him a step-mother, he came to London, and soon after married the daughter of Mr. Allen, a wine-merchant, with whom he continued in the wine-trade, during we know not how many years. His wife's indisposition made him carry her to France, &c. Her death probably inclined him to continue his travels; and as the loss of his first wife was the occasion of his providing the materials, so the loss of the second, in 1784, was the occasion of his putting those materials in order, and exhibiting them in the present work. (See Introduction, p. 65.) We sympathize most heartily with Mr. Bruce's domestic misfortunes; and with that manliness and fortitude of which we really believe him to be possessed, we admire the union of such extreme sensibility of passion, and such uncommon tenderness of heart.

Having

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\* In the scorching climate of Abyssinia, Mr. B. in presence of the king, shot the half of a farthing candle through three stout shields; an incident which tended, more than any thing else, to procure him

Having said thus much in general, we shall proceed, in our next Review, to consider the volumes in their order, to furnish proper extracts from the work, and to separate the gold, (wherever we can find it,) from the dross.

[To be continued.]

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ART. XII. *Sermons*, by Hugh Blair, D. D. F. R. S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. 3d Vol. 8vo. pp. 434. 6s. Boards. Cadell. 1790.

THE expectation of the public has been so much excited by the promise of another volume of sermons by DR. BLAIR, that we think it expedient to take the earliest opportunity of announcing the publication of this work. Our duty, indeed, in this case, scarcely extends farther: for the well-established reputation of the author cannot easily receive addition, nor suffer diminution, from the praise or the censure of criticism.

The number of sermons in this volume is twenty. 1. On the true honour of man. 2. On sensibility. 3. On the improvement of time. 4. On the duties belonging to middle age. 5. On death. 6. On the progress of vice. 7. On fortitude. 8. On envy. 9. On idleness. 10. On the sense of the divine prescience. 11. On patience. 12. On moderation. 13. On the joy and bitterness of the heart. 14. On characters of imperfect goodness. 15. On the sacrament of the Lord's supper, as a preparation for death. 16. On the use and abuse of the world. 17. On extremes in religious and moral conduct. 18. On scoffing at religion. 19. On the creation of the world. 20. On the dissolution of the world.

Such are the important and interesting subjects, which Dr. Blair has chosen for the discourses now published; and they, who are acquainted with the former volumes, will naturally anticipate the masterly manner in which they are treated. To say, indeed, that these sermons are equal to those that preceded them, is perhaps, the highest praise that we can bestow; and while we willingly afford them this commendation, we likewise congratulate the literary world on the acquisition of these

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the good graces of that humane and enlightened prince. Whether on foot or on horseback, whether with an ordinary, a double barrelled, or a rifle, gun, whether his aim was directed against the savages of the desert, or pointed against the feathered race, the eye and hand of this accomplished marksman prove equally unerring; nor do we recollect a single instance, (amid a multitude of experiments beyond example, and almost beyond belief,) in which his consummate skill is not rewarded with complete success.

elegant.



elegant models of composition; at the same time, still more warmly congratulating the world in general, on so important an addition to the common stock of moral and religious instruction.

In the first sermon, *on the true honour of man*, the Doctor proposes to shew, in opposition to a very common prejudice of the world, or at least of *the men of the world*, that true honour is founded on religion; and that, in every situation of human life, even in the highest stations, it forms the honour, as well as the happiness, of man:

‘By the true honour of man (says he) is to be understood, not what merely commands external respect, but what commands the respect of the heart; what raises one to acknowledged eminence above others of the same species; what always creates esteem, and in its highest degree, produces veneration. The question now before us is, from what cause this eminence arises? By what means is it to be attained?’

After shewing that it does not arise from riches, from the dignity of rank or office, or from the splendid actions and abilities which excite admiration, he proceeds to the following beautiful illustration:

‘Observations of the same kind may be applied to all the reputation derived from civil accomplishments; from the refined politics of the statesman; or the literary efforts of genius and erudition. These bestow, and, within certain bounds, ought to bestow, eminence and distinction on men. They discover talents which in themselves are shining; and which become highly valuable, when employed in advancing the good of mankind. Hence, they frequently give rise to fame. But a distinction is to be made between fame and true honour. The former is a loud and noisy applause: the latter, a more silent and internal homage. Fame floats on the breath of the multitude: honour rests on the judgment of the thinking. Fame may give praise while it with-holds esteem: true honour implies esteem mingled with respect. The one regards particular distinguished talents: the other looks up to the whole character. Hence the statesman, the orator, or the poet, may be famous; while yet the man himself is far from being honoured. We envy his abilities. We wish to rival them. But we would not chuse to be classed with him who possessed them. Instances of this sort are too often found in every record of ancient or modern history.

‘From all this it follows, that, in order to discern where man’s true honour lies, we must look, not to any adventitious circumstance of fortune; not to any single sparkling quality; but to the whole of what forms a man; what intitles him, as such, to rank high among the class of beings to which he belongs; in a word, we must look to the mind and the soul.—A mind superior to fear, to selfish interest and corruption; a mind governed by the principles of uniform rectitude and integrity; the same in prosperity and adversity; which no bribe can seduce, nor terror overawe; neither by

pleasure melted into effeminacy, nor by distress sunk into dejection; such is the mind which forms the distinction and eminence of man.—One, who in no situation of life is either ashamed or afraid of discharging his duty, and acting his proper part with firmness and constancy; true to the God whom he worships, and true to the faith in which he professes to believe; full of affection to his brethren of mankind; faithful to his friends, generous to his enemies, warm with compassion to the unfortunate; self-denying to little private interests and pleasures, but zealous for public interest and happiness; magnanimous, without being proud; humble, without being mean; just, without being harsh; simple in his manners, but manly in his feelings; on whose word you can entirely rely; whose countenance never deceives you; whose professions of kindness are the effusions of his heart: one, in fine, whom independent of any views of advantage, you would chuse for a superior, could trust in as a friend, and could love as a brother:—This is the man, whom in your heart, above all others, you do, you must, honour.

Such a character, imperfectly as it has now been drawn, all must acknowledge to be formed solely by the influence of steady religion and virtue. It is the effect of principles which, operating on conscience, determine it uniformly to pursue *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise*. By these means, *wisdom*, as the text asserts, *bringeth us to honour*.

In confirmation of this doctrine, the preacher shews, that the honour acquired by religion and virtue, is more independent than any that can be acquired by other means; that the universal consent of mankind, in honouring real virtue, proves that its claim is recognised by the genuine feelings of human nature; that the honour acquired by religion and virtue, is an honour divine and immortal; an honour, not in the estimation of men only, but in the sight of God. It is impossible, however, for us to follow him in the excellent illustrations which he gives of these heads, and we must satisfy ourselves by transcribing the liberal and manly conclusion of the sermon:

‘Let him, therefore, who retains any sense of human dignity; who feels within him that desire of honour which is congenial to man, aspire to the gratification of this passion by methods which are worthy of his nature. Let him not rest on any of those external distinctions which vanity has contrived to introduce. These can procure him no more than the semblance of respect. Let him not be flattered by the applause which some occasional display of abilities may have gained him. That applause may be mingled with contempt. Let him look to what will dignify his character as a

man. Let him cultivate those moral qualities which all men in their hearts respect. *Wisdom shall then give to his head an ornament of grace; a crown of glory shall she deliver to him.* This is an honour to which all may aspire. It is a prize, for which every one, whether of high or low rank, may contend. It is always in his power so to distinguish himself by worthy and virtuous conduct, as to command the respect of those around him; and, what is highest of all, to obtain praise and honour from God.

Let no one imagine that in the religious part of this character there is any thing which casts over it a gloomy shade, or derogates from that esteem which men are generally disposed to yield to exemplary virtues. False ideas may be entertained of religion; as false and imperfect conceptions of virtue have often prevailed in the world. But to true religion there belongs no sullen gloom, no melancholy austerity, tending to withdraw men from human society; or to diminish the exertions of active virtue. On the contrary, the religious principle, rightly understood, not only unites with all such virtues, but supports, fortifies, and confirms them. It is so far from obscuring the lustre of a character, that it heightens and ennobles it. It adds to all the moral virtues a venerable and authoritative dignity. It renders the virtuous character more august. To the decorations of a palace, it joins the majesty of a temple.

He who divides religion from virtue, understands neither the one nor the other. It is the union of the two which consummates the human character and state. It is their union which has distinguished those great and illustrious men, who have shone with so much honour in former ages; and whose memory lives in the remembrance of succeeding generations. It is their union which forms that *wisdom which is from above*; that wisdom to which the text ascribes such high effects; and to which belongs the sublime encomium given of it by an author of one of the apocryphal books of Scripture; with whose beautiful and emphatical expressions I conclude this discourse. *The memorial of virtue is immortal. It is known with God, and with men. When it is present, men take example at it; and when it is gone, they desire it. It weareth a crown, and triumpheth for ever; having gotten the victory; striving for undefiled rewards. Wisdom is the breath of the power of God; and a pure influence flowing from the glory of the Almighty. Therefore can no defiled thing fall into her. She is the brightness of the everlasting light; the unspotted mirror of the power of God; and the image of his goodness. Remaining in herself, she maketh all things new; and in all ages, entering into holy souls, she maketh them friends of God, and prophets: for God loveth none but him that dwelleth with wisdom. She is more beautiful than the sun; and above all the order of the stars. Being compared with light, she is found before it\*.*

From the short account which we have here given of this sermon, the reader will be able to perceive in it the qualities which peculiarly distinguish the compositions of Dr. Blair: an

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\* *Wisdom of Solomon, iv. 2. 3.—vii. 25, 26, 27, 28, 29.*

accurate and natural arrangement; a talent for elegant and perspicuous illustration; and a singular felicity in seizing those views of a subject which come home to the understanding and heart; and, which is more valuable than all, a spirit of rational and manly piety. The same characters of composition will be found in the greater number of these sermons.

In some of them, however, we have more peculiarly admired a bolder or more pathetic tone of eloquence, than we generally meet with, even in the compositions of Dr. Blair. To these, we think that even a higher tribute of praise is due, than that which we have already paid; and it is pleasing to us to observe, that the talents of the author seem to rise in proportion to his fame, and that his last production gives evidence of powers, which, perhaps, in his earlier works, he feared to exert. Of this kind, the sermons that appear to us the most remarkable, are those on death, on the creation, and on the dissolution of the world.

The sermon on death is from Ecclesiastes, xii. 5. — *Man goeth to his long home, and the mourners go about the streets.*

'This is a sight which incessantly presents itself. Our eyes are so much accustomed to it, that it hardly makes any impression. Throughout every season of the year, and during the course of almost every day, the funerals which pass along the streets shew us *man going to his long home*. Were death a rare and uncommon object; were it only once in the course of a man's life, that he beheld one of his fellow-creatures carried to the grave, a solemn awe would fill him; he would stop short in the midst of his pleasures; he would even be chilled with secret horror. Such impressions, however, would prove unsuitable to the nature of our present state. When they became so strong as to render men unfit for the ordinary business of life, they would in a great measure defeat the intention of our being placed in this world. It is better ordered by the wisdom of Providence, that they should be weakened by the frequency of their recurrence; and so tempered by the mixture of other passions, as to allow us to go on freely in acting our parts on earth.

'Yet, familiar as death is now become, it is undoubtedly fit, that by an event of so important a nature, some impression should be made upon our minds. It ought not to pass over, as one of those common incidents which are beheld without concern, and awaken no reflection. There are many things which the funerals of our fellow-creatures are calculated to teach; and happy it were for the gay and dissipated, if they would listen more frequently to the instructions of so awful a monitor. In the context, the wife man had described, under a variety of images suited to the eastern style, the growing infirmities of old age, until they arrive at that period which concludes them all; when, as he beautifully expresses it, *the silver cord being loosened, and the golden bowl broken, the pitcher being broken at the fountain, and the wheel at the cistern, man goeth to his long home, and the mourners go about the streets*. In discoursing from these

these words, it is not my purpose to treat, at present, of the instructions to be drawn from the prospect of our own death. I am to confine myself to the death of others; to consider death as one of the most frequent and considerable events that happen in the course of human affairs; and to shew in what manner we ought to be affected, first, by the death of strangers, or indifferent persons; secondly, by the death of friends; and thirdly, by the death of enemies.

I. By the death of indifferent persons; if any can be called indifferent, to whom we are so nearly allied as brethren by nature, and brethren in mortality. When we observe the funerals that pass along the streets, or when we walk among the monuments of death, the first thing that naturally strikes us is the undistinguishing blow, with which that common enemy levels all. We behold a great promiscuous multitude all carried to the same abode; all lodged in the same dark and silent mansions. There, mingle persons of every age and character, of every rank and condition in life; the young and the old, the poor and the rich, the gay and the grave, the renowned and the ignoble. A few weeks ago, most of those whom we have seen carried to the grave, walked about as we do now on the earth; enjoyed their friends, beheld the light of the sun, and were forming designs for future days. Perhaps, it is not long since they were engaged in scenes of high festivity. For them, perhaps, the cheerful company assembled; and in the midst of the circle they shone with gay and pleasing vivacity. But now—to them, all is finally closed. To them, no more shall the seasons return, or the sun arise. No more shall they hear the voice of mirth, or behold the face of man. They are swept from the universe, as though they had never been. They are *carried away as with a flood: The wind has passed over them, and they are gone.*

When we contemplate this desolation of the human race; this final termination of so many hopes; this silence that now reigns among those who, a little while ago, were so busy, or so gay; who can avoid being touched with sensations at once awful and tender? What heart but then warms with the glow of humanity? In whose eye does not the tear gather, on revolving the fate of passing and short-lived man? Such sensations are so congenial to human nature, that they are attended with a certain kind of sorrowful pleasure. Even voluptuaries themselves, sometimes indulge a taste for funeral melancholy. After the festive assembly is dismissed, they chuse to walk retired in the shady grove, and to contemplate the venerable sepulchres of their ancestors. This melancholy pleasure arises from two different sentiments meeting at the same time in the breast; a sympathetic sense of the shortness and vanity of life, and a persuasion that something exists after death; sentiments, which unite at the view of *the house appointed for all living.* A tomb, it has been justly said, is a monument situated on the confines of both worlds. It, at once, presents to us the termination of the inquietudes of life, and sets before us the image of eternal rest. *There, in the elegant expressions of Job, the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they* bear

*bear not the voice of the oppressor. The small and the great are there; and the servant is free from his master.* It is very remarkable, that in all languages, and among all nations, death has been described in a style of this kind; expressed by figures of speech, which convey every where the same idea of rest, or sleep, or retreat from the evils of life. Such a style perfectly agrees with the general belief of the soul's immortality; but assuredly conveys no high idea of the boasted pleasures of the world. It shows how much all mankind have felt this life to be a scene of trouble and care; and have agreed in opinion, that perfect rest is to be expected only in the grave.'

We will not, however, advance farther in our extracts from this sermon, because, unless we could transcribe the whole, we should injure an eloquent and pathetic composition. We yet hazard the insertion of the conclusion, because we are much pleased with its elegant simplicity:

'Thus have I set before you some of those meditations which are naturally suggested by the prevalence of death around us; by death of strangers, of friends, and of enemies. Because topics of this nature are obvious, let it not be thought that they are without use. They require to be recalled, repeated, and enforced. Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel. It is not the dormant knowledge of any truths, but the vivid impression of them, which has influence on practice. Neither let it be thought, that such meditations are unseasonable intrusions upon those who are living in health, in affluence, and ease. There is no hazard of their making too deep or painful an impression. The gloom which they occasion is transient; and will soon, too soon, it is probable, be dispelled by the succeeding affairs and pleasures of the world. To wisdom it certainly belongs, that men should be impressed with just views of their nature, and their state: and the pleasures of life will always be enjoyed to most advantage when they are tempered with serious thought. There is a *time to mourn*, as well as a *time to rejoice*. There is a *virtuous sorrow, which is better than laughter*. There is a *sadness of the countenance, by which the heart is made better*.'

[*To be continued.*]

ART. XIII. *Amusement: a Poetical Essay*. By Henry James Pye, Esq. 4to. pp. 43. 2s. 6d. Stockdale. 1796.

IN this pleasing poem, Mr. Pye traces the efforts of men to amuse themselves in different periods, from the times of savage wildness to the present age of refinement. No labour of research, nor intenseness of thought, is, however, bestowed on the subject: it is here treated with ease and sprightliness. We shall give an extract or two; as being the most pleasant mode of

of criticizing a poem, concerning the merit of which, every reader is a competent judge :

‘ When opulence assum’d his golden reign,  
With luxury and science in his train,  
And beauty, man’s fastidious empire o’er,  
Join’d in the scenes she only judg’d before,  
The vacant hours to gentler toils invite,  
Than the rude image of the bleeding fight ;  
Each coarse delight to softer joy gives place,  
And sports of labour yield to sports of grace.  
Responsive to the lyre’s inspiring sound,  
In mingled measure now they beat the ground,  
Now on the chequer’d field with silent care  
Attentive wage the sedentary war.  
Even manlier exercise the arts despoil  
Of half its danger, and of half its toil :  
No more the knight, in shining armour dress’d,  
Opposes to the pointed lance his breast ;  
Scarce does the skilful fencer’s bosom feel  
The pliant pressure of the \* bated steel ;  
For the stupendous quoit or craggy stone,  
Afar with emulous contention thrown,  
Deliver’d with inferior force is seen  
The bowl slow-rolling o’er the shaven green ;  
Or else, defended from inclement skies,  
The ball rebounding from the racket flies ;  
Or o’er the cloth, impell’d by gentler skill,  
The ivory orbs the net insidious fill.  
‘ Even in those rougher transports of the chace,  
Where nature’s genuine form we seem to trace,  
And art appears unequal to supply  
Assistance to the calls of luxury,  
For the wild tenants of the wood and plain  
Still their primæval character retain,  
Still will their wiles the experienc’d hunter foil,  
And still fatigue attend on cold and toil ;  
Even in the forest-walks has polish’d care  
Taught healthful sport a gentler form to wear.  
Sworn opulence is not content to stray  
In anxious search through many a tedious day,  
Where constant hopes the eager thought employ,  
And expectation doubles every joy :  
But the wing’d tribe, by care domestic bred,  
Watch’d with attention, with attention fed,  
Where’er the sportsman treads in clouds arise,  
Prevent his wish, and sate his dazzled eyes ;

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\* ————— You may chuse  
A sword unabated. HAMLET.  
i. e. not blunted, as foils are.’

And

And each redoubled shot with certain aim  
 Covers the ensanguin'd field with home-bred game—  
 Transporting joy! to vulgar breasts unknown,  
 Save to the poulterer and cook alone;  
 Who search the crowded coop with equal skill,  
 As sure to find, almost as sure to kill.  
 No more the courser with attentive eyes  
 'Mid the rank grass and tangled stubble pries,  
 Till, many an hour in watchful silence pass'd,  
 A moment's frenzy pays his toil at last.  
 No chearful beagle now, at early dawn,  
 Explores with tender nose the dewy lawn,  
 Avows the recent path with carol sweet,  
 And trails the listening leveret to her seat;  
 Stretch'd on the couch the lazy sportsmen lie,  
 Till SOL ascending gilds the southern sky,  
 And leave the hind, with mercenary care,  
 To seek the refuge of the lurking hare\*.  
 Dullest of all pursuits, why mention here  
 The chace inglorious of the stall-fed deer?  
 When even that generous race who justly claim  
 Toilsome pre-eminence of sylvan fame,  
 Who joy to lay with sanguine vengeance low  
 The sheepfold and the henyard's treacherous foe;  
 Even they who us'd, ere morn's first opening light,  
 To trace the skulking felon of the night,  
 With slacken'd vigour now their sports delay,  
 Till PHOEBUS pours the orient beams of day.  
 Nor does the drag, evaporating soon  
 Beneath the warmer influence of noon,  
 Frustrate their hopes; for, bearing in their mind  
 That well-known adage, "Those that hide can find,"  
 Sure of success, the covert they explore,  
 For foxes turn'd adrift the night before.  
 But say, is this the pastime of the fields,  
 Where panting expectation rapture yields?—  
 Coldly the certain victim we pursue,  
 And losing doubt we lose the transport too.'

The following description of the country ball, and race, is good:

'BRITANNIA scarcely owns a town so small  
 As not to boast its periodic ball,

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\* 'This species of lazy luxury is at least as old as the time of Arrian, who says, "The most opulent and luxurious among the Gauls course in this manner:—They send out good hare-finders early in the morning to those places where it is likely to find hares sitting, who send word if they have found any, and what number; then they go out themselves and put them up, and lay in the dogs, themselves following on horseback."



Where, when full-orb'd, Diana pours her light,  
 And gilds the darkness of the wintry night,  
 The village beaux and belles their hours employ  
 In the full swing of fashionable joy:—  
 Aside the unfinish'd handkerchief is thrown,  
 And the fair sempstresses now adjusts her own;  
 The apothecary quits the unpounded pill,  
 Even the attorney drops his venal quill,  
 And, as his eyes the sprightly dance behold,  
 Forgets to drain the widow's purse of gold.—  
 To these 'tis joy.—But even the courtly train,  
 Anxious the dregs of pleasure's bowl to drain,  
 When, fully sated with each splendid show  
 That elegance and grandeur can bestow,  
 To rural solitude they fly, will there  
 This faint reflection of amusement share.  
 When from SOUTHAMPTON'S or from BRIGHTON'S shore,  
 Which charm'd when LONDON'S revelry was o'er,  
 The fading beauty of autumnal hours,  
 Recalls the sportsman to his native bowers,  
 To tell his neighbours all the toils of state,  
 Recount of public cares the enormous weight,  
 And how he slumber'd thro' the long debate;  
 His wife and daughters quit the Gothic hall  
 To taste the raptures of the rustic ball.  
 The high-born misses, insolent and vain,  
 Scorn while they mingle with the homely train,  
 Still at the top, in spite of order, stand,  
 And hardly touch a mean plebeian hand;  
 While madam, eager 'mid the card-room's strife,  
 Insults the lawyer's and the curate's wife,  
 Now smiles contemptuous, now with anger burns,  
 And domineers and scolds, and cheats by turns;  
 Pleas'd on the village gentry to retort  
 Slights she receives from dutchesses at court.  
 ' But what are these, by starts alone pursu'd,  
 These partial errors of the moon?—when view'd  
 By that assemblage of each rustic grace,  
 That CYNOSURE of joy, a country race;  
 Where, with fatigue and dulness in her train,  
 Provincial pleasure holds her proudest reign?  
 O that my MUSE in equal verse could tell  
 Each varied object which she knows so well!—  
 The crowded ordinary's loud repast,  
 The frequent bumper swallow'd down in haste,  
 The rattling carriage driven with drunken speed,  
 The bawling hawker, and the restive steed,  
 The proffer'd bet with interjection strong,  
 And the shrill squallings of the female throng;  
 The sounding hoof, the whip's coercive sound,  
 As the fleet couriers stretch along the ground,

When

When the repeated oath and menace loud  
 Warn from the list'd course the pressing crowd;  
 The various horrors of the narrow lane,  
 As the promiscuous heaps the town regain,  
 Where coaches, waggons, horsemen, footmen, all  
 Rush eager to the alehouse, or the ball;  
 The fragrant toilette of the crowded room,  
 The stable's and the kitchen's mix'd perfume;  
 The minuet's sober note till midnight drawn,  
 The gayer dance beyond the hour of dawn,  
 While the vex'd gamester at his rubber hears  
 The eternal tune still droning in his ears;  
 The supper, circling toast, and choral lay,  
 Protracted far into the solid day;  
 The interrupted sleep, till noon again  
 Rouse to the early feast the drowsy train,  
 And to the bev'rage of the Indian weed  
 The smoking haunch and mantling bowl succeed.—  
 Is this amusement?—Ask the county knight,  
 Press'd into pleasure in his own despatch,  
 Who, quitting all the placid joys of home  
 For seven months session in St. STEPHEN'S dome,  
 Compell'd each office of fatigue to share,  
 And every quarter fill the QUORUM'S chair,  
 Must all these mingled forms of mirth partake,  
 Drink, dance, and gamble for his country's sake;  
 Ask him if days in dull committees spent,  
 Or sleepless nights to oratory lent,  
 Tho' litigation waste the morning's hours,  
 Or fancy crown the eve with eastern flowers;  
 Ask him if months that toils like these employ,  
 Are half so hard as this oppressive joy.'

Many will think Mr. Pye unreasonably severe in his censure  
 of a very favourite amusement:

' But say, what fashionable form appears,  
 Whose vacant brow reflection's aspect wears?  
 Who rolls the eye with senseless sapience full,  
 In trifles wise, and venerably dull?—  
 I know him well.—In midnight fumes enclos'd  
 Of the VIRGINIAN weed, while FOLLY doz'd,  
 DULNESS advanc'd with Aldermannic tread  
 In solemn silence to the idiot's bed,  
 And in the produce of the stol'n embrace  
 The father's sense, and mother's wit we trace:  
 Both with a parent's love their offspring kiss'd,  
 Presag'd his future fame, and call'd him WHIST.  
 Far from the courtly race, in private bred,  
 With rural swains his early youth he led,  
 The cheering solace, by the wintry fire,  
 Of the fat parson or the drunken squire;

Till, when each livelier game could charm no more,  
 And dear QUADRILLE itself became a bore,  
 Capricious taste, with novel nonsense fraught,  
 To town this scientific stranger brought,  
 Taught him the courtly circle's smile to share,  
 Till fashion bade him reign sole monarch there,  
 Struck with amaze, his sprightlier rivals fly  
 'The chilling torpor of his gorgon eye:  
 SPADILLE no longer rears his sable shield,  
 PAM drops his halberd and forsakes the field.—  
 See where around the silent vor'ries sit,  
 To radiant beauty blind, and deaf to wit;  
 Each vacant eye appears with wisdom fraught,  
 Each solemn blockhead looks as if he thought,  
 Here coward insolence insults the bold,  
 And selfish av'rice boasts his lust of gold;  
 Ill-temper vents her spleen without offence,  
 And pompous dulness triumphs over sense.  
 Should some intrusive infant in the room  
 Disturb with jocund voice the general gloom,  
 The parent's eye, with short-liv'd frenzy wild,  
 Reproves the frolic of his wiser child.—  
 O strange extreme of fancy's wayward mood!  
 Distemper'd pleasure's sickly change of food,  
 Which, loathing every taste of known delight,  
 Provokes with trash her blunted appetite.—'

On the whole, we are much obliged to Mr. Pye for this essay; by which, if he has not enlarged our reason, nor interested our passions, he has, nevertheless, pleasingly relaxed our minds; and, while he has described our amusements, has added to their stock.

ART. XIV. *Philosophical Reflections on the late Revolution in France; and the Conduct of the Dissenters in England; in a Letter to the Rev. Dr. Priestley, By J. Courtenay, Esq. M. P.* 8vo. pp. 94. 2s. Becket. 1790.

MR. Courtenay is a true believer in the Horatian precept: no one more frequently substitutes the *ridiculum* for the *acre*, nor comes to the discussion of grave matters with a more laughing countenance. The complaints of Dissenters, the oppression of churchmen, the cabals of ministers of state, the slavery of the Africans, and the emancipation of the French, all serve to promote his joke; and as for the accumulation of national debt, and the encreasing hardships of multiplied taxation, they are subjects on which he never fails to make us laugh till we cry. *Let those laugh that win*, is, however, a good maxim; and, with respect to the French business, we

see no *losers*,—except, indeed, as Mr. Courtenay might tell us, a few gentlemen who have *lost their heads*.

In the present publication, the author ironically enumerates some of the most important and liberal proceedings of the National Assembly; and fancifully holds them up to our admiration as being pregnant with mischief:

‘I shall now proceed,’ says he, ‘in demonstrating, that the Christian religion is to all intents and purposes abolished in France; and that the National Assembly have covertly and insidiously introduced a system of atheism in its stead. The senate of *democrats* have commenced their impious scheme by abolishing tythes; a provision appropriated and sanctified, *jure divino*, for the comfortable support of the clergy, by Heathens, Jews, and Christians. They have sacrilegiously presumed to seize on the ancient revenue of the church, under the impious pretext of public good; of encouraging agriculture, by easing the peasants of an unequal and oppressive ecclesiastical *corvée*; and of providing a better and more suitable maintenance for the secular and parochial priests, who *alone* perform the respective duties of their function. Thus have the National Assembly reduced atheism into a system, by seizing on the lands of the clergy, with an avowed design of either pledging them as a security for the national debt, or selling them to Turks, Jews, and Infidels, for the discharge of it. Besides, if bishops, archbishops, abbés, and the superior and dignified ranks of the hierarchy, are deprived of riches, immunities, power, and grandeur, how can they shew their contempt of them? You invidiously snatch from these *Seneca*’s, these Christian stoics, the sublime merit of optional virtue, by compelling them to practice temperance and moderation, not from choice, but necessity.’

The weak fears and mean jealousies, which have existed in minds that should not have harboured them, and which could induce some, who have promoted the cause of liberty in England, insidiously to retard its advancement in France, are here justly satirized:

‘From the first ages of Christianity, celibacy in both sexes has been esteemed the sublimity of virtue: its merit is derived from the difficulty we feel, in this frail state of mortality, in resisting the instinctive impulse of animal sensation. Hence, the monastic life became early the divine test of corporeal purity, celestial fervour, and spiritual devotion. But these new reformers have rashly absolved both monks and nuns from the solemn vows by which they had devoted themselves to heaven, and impiously encouraged them to abandon their peaceful and sanctimonious retreats, and expose themselves to the “pomp and vanities of this wicked world, and the sinful lusts of the flesh.” However, it were well indeed if the mischief ended here;—but alas! this fatal step will eventually prove the ruin of England, as it is calculated on the most moderate computation, that the fleets and armies of France may soon be manned and recruited from this new source of population. Their manufactures and agriculture will no longer be distressed by a war,

as it may be carried on with vigour and facility without calling a single man from the plough or loom. Our most experienced statesmen, our wisest patriots, our most enlightened senators, are convinced of this melancholy truth: the French Revolution is therefore generally execrated; and has only received the contemptible plaudits of an obscure society, composed of atheistical Dissenters, republican Deists, and levelling Freethinkers, who impatiently long for the destruction of our civil and ecclesiastical establishment.\*

The same subject is afterward humourously resumed:

‘ In the present wildness of political speculation in France, I should not be surprised if some declaiming demagogue proposed the eating of raw flesh, *à la mode d’ Abyssinie*, in order to keep up the rage and violence of the commons in unabated vigour. An act of the National Assembly (considering their unhappy influence) would soon make this savage custom fashionable, under the fallacious pretence of reducing the price of wood; and rendering one article of the commercial treaty of no effect, by preventing the importation of coals. This barbarous nutriment would soon be relished here, as we have always had a propensity to that sort of food; and would infallibly produce every atrocious act of ferocity which has already desolated that devoted land.

‘ As the passions, taste, and appetites, principally originate from the physical properties of our diet, our virtues and vices may be traced to the same source, and improved, or counteracted, by a moral regimen. This sentiment is neither new nor paradoxical; it has been already elucidated, with philosophic truth and poetical beauty, by one of our most elegant and pleasing poets:

“ Was ever Tartar fierce or cruel  
Upon the strength of water gruel?  
But who shall stand his rage and force,  
If first he rides, then eats his horse\*.”

‘ The cruelty and mildness of animals depend on their either being graminivorous or carnivorous; man, by his dignified nature, enjoys the optional privilege of being either; but as he is also distinguished by enjoying the superior faculty of *cooking*†, the direful effects of a raw-flesh diet are counteracted by this humane refinement. The Hindoos are meek, gentle, uncommonly patient, and submit to every act of extortion and rapine, with astonishing composure and the most laudable resignation. Our countrymen, who, by their travels and indefatigable researches, have acquired a perfect and accurate knowledge of Indostan, all agree (however they may differ on other points) in giving the natives this very amiable character, and universally ascribe it to their simple vegetable diet. This physical principle is so well understood, that the fighting *castes* are compelled to eat flesh, as an essential part of military discipline; otherwise they would soon lose their courage and the *esprit de corps*, and meanly degenerate into the tameness of mere citizens.

\* ‘ Prior’s *Alma*.’

† ‘ See Boswell’s *Tour to the Hebrides*, 3d edit. p. 21, note.’

' I could adduce strong reasons for throwing out this alarming hint, and have now in my possession letters from a leading member of the National Assembly, to prove that this horrid scheme is in agitation. The vanity of Frenchmen induces them to think, that as they have long given the *ton, en fait de manger*, the most aristocratic people in Europe (even Spaniards and Germans) will soon eat themselves into a republican phrenzy, as they will be stimulated by a fresh incentive at every meal. This is the favourite project of our restless and ambitious rivals at present, who still vainly flatter themselves with the hope of establishing a shocking system of universal democracy, by this infamous expedient. Our best preservative, in such an emergency, would be a general test act, depriving every man of the rights and privileges of a citizen, besides subjecting him to a fine, at the discretion of the judges, and imprisonment till it was paid, who did not produce and lodge a certificate weekly at the excise-office, signed by the rector, curate, and church-wardens of the parish, certifying his exact compliance with the obligatory clauses of the said act, *to wit*, " That A. or B. had duly and regularly eaten his flesh or fish, either boiled, roasted, baked, broiled, or fried." Yet I am fully persuaded, that you, Sir, and your brethren, the dissenters, would still remain stubborn and refractory, and fastidiously complain of this salutary restraint, as a new grievance, and again expatiate on the natural and abstract rights of man, to eat his meat according to his own whim, either raw or roasted.'

In a similar style, Mr. Courtenay speaks of the project of abolishing the slave-trade :

' On the same consistency of principle, M. Mirabeau moved this senate of *democrats* to address the king to appoint an envoy for the special purpose of jointly consulting with our administration on the most effectual means of abolishing the slave-trade. Did this spring from the generous suggestions of humanity ? Certainly not. — Treachery marks their proceedings ; and the ruin of revealed religion is the invariable aim of all their actions. For has it not been incontestably proved, by writers \* equally distinguished by genius, learning, and profound researches into antiquity, that the eldest born of Ham, who was accursed by his father, was called Cush, " which, in the Hebrew language, signifies black. Ethiopia, under which name Africa is included, is called in scripture the land of Cush, and the inhabitants, Cushims, or Cushites. — The Negroes therefore are descended from Ham, by his eldest son, Cush ; which accounts for the degraded situation these people have ever continued in." This reasoning is conclusive. — The Cushites were certainly devoted to perpetual slavery, for the wickedness of their great progenitor, Ham. Cush himself was probably born black, both as a prophetic designation of his future fate, and to transmit this degenerate colour to his posterity.

' The only specious objection to this very rational hypothesis, is obviated by the author of *Observations*, &c. in answer to Mr. Clark-

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\* ' Mr. Bryant, &c.'

son's reprobated Essay. "It may be objected," says he, "that Cush was born prior to the time of Ham's committing the offence against his father, for which he sentenced him and his posterity to so severe a punishment; and therefore the complexion of Cush could not have any relation to the crime to be committed afterwards by his father. In answer to this, I observe, there is no impropriety, nor improbability, in supposing that the blackness of Cush was the mark set upon him and his posterity, from the foreknowledge of the Deity, of the crime, and consequent punishment, which Ham would commit, and be sentenced to; and as a seal of that perpetual servitude to which his descendants were to be doomed by that sentence\*."

'Be this as it may, it is incontestably proved by the celebrated author of *Ancient Mythology*, and universally admitted, that the Europeans are the sons of Japheth: it is therefore our indispensable duty to accomplish the divine predictions of Noah, and to hold Ham's descendants in chains for ever. But it is the avowed intention of the National Assembly to weaken the credibility of the sacred history, by emancipating the Negroes. However, I trust we shall not be made the dupes of this profane policy: on the contrary, I sincerely wish, that the corporations of Bristol and Liverpool would send out the reverend author of the *Scriptural Researches* to the West Indies, with a cargo of bibles; which may be conveniently stowed in the slave-ships, as they are not now so much crowded as formerly. Let him teach the unfortunate Africans to read and study the book of Genesis;—let *their* genealogy be condensed into a short catechism, suited to their untutored capacities, and taught them every Sunday by one of the Negro-drivers.—It is impossible to say what a sudden and salutary effect it may have on their unenlightened minds, to *know* that their sufferings are solely owing to the wickedness of their ancestor, Ham.

'It will conciliate their affections, and endear the sons of Japheth to their hearts, if they are once persuaded that we hold them in bondage, and inflict stripes on them, neither to obtain any base and sordid profit from their burning toils, nor to gratify the sudden impulse of vindictive passion, but merely in obedience to the decrees of Heaven, to accomplish the word of prophecy, as faithful executors to the last will and testament of Noah, our common progenitor, the second father of mankind.'

With the same ironical censure, the claims of the Dissenters are treated; and their late defeat is celebrated with like ironical praise. We have already been copious in our extracts; but we cannot avoid one other quotation, in which the author indulges a very sly laugh against Bishop Horsley:

'The example of Ireland has been alleged, as a triumphant instance of no bad consequences having ensued from a repeal of the test act: but to this a most satisfactory answer has been given by the author of *A Review of the Case of the Dissenters*.—"The repeal of the Irish test act, in 1779, was probably," says he, "oc-

casioned by the dread of a Spanish invasion. But what is the true use of Ireland's example? Eleven years are not yet passed over since the repeal took place. Is the repeal of the test act justified as a political measure, or is it not, by the present situation of the church and kingdom? Let the question sleep; its discussion might be more unpleasant than it could be profitable. *But let Great Britain beware."*

'I am extremely glad that Doctor H. has boldly and openly alluded to the treasonable negociation carried on between Spain and the Dissenters in Ulster, in 1779, as the Irish sectaries are very irritable and sore on this tender point. The fact is, that a synod, denominated the *Northern Association*, was assembled at Belfast, and some propositions actually moved, for delivering up the province and the linen manufacture to Spain, if government any longer opposed the repeal of the test act. It is reported, that Mr. Fletcher (who recently saved the church and state, by disclosing the dreadful conspiracy of the Dissenting ministers at Boston, in Lincolnshire,) was providentially a member of the Irish synod; and secretly withdrawing himself from the assembly, he took post, arrived in a few hours at Dublin castle, and laid this alarming intelligence before the Lord Lieutenant.—A council was suddenly called, and the heads of a bill drawn up and certified, (Boynings's excellent law being then in force,) and transmitted to England, for a repeal of the test act.—A copy was dispatched to the synod, entreating them at the same time to break off all negociation with Spain. After some debate, their request was complied with, and the motions of the combined fleets in the channel became very languid, as Count d'Orvilliers' projects were utterly disconcerted by this wise and judicious measure. The original papers, and the whole of the correspondence between the president of the synod and the Marquis del C——, I hear, will be published by Doctor H. as an appendix to his next edition of "A Review of the Case."

Such is the mode in which Mr. Courtenay has chosen to convey his sentiments on these important subjects. In his irony he is not always perfectly clear: but few would have been equally successful. In general, his raillery is sufficiently marked, so as not to be misunderstood; and yet so nicely covered, as not to disgust.

## ORIGINAL PAPER.

ART. XV. FIRST LETTER to Dr. JAMES HUTTON, F.R.S.  
*Edinburgh, on his THEORY of the EARTH.*

S I R,

*Windfor, June 10, 1790.*

**A**BOUT three years ago, I received from you a copy of your paper on the *Theory of the Earth*, published in the first volume of the *Philosophical Transactions* of the Royal Society of Edinburgh. Not having then the honour to be in correspondence



ence with you, I supposed that you had made some remarks upon my Theory, and I read your paper with that expectation. I found, indeed, that we did not agree any where in respect of the past and present causes of the great operations of nature on our globe; but I did not find any mention, either of my work, or of any of my arguments. I then began a second reading, making notes, with the intention of sending them to you: but they happened to be so numerous, that to express them with a sufficient degree of clearness, would have required a volume. I communicated to you that result of my examination, designing, at a future time, to reduce my remarks to some order. When I wrote to you, I was very much employed on other objects; which prevented me from duly considering whether it could not be possible to select from among your propositions, some fundamental ones, on which the whole of your Theory might depend. I have now found it possible, and I proceed on that plan:

1. We set out, on both sides, from this indubitable fact; that our *continents* have been once the *bottom of the sea*: which is the grand phenomenon to be explained in a *Theory of the Earth*. Yours is composed of three fundamental hypotheses: 1st, That no *solid stratum* of the earth can have been formed, but by its substance having been first *melted*, and then cooled. 2d, That the same *heat* by which our *strata* have been *melted*, has raised them above the level of the *sea*. 3d, That new *continents*, similar to ours, are now forming at the bottom of the ocean, of the materials of the present ones, as these have been formed of the materials of former *continents*; and that the *continents* now forming, will rise also, when ours shall be entirely *wasted*.

1st HYP. *No solid stratum of the earth, can have been formed, but by its substance having been first melted, and then cooled.*

2. The present disquisition having *solids* for its object, I must premise what I understand by *solidity*. I define a *solid*, a body whose constituent parts have been brought, by whatsoever cause, into so close a *contact*, that they remain united by *cohesion*; the cause of which is not our object. Two principal causes may bring incoherent particles into *close contact*; either *fusion*, or the *medium of a liquid*; but the final effect is the same; the particles *adhere* to one another by *cohesion*. You mention both these causes; but you fix exclusively on the first. Now, *solids* formed by these two different mediate causes, must have different characters; and from these we may first determine which of the two causes has *consolidated* our *strata*.

3. The distinctive characters of *solids* produced by *fusion* are, that such *solids* may be *melted* again by mere *heat*; and that,

that, after cooling, they shall be the same, or nearly so, as before: but of all the *solid strata* of our *continents*, *lavas* only are of that nature; consequently, none of the other *strata* have been *melted*. The same conclusion may be drawn from a more remote theory. *Fusion* is an operation of *fire*, by which a *liquid* is produced of substances which, before, were not in that state: but the process of *liquefaction* is very different, when substances have been already *melted*, from what it is when they have not; and from that difference, we may also judge your hypothesis, by premising some principles. A *liquid* is a substance composed of homogeneous particles, either *simple* or *mixed*; which particles are in a certain *combination* with *fire*, from which result these two characteristic properties; that the constituent particles of such substances have but very little *adherence* together; but that, however, they have a *tendency* towards one another at a sensible *distance*. It is from the first of these properties, that particles of *liquids* submit so readily to the law of *gravitation* in their mass itself, so that their surface is always horizontal; and from the latter, that the small masses of *liquids* tend to assume a *spherical* form. Now, from these properties also it is, that a *liquid consolidates* by a certain degree of cooling; and that the *solid* produced has a peculiar character. For, while the substance was *liquid*, its constituent particles, from their *tendency* to one another, were come to the closest possible *contact*; without yet *adhering*, because of their *combination* with *fire*: but when that *combination* ceases by a sufficient degree of cooling, their *adhesion* instantly takes place.

4. Let us now examine, from these principles, what must be the processes of *fusion*, in the two classes of *solids* above distinguished. Fragments or powders of substances which have been already *melted*, are immediately *liquefied* again by a sufficient degree of *heat*; their constituent particles having been brought before to homogeneity and to the faculty of *combining* immediately with *fire*: from which, when they cool, they produce *solids* similar to those which have been *melted*: but the case is very different with *solids* which are known to be produced by other causes than *fusion*; as for instance, *mortar*, *concretions* made by some *waters*, the *solid* parts of animals and *vegetables*, besides many others controverted between us. *Cohesion*, or its modification called *affinity*, is also the immediate cause of the *consolidation* of those bodies; but not one of them can be *liquefied* by *fire*, without undergoing great alterations in its constituent parts. If such a *solid* is composed of *heterogeneous* particles, these must first combine together and with other particles, so as to become *homogeneous*: they must also be reduced

to such a state; as to combine with *fire* in the manner which produces *liquidity*: and it is known by experience, that these *combinations* are produced by more or less alterations in the very ingredients of the substance; either by the loss of some of these ingredients; or by the addition of new ones, or by both. From which causes, the new *solid* afterwards produced by cooling, bears hardly any resemblance to the *solid* melted, and frequently none at all. Now, such is the case of all our *strata* (*volcanic products* excepted); and this, as I have said before, is an immediate and evident proof, that they have not been *consolidated* by *fusion*.

5. I might confine myself to that general demonstration; but I will examine some of the facts you allege for the support of your hypothesis. You say, p. 237: "I shall only mention one specimen, which must appear more *decisive of the question* . . . . In this specimen, *petro-silex*, *pyrites*, and *cinnabar* are so mixed together and crystallized *upon each other* . . . . that it is impossible to conceive any one of those bodies to have had its *fluidity* and *concretion* from a cause which had not affected the other two." This is indeed a *decisive* fact, but *against you*: for, if that aggregation of various substances had been melted, they would not have remained as they are; you may try it. You say also, p. 232: "It may be asserted, that no *siliceous* body, having the hardness of *flint*, nor any *crystallization* of that substance, has been formed *except by fire*." What may be *asserted* in that respect, is, that no known operation of *fire* has ever produced, either *flint*, or any *crystallization* of that substance. As for the rest of your assertion, you will judge hereafter of its solidity.

6. *Flint*, and other hard substances of that kind, appear to be your great object; therefore I shall confine myself to them. You say, p. 232 and 233: "that the actual form in which *flinty masses* are found, demonstrates that they have been introduced among the *strata* in a *fluid* state, by *injection* from *some other place*:" and you "refer those who would enquire *more minutely* into the subject, to examine the *chalk countries* of France and England." If you have examined those countries with as much attention as I have done, we may speak from recollection. Suppose then that we have before us, some of the high *chalk cliffs* along the Thames, or on the sea coast. We see there a number of *strata*, as distinct and regular as the rows of cut stones in buildings. Each of those *strata*, from the lowest to the highest, is interspersed, in its masses, with *flints* of all sizes. Those, now distinct bodies, are not in the *chalk*, as *knots* in the wood, round which the fibres are bent; or as *nodes* in *schistites*, which also have caused inflections in the coatings of the

the dominant substance; they lie in the *chalk*, as would equal and similar pieces of the *chalk* itself, without any alteration or disturbance in the *chalk* round them. Now, Sir, was each of those *strata*, from the lowest to the uppermost, *injected* while it was forming? If so, the *melted flint* ought to have come from the water above; but this is impossible. Or did the *injection* continue from below? But why were not such *injections* stopped in the lower *strata*, instead of being so equally disseminated in them all? Where did the *chalk* retire that was displaced by these new masses? Where are the traces of their passage through the *chalk*? What was the *power* that *shot* those masses through such a resisting *medium*, in which, as in all others, the resistance would have been as the squares of the velocities? Why was that *power* intermittent? These are questions, to which I cannot find any answer for you.

7. After that external inspection of *flints* disseminated in *chalk strata*, let us come to some of their particulars. In breaking many of them, we find them hollow, and filled with unaltered *chalk*: many round pieces have only a *flint-shell*, and the inside is *chalk*. How can it be conceived, that a *melted matter* has been thrown up in *bubbles* through the *chalk*, and filled with it? Great quantities of *marine bodies* are found in those *strata*, some of which (the *echini* of various species) are like *egg-shells*, both in shape and fragility, and they have only one or two very small apertures. These *shells* are mostly filled with *chalk*: but a great many, which, by their external appearance and their situation in the *chalk*, are absolutely similar to the others, are filled with *flint*. How could you conceive, that *injections* of *melted flint* made through the *strata* have met exactly, not only those *shells*, but their small aperture, in whatever situation it happened to be in the *chalk*? And how could the *chalk* that was in before, come out by the same small hole through which the *melted flint* was introduced? I cannot doubt, that if you had examined, as I have done, these and a great many other striking facts, you would have also thought, as I do, that *flint* is only a particular alteration of the *chalk* itself. The manner, indeed, is unknown; but we know of no particular process that can produce *flint*; and every circumstance belonging to its masses in the *chalk*, leads to that general opinion alone.

8. You quote also, as a proof of your hypothesis, *fossil wood*, found in loose *strata*, impregnated with hard substances, as *spar*, *pyrites*, *flint*, and *agate*; and the result of your observations on that *fossil* is, (p. 234,) "that however little of the *wood* is left unpenetrated, the division is always distinct between the *injected* part and that which is not penetrated by the *fluid flint*:" but again, how can you conceive, that such *dense*  
and

and hot fluid would be *injected* into a close substance composed of *combustible fibres*? I have myself found in many sorts of *strata*, petrified pieces of *wood* of all the sorts you describe, and of many others; and they contradict your hypothesis by every one of their various appearances, a few of which I shall mention. In *strata* of loose *sand*, I have found pieces of *wood*, so hard, as to strike fire with steel, though impregnated only with fine concretioned *sand*; and the same *strata* contain also *concretions* of mere *sand*, in various shapes, very similar to those of *flints*. In *clayey strata* I have found pieces of *wood*, hardened by a penetration of *clay*, that was afterwards *concreted*: they are generally involved by a *concretion* of the same substance; and similar *concretions* are found in the same *strata*, either round other extraneous bodies, or in homogeneous masses, either solid, or cracked and filled with *spar*. In *strata*, where processes of *agatization* have taken place, I have found pieces of *wood* penetrated with *agate*; and in one of these pieces, which I have, the *agatization* has been so gradual, that some of the fibres may be scraped with the nail, and are still *combustible*, though between other fibres fixed and hardened by imperceptible *agate*. I did not find any separate masses of *agate* in those *strata*, as separate masses of *flint* are found in the *chalk* ones; but all the extraneous bodies were, either impregnated, or filled with that substance. Many *sea shells* of the screw kind are thus circumstanced: some are involved by a concretion of the surrounding substance, some are loose in it. If these *shells* are put into an acid, they are dissolved, and a *nucleus* only remains, which shews all the shades of *agatization*. In the widest revolutions of the *shell*, where the substance of the *stratum* had been first admitted, this has remained opaque; but it is hardened, and has a glossy surface. Farther in, the *agate* is still mixed with the substance of the *stratum*; but it begins to have some transparency; and in the deepest and narrowest revolutions, the *agate* is almost as transparent as glass. Now, if a mass of melted *agate* had been *injected* in those *shells*, the appearance would have been absolutely reversed; the *opaque* part would have been in the bottom of the *shells*, where the sand would have been forced; and the pure *agate* would be in the outward revolutions.

9. You mention (p. 233) the *pudding-stones of England*, which, you say, you have not seen in their natural situation: but, Sir, this is only a particular phenomenon belonging to a numerous class, consisting of *concretions* of large and distinct materials mixed with sand, formed in loose *strata* of the same sort. You look upon such *concretions* as being inexplicable by any other cause than fire. "If it is (you say, p. 230) by

means

means of *heat* and *fusion* that the loose and porous structure of *strata* shall be supposed to have been *consolidated*, then every difficulty . . . is at once removed. The loose and *discontinuous* body of a *stratum* may be *closed* by means of *softness* and *compression*." I have found a great variety of these groups in *their natural situation*, and among these the *pudding-stones* you mention; and I will describe their general characters. The groups properly called *pudding-stone* by lapidaries, are found in loose gravelly *strata* of *pebbles*, such as compose them; and they only differ from the rest of the *stratum*, by the *sand* being *concreted* in that particular mass. Similar *concretions*, but not worth the attention of lapidaries, are found in the *strata* of the common flinty *gravel*; and neither in these, nor in the former, is there any sign of *compression* upon *soft* materials: the *gravel* of which they are formed has its natural shape. The general cause of such distinct groups in loose *strata*, is the *consolidation* of the *sand* between larger materials; which *sand*, from the beginning of the *stratum*, filled up the interstices between those materials. I have seen, in various countries, hills formed of loose *sand*, in which were *strata* almost entirely composed of *sea shells*, mixed with *sand*; and in these *strata* I have found *pudding-stones* formed of those *shells* instead of *gravel*: the *sand* between them was *concreted*. In other *sand-strata*, where *concretions* have been only produced between or round scattered *shells*, I have found many such groups, in which the *shells* still retained their native colour. Lastly, I have seen, in *strata* of *gravel* mixed with *shells*, *pudding-stone* containing these two sorts of bodies; and the *shells* also had their native colours. All these facts are so contrary to suppositions of *heat*, *fusion*, and *softness*, that I am sure you would never have formed your hypothesis, had you had more opportunities of studying, in *their natural position*, the specimens you have in your cabinet.

10. The *sea shells*, mentioned in many of the above examples, lead me to a more general objection against your hypothesis. It would be sufficient to examine those bodies, to be convinced, that the *concretions* in which they are found, did not undergo a *melting-heat*; but, moreover, how could you conceive, that the *animals* themselves, of which these are the *relicts*, could have lived upon these very *strata*, which you suppose to have been successively *consolidated* by *fusion*? Here ends every appearance of possibility: and I might have confined myself to this single objection, had I not thought it more convenient, to follow all the arguments you have adduced in favour of your hypothesis.

11. Since the *strata* of our *continents* have not been *consolidated* by *fire*, it must be by some process of *water*; for you agree

agree that their *consolidation* must have been the effect of one of those two causes: but you object against the last, and I must now examine your objections. We have seen, that it is sufficient for the *consolidation* of loose materials, that any vehicle can help minute particles to insert themselves between larger ones, so as to multiply the points of close *contact* in the mass; and *water* is fit for that purpose. Against this you alledge, (p. 227,) first, the difficulty of finding *consolidating* matters; and that also, of explaining, "whence came the matter with which the numberless *cavities* in those masses were to be filled." I shall answer to these difficulties by a fact. If we take proper *lime* and *sand*, we produce *mortar*: if we mix it with *stones*, we form a *wall*: if this be built in a place that shall be afterwards covered with *water*, it will in time *consolidate*, not only as well as in the air, but better. Now, Sir, if your first objection, that of finding *consolidating* matters, relates to *lime-stone*, *sand-stone*, or other homogeneous *solid strata*, I answer, that those matters were originally in the *strata* themselves, as they are in *mortar*; and if you speak of *strata* composed of distinct large materials, with other substances between them, as *strata* of *granite*, *pudding-stone*, or of some broken hard bodies now consolidated together, these *strata* have been *consolidated* as walls, because of the intervals between the large materials being filled with other substances which could *consolidate*.

12. Here, Sir, there is a circumstance which is again decisive between your theory and mine. In yours, where *fusion* is to be the *consolidating* cause, it is impossible to conceive, that *strata* of *lime-stone*, could be found upon *loose marle*; or *sand-stone* and *petro-filix*, upon *loose sand*; which however is common: for, how could the uppermost *strata* be melted, while those under them remained unaltered? but that fact is easily explained in my theory; for, as improper *mortar* would not *consolidate* in *water*, so all our *strata* which did not contain proper particles for their *consolidation* in the bottom of the sea, remain *loose*, either wholly, or in part.

13. You say again, (p. 227,) "Without some power by which *water* . . . should be separated . . . it is inconceivable how those masses (our *strata*) should be absolutely *consolidated* without a particle of *fluid water* in their composition." You are mistaken, Sir; the most part of our *strata* are still capable of imbibing *water*, in the same manner as they contained it when they were *consolidated*; as does *mortar*, either *consolidated* in *water* or in the air: and we have in the *stalactites*, and in *concretions* made in *water*, instances of more compact bodies *consolidated* in that manner.

14. Another of your objections will bring us to a disquisition of greater importance: it is at p. 228, where you say: "If *water* has been the *menstruum* by which the *consolidating matter* was introduced into the interstices of *strata*, masses of those bodies could only be found *consolidated* with such substances as *water* is capable of dissolving." This argument is again contradicted by *mortar* and *plaster*; which, though *consolidated* by the medium of *water*, are not *soluble* in it: but I shall now take a larger field, and maintain, not only the *precipitation* of *consolidating* substances, but that of the whole of our *strata* themselves; and, first, of what *water* do you mean to speak: is it *distilled water*, *rain-water*, or any particular *spring-water*? Here you have already some sorts of *waters*, different in their faculty of *dissolving*: but, in general, what are all our *menstrua*, if not *water* impregnated with such substances as make it capable of *dissolving* certain other substances? and how short is our knowledge of the power of nature, in respect of the composition of *menstrua*, by previous solutions in that primary liquid, which is common to every *menstruum*?

15. To prove to you the necessity of having recourse to *precipitation* for the explanation of our *strata*, I shall begin by pointing out to you the chasm you have left in your theory, by too superficial an examination of our continents. They are entirely formed of *strata*: consequently that sort of composition must have a common general origin; and to discover this, our attention must be first fixed upon the lowermost of these *strata*. However, you say, (p. 256,) "The nature of *granite* is too intricate a subject, to be considered where we have only to prove the *fusion* of substances, from the *evident marks* which are to be observed in a body." This is not applicable to *granite*, which surely bears no *mark* of *fusion*: and, in the mean time, it is the opinion of the most informed naturalists; which, in a future publication, I shall prove by many characteristic facts; that *granite*, or some other such hard rock, forms the lowermost *strata* of our continents. Perhaps that class of *strata* has the more embarrassed you, because of a very important circumstance, viz. that those lowermost *strata* contain no *relics* of *marine animals*: but immediately above the *strata* of *granite*, there is an immense mass of other *strata*, also without *marine bodies*: these are formed of *grey rock*, intermixed with the shivering *strata* of *schistus*. What then became of the *animals* of a former *sea*, during the accumulation of those substances in their future abode? Whence came the materials of those two primary sets of distinct *strata*, so generally spread at the bottom of the ancient ocean? Why did their, so different, substances, come



come at distinct periods? Where was the fire kindled, that consolidated them, before the existence of the *strata* accumulated over them?

16. Immediately after those two *primary* sets of *strata*, we find, all over our continents, *strata* formed of *calcareous* substances. With these you do not appear embarrassed: you think it so certain, that they were formed from the *relics* of *sea animals*, that you lay this down as a fact not necessary to be proved: but, Sir, are those pretended *animal relics* the accumulated product of that succession of changes of *sea* into *land*, and *land* into *sea*, in which consists the peculiarity of your hypothesis? or, have all these substances been produced in that *sea* which has immediately preceded the present? In the first case, I shall answer, 1st, That we see no pure *calcareous* substance migrating from our *continents* toward the *sea*, to form there *calcareous strata* similar to ours; and that, consequently, such a supposition would be gratuitous. 2d, That the general idea, of a separate migration from the land of different unmixed materials, keeping again separate in the *sea*, though accumulating upon one another in distinct *strata*, is absolutely chimerical. It would at first appear less improbable, that the whole of our *calcareous strata* had been produced in the former *sea*: however, this also is contrary to all phenomena of that class. 1st, Why are those pretended *relics* of *sea animals*, deposited in so many distinct *strata*, instead of forming only one mass? 2d, Why do we find as great accumulations of *marine bodies*, in *strata not calcareous*, as in the *calcareous* ones? 3d, How were the *calcareous strata* accumulated all over the bottom of the former *sea*, unmixed with any other substance: while the *land* is supposed to have furnished, at the same time, the materials of the other sorts of *strata* accumulated over those?

17. The above remarks concerning the *succession* of our *strata*, are only general ideas, which I offer to your meditation; and I am sure, that when you come to examine attentively some of the parts of our *continents* which exhibit successive and distinct classes of *strata*, you will, yourself, be glad to find, in the following pages, a twilight spread on that grand phenomenon, by the theory of *dissolution* and *precipitation*, which at first appeared to you so absurd.

18. It is a very common fact, that *water* may deposite *concrete* substances, which afterward it cannot *dissolve*. This, principally, is the effect either of the *emission* of some *elastic fluid*, whose ingredients, previously *dissolved* by *water*, had enabled it to *dissolve* the substances now precipitated; or of *water*, at the time of that *precipitation*, dissolving some other substance. Those are operations performed in many ways, spontaneously

spontaneously upon our continents, and artificially, in our laboratories: and by analogy to those known operations, I shall undertake to shew you, that the whole of our *strata* has been produced by *precipitation*.

19. We clearly perceive in the *succession* of our *strata* a variety of distinct operations, nearly the same, in every respect, all over our continents; which, in the first place, must have been performed during PERIODS distinct from each other, not only in point of time, but by essential differences in the productive causes; and which also must have begun at a distinct EPOCHA of the existence of our globe. These are undoubtedly in the number of the most important circumstances to be explained in a *Theory of the Earth*; and in the mean time, they point out *precipitation*, not merely as a vague cause, but as the cause which affords the clearest idea of a beginning, and is the most susceptible of modifications adequate to that variety of distinct effects. We are still, no doubt, too ignorant in natural history and chemistry, to form a fixed and precise theory of those operations; but we can trace their out-lines; and this I shall attempt.

20. In this sketch of the history of the *earth*, prior to its present state, I fix upon a very remote, but distinct EPOCHA, from which I shall come down to the complete formation of our *continents*. At that time, *light* did not exist: but, that substance excepted, our globe contained all the ingredients from which were to result its present state, and that of its *atmosphere*. In the number of those ingredients, were the constituent particles of *water*, and another substance, which, with *light*, forms *fire*. No *liquid* existed in that state of the *earth*, because *fire*, which is a necessary part of their composition, did not exist. This is a most material point, not only in the history of the *earth*, but in natural philosophy; and from the general principles of that science, together with indubitable facts, I have shewn (in my work, *Idées sur la Meteorologie*), that *light* is one of the constituent parts of *fire*, as certainly, as this is a constituent part of *water*, of aqueous vapour, of *aëriform fluids*, and of numberless other elastic and non-elastic substances. To these propositions, (on which I am now publishing new remarks in the *Journal de Physique*,) I here refer; and from that determined state, in which our globe was once, I propose to trace the operations which have produced our *continents*.

21. FIRST PERIOD. A great event changed that primordial state of the *earth*, which, else, had existed everlastingly; this was the addition of *light* to the confused mass of its ingredients, and the following were the immediate consequences of that addition: 1<sup>st</sup>, From *light*, united to one of the other substances,  
*fire*

*fire* was composed, and the various effects of *heat* began. 2d, The most immediate effect of the existence of *fire*, was its union with the constituent particles of *water*: from which that universal *liquid* was produced. 3d, From *fire* also, and from separate *light*, the production of all the *atmospheral fluids* took place in determined circumstances. 4th, *Water* dissolved successively a variety of substances; being enabled to perform some of those *dissolutions* by antecedent ones. 5th, A number of other substances, some of a difficult solution, some insoluble in that first state of the liquid, subsided in it, and promiscuously formed the *unliquesfied* part of our globe. 6th, When *softness* had been thus produced in the mass of our globe, it assumed, by gravity and by its rotatory motion, the form that it now wears.

22. SECOND PERIOD. An original LIQUID being thus composed, it began to *dissolve* some of the substances which, at first, had subsided; and that *dissolution*, together with the emission of various *elastic fluids*, occasioned, in the greatest part of the LIQUID, the simultaneous *precipitations* of two sorts of crystallized substances, of *mica* and of other *powders*, which, altogether, compose *granite*. In other parts of the LIQUID, different substances, partaking of the nature of the former, were promiscuously *precipitated*; and, lastly, in some parts, a pure *quartzaceous powder*. That first general *precipitation*, and all the following ones of other kinds, were intermittent; because of the slowness of the communication of the *precipitating* substances from the bottom to higher parts of the LIQUID, and of the slowness also of the emission of *elastic fluids* from its surface downward. To those intermissions were owing distinct *strata*, formed in the course of each distinct *precipitation*. A mixture of proper particles, both in size and in form, *precipitated* together in a liquid, is an adequate cause to produce the multitude of points of *close contact*, necessary to *consolidate* a mass by *cohesion*: and that circumstance having existed in a high degree in those first *strata*, they formed a very hard and thick *crust* at the bottom of the LIQUID all over the globe. The same cause, but with different combinations, produced various degrees of *solidity* in most parts of the subsequent *strata*. During that PERIOD, the LIQUID emitted a great abundance of *aqueous vapour* and of other *elastic fluids*, which formed a first *atmosphere* round the globe.

23. THIRD PERIOD. The formation of *granite* and of other *quartzaceous strata*, was succeeded in the LIQUID, by very different *precipitations*. To this PERIOD belongs, especially, the *grey rock* intermixed with the shivering *strata* called *schistus*, which, all over our continents, appears as having formed immense *strata* over the *granite*. At some part of this PERIOD,

a great effect was produced, which, by its repetitions in the following PERIODS, has been the immediate cause of all the revolutions undergone by our *strata*; and the following was its first cause. After the *solid crust* had been produced on our globe, the loose substances on which it was laid, having continued to shrink in many parts, by gravity, and by a more intimate combination between themselves, vast cavities were formed under that *crust*. The first great event depending on that cause, fixes the end of this PERIOD: this was the sinking at once of a great part of the *crust*, and the accumulation of the LIQUID over that sunk part. Thus *dry lands* of various sizes were produced, on which *vegetation* began.

24. FOURTH PERIOD. It is only from that first revolution in the bottom of the LIQUID, that we may separately consider our *continents*, as being then the *bed of the sea*. That great alteration in the combinations of causes, both in the now broken bottom of the LIQUID, and in the LIQUID itself, together with an increase of *light*, prepared new events. The *bed of the sea*, though formed of sunken *strata*, was not yet so broken, nor those *strata* so dislocated, as they became afterward, from a continued *retreat* of the loose substances under them: but they were, in many parts, covered with fragments of their substances, which, mixed afterward with various powders, either gathered or precipitated, were consolidated in distinct *strata*. To this period I ascribe the beginning of the *phosphoric* decomposition by which our sun emits *light*, and from which our globe then began to receive a constant supply of that substance.

25. FIFTH PERIOD. Many great events belong to this part of the existence of our globe; the first of which is, that the *sea* began to be peopled with *animals*. They had not existed before; for we find none of their *relics* in the former *strata*, and their first appearance is in some *strata* of *schistus*, which were still forming: but a little after, probably by a new and constant supply of *light*, the LIQUID was disposed to the distinct *precipitation* of *calcareous* substances, and all the former *precipitations* were stopped. Immense *calcareous strata*, of various sorts, were then formed all over the bottom of the LIQUID, by which the *primary strata* were covered. In some of these *secondary strata*, either in the same sets, or in different parts of the *sea*, a great quantity of *relics* of *sea animals* were buried; but in many other *strata* of the same kind, even in the same sets, there were few or none deposited. The same difference, respecting the *exuviae* of *sea animals*, happened in some of the following *strata*; some have none; and some, in which no *calcareous* substance was deposited, excepting those *exuviae* themselves, contain a prodigious quantity of them. Among the *sea animals*, whose

whose *relicts* are deposited in those *calcareous strata*, were many species, which disappeared when that kind of *precipitation* was at an end. During that distinct *precipitation*, a new sort of revolution began in the bottom of the *sea*, by *volcanic eruptions*: and many *volcanic cones* were surrounded, as *lavas* covered by *calcareous strata*. Towards the end of this PERIOD, other great revolutions of the first class took place, by partial *falls* of the bottom of the *sea*, in its whole extent, owing to the continued retreat of the loose materials under the solid *strata*. In those *falls*, some of the deeply broken *strata*, being turned up, in falling more on one side than on the other, and some parts of them being prevented from falling, by the resistance of *concreted* substances under them, vast *ridges* of different forms were produced on the surface of our future *continents*. To this only it is owing, that the lowermost *strata* of our *land* happen to be under our inspection: we see them clearly turned up in the center of our great *ridges* of mountains; and, directed by that immediate information, we discern them in smaller *ridges*, and in their fragments scattered over many parts of the uppermost *strata*. In those revolutions, also, many *islands* which had remained up in the third PERIOD, and on which *vegetation* had produced great accumulations of *peat*, sunk for the first time, and were afterward covered with other kinds of *strata*. At that time, however, the bed of the *sea* was the only theatre of revolutions; a great mass of *land* remained, which had not yielded to the *retreat* of the loose substances under it.

26. SIXTH PERIOD. Another great alteration happened now in the *sea*. Not only the *precipitation* which had produced solid *calcareous strata* ended in most parts of the LIQUID; but this was rendered capable, perhaps by the *volcanic eruptions* continuing with violence, of *dissolving* many *calcareous strata* of the *chalk* kind, of which, remains only the *flinty gravel* found in so many parts of our *continents*. The origin of that *gravel* is manifested, (as I have explained in my *History of the Earth*,) by the same *marine bodies* which exist in our *chalk strata*, and sometimes, by *chalk* itself, being found in its masses. Many sorts of *strata* belong to this PERIOD; the first of which proceeded from a *precipitation* of *sand*, which, in many parts of the *sea*, was consolidated in *strata* over those of *lime-stone*. After this, and some other *precipitations*, new revolutions happened in the bed of the *sea*, by which the *sand* and *calcareous strata* were broken and dislocated; as were the particular sets which contain our *coals*. As all these revolutions had for their common cause, the sinking of new parts of the bottom of the *sea*, the level of the *sea* itself sunk also more and more; and then the upper parts of the high *ridges*, which had remained between fallen

parts, appeared as *islands* over that level, and began to be covered with *vegetation*. In the latter part of this PERIOD, many new sorts of *strata* were formed over the ruins of the former: these are strata of *clay*, *marls*, *sand with gravel*, and strata of various sorts of pure *sand*. The most parts of those *strata* were such as could not *consolidate*, except partially. The *sea animals*, which, notwithstanding the above revolutions, continued to propagate in many parts of the *sea*, became nearer and nearer the species which inhabit the present *sea*, and their *relicts* were deposited in great abundance in many of the new *strata*: some are not very ancient, for we find them still with their native *colours*, which have vanished in the more ancient ones: however, among the more recent, there are some whose species now exist only in very remote parts of our *sea*. These remains of the latest inhabitants of the ancient *sea* are often found mixed with remains of *animals* and *vegetables* proceeding from a *continent*, which then still existed: or rather, this fact proves the existence of that *continent*, and that it was then peopled with *animals*. We are now come near another revolution, of which I am not to speak in this place, having here only to trace the formation of our *continents* under the *sea*. The revolutions which produced their characteristic form were mostly at an end, by the loose substances under them being settled; consequently they were nearly the same as we see them now. The *continent*, on which the *animals* lived, whose *survivors* were carried to some parts of the *sea*, still existed; being, by its solid composition, supported over the *cavities* formed by the retreat of the loose substances under it: however, in that state, it was exposed to the same sort of revolution which had happened over the rest of the globe.

27. I confine myself, Sir, within those narrow limits, in respect of the operations and revolutions that happened on our globe, prior to the retreat of the *sea* from our *continents*: but, in that mere sketch, I have pointed out a succession of causes, whose characteristic effects are distinctly marked on the surface of those *continents*: and this I think sufficient to shew you, that the theory of *precipitation* is the only one that can bear to be examined comparatively with the present state of our *strata*. The only argument which you have opposed to that theory is, that *substances precipitated in a liquid, ought to be still soluble by that liquid*: but a moment's reflection would have made you discover, that, on the contrary, no substance can be *precipitated in a liquid*, while that *liquid* still retains the faculty of *dissolving* it; and in general, that the very modifications which produce the *precipitation* of substances in a *liquid*, are the cause of its incapacity of dissolving them again. As for the admission of

of an *original* *aqueum*, such as I have explained it, if it gives a clear, though not a precise idea, of the great phenomena observed on the surface of our globe, of the intricate compound of the *liquid* called *sea water*, and of the no less intricate assemblage of *elastic fluids* which now forms our *atmosphere*, I think you will not oppose to it, our incapacity of producing such a *liquid*.

28. I propose myself to treat that subject more fully in a future publication. It will not be with a view of extending much more the descriptions and determinations of the particular processes belonging to each of the above PERIODS: I have said before, that we are too little advanced in general, precise, and well-directed observations, to determine exactly those phenomena: it will be then, particularly, to establish, from a number of new observations, the characteristic facts, from which I have drawn these out-lines. I come now to your second hypothesis, in the examination of which, new proof will occur of what I have hitherto stated.

ad HYPOTH. *The same heat that has melted our solid strata has been capable of raising them.*

29. According to this hypothesis, when our *strata* had been produced by a pretended *fusion*, they were *raised* by the same *heat* that had *melted* them. On this I must quote your own words: "There has been (you say, p. 263.) an extreme degree of *heat* below the *strata* formed at the bottom of the sea; and this is *precisely* the *action* of a *power* required for the *elevation* of those *heated bodies* into a higher place." In explanation of this, I find only these few words, which are in the same paragraph: "The power of *heat* for *expanding* bodies, is, so far as we know, *unlimited*" Being deprived of more explanation from you, I must suppose, what only can give the idea of an adequate *power* of that kind; and this would be, the sudden and copious production of some *elastic fluid*: but, Sir, if you had taken notice of what I have said, respecting that idea, in my Letters on the *Theory of the Earth*, you would not have renewed that ancient hypothesis. When that supposed operation took place, the *strata* which were to form our *continents*, were either in their first state of *fusion*, or *consolidated* by cooling. In the first case, the expanding fluid would first have raised an immense *bubble*, the middle of which would have soon burst, by the soft matter falling down its sides; or if the *strata* had been before *consolidated*, they would have been broken to pieces: and in both cases, the *elastic fluid* having made its escape, the raised materials would have sunk again.

30. In order to prove that our continents have been *raised* by the expansion of some substance below them, you say,

p. 271, "One thing is demonstrable, from the inspection of the *veins* and their contents; this is the *successive irruptions* of those *fluid substances*, breaking the solid bodies which they met, and *floating* these fragments of the broken bodies in the *vein*." This is unintelligible to me: for you here suppose a very dense *liquid*, since it is to *float* fragments of *stones*; but such a substance cannot afford the smallest idea of an *expansion* such as you want it: however, let us go on. "It is very common (you say) to see three *successive series* of those operations; and all these may be perceived in a small fragment of stone, which a *man of science* may examine in his closet often better than *descending the mines*. . . ." but first, If an *expanded matter* had broken through our *strata*, would it have only filled up the fissures? would it not have rushed out in torrents? However, no exuberance of the substances of *veins* is found any where. On the other hand, you give afterwards *lavas* as a proof of those *irruptions of melted substances*: we ought then to find it in *veins*; and none of them contain *lava*. Thus, the phenomenon of our *veins*, which you thought so favourable to your hypothesis, is absolutely against it. You do not say what is that *small fragment of stone* which is to inform a *man of science*; but I have *descended* into various *mines*, and there I have seen a variety of quite different substances laid over one another, either regularly or promiscuously. Many sorts of *metallic ores* form there distinct layers, between other mineral substances; and *veins* entirely different from each other are found, at but a little distance, in the same ridges of mountains. These, and many other circumstances, which you would have seen better in the *mines*, than in a *small fragment of stone*, would have led you to think, that if a *liquid substance* had been forced, from some furnace, through our *strata*, and had filled up the fissures, it would have been an homogeneous substance, as *lavas* are, and not such a variety of distinct substances.

31. In order to determine the *power* exerted in your supposed operation, you say (p. 271.), "Let us consider what *power* could be required to force up, from the most unfathomable depth of the ocean, to the *Andes* or the *Alps*, a *column of fluid metal or stones*: this *power* cannot be much less than that required to elevate the *highest land upon the globe*." As you allude afterwards to the *columns of lava* forced up to the top of high *volcanos*, I will apply to them your argument, for shortness sake; and I shall suppose, that the principle on which you depend is, that a *liquid column*, whatever be its diameter, presses upon its base, in proportion to its *height*: but, Sir, if the *vaults*, against which the *liquid column* presses upwards, were to give way, the column would instantly subside; and in the case you



you want to explain, the *vaults* against which the *power* was to exert itself were our whole *continents*; which were to be *raised*, and so to give way. I do not think that you have given a sufficient degree of attention to that pretended analogy.

32. You quote an example of such an operation; and as the case is real, the above argument will thereby be exemplified. "It must be evident, (you say, p. 275.), that in the case of the *new island* near *Santorini*, had the *expansive power* been retained, instead of being *discharged*, much more *land* might have been *raised* above the level of the ocean." My proposition is, that no *land* can be raised in that manner, because the *expansive power* must be *discharged*: and this is an instance of it; for no *land* was *raised*. I have related, in my History of the Earth, from original authors, that event, with that of a *new hill* formed near *Naples*: in both, the *discharge* of the *power* was the first and constant symptom observed; and the blast itself was the cause of the new exuberances formed on the surface of the ground: not by raising a *land*, by which must be understood *whole strata*, but by heaping up melted and broken material. These, in short, were only two *volcanic cones*, similar to all those which, in the sea, form *islands*, and *mountains* on our continents. I have also given, from my brother, in the same work, a theory of those operations, which I shall shortly repeat here.

33. The *mole-hills* give us a clear and precise idea of the mechanic operations by which such *heaps* are formed upon the solid ground; those operations being of the same general kind, from the little disregarded excrescence made by the *mole*, up to the *Ætna* and to the *volcanic cones* of the *Andes*. A first *opening* is made at the surface of the ground, by the *power* which is to perform the whole mechanic operation. The ground afterwards is undermined, and the *power* throws up the *loose materials*, which accumulate round the opening. In the formation of a *mole-hill*, the whole operation is mechanic; the animal is, in the mean time, the *miner* and the *heaper*. In the formation of *volcanic cones*, there are also chemical operations, by which, first, a great *heat* is produced, that melts certain mineral substances, which I have some reasons for supposing to lie under all the *strata*: at the same time, *elastic fluids*, especially *steam*, are produced; and these form the mechanic *power*. The first effect of that *power* is, to burst the *strata* above. If, then, the *melted matter* obstructs the passage to those constantly forming *elastic fluids*, they force it up through the *opening*, mixed with masses of the broken *strata*: whence the accumulation of those materials, on the outside, in the necessary shape of a *cone*. The constant rushing out of the *elastic fluids*, keeps a channel

open in the axis of the *cone*, through which, from time to time, are forced up *lavas*, either compact, or frothy; these are the *pumice stones*. At other times, when the *liquid matter* is not sufficient to fill up the channel, the *blast* bursts through it, and drives along, even at a great height above the *crater*, showers of red-hot masses of that *liquid*; these are the *volcanic cinders*. When those *showers* are thrown up from a great depth, part of the *melted matter* consolidates against the sides of the *channel* in its cooler parts, by which at last it is obstructed. Then a threatening quiet takes place, during which the *melted matter* and the *elastic fluids* are accumulated; and at last these burst open the *cone* in some weak part, whence a *lava* flows, followed sometimes by showers of *cinders*, and broken pieces of the *strata*, from which a new *cone* is formed on the side of the main one.

34. Such are the operations by which *volcanic* islands and mountains are formed: we see those operations in the few *volcanoes* which are still in action; but they are very inconsiderable, comparatively to similar operations, which, having taken place in the bottom of the *ancient sea*, have formed there the *volcanic* mountains now found every where upon our continents, many of which are partly buried under *strata* of *lime* and *sand stones*. Some of the *cones* produced at that time have been immense, as we may judge from the skirts of their bases, existing now under the form of circular ridges of hills: the *cones* themselves have sunk into caverns over which they were heaped; and the circular ridges of hills, seemingly formed of a series of *cones*, are only the sections of *lavas*, which had flowed from and around the immense sunk *cone*. I have described, in my work, many of those *circular ridges*, which I have called *volcanic crowns*, (*couronnes volcaniques*); and it seems probable that the same events have happened on the surface of the *moon*.

35. Now, Sir, if you read the descriptions given by contemporary authors, of the rising of the *Isola-nuovo*, near *Santorini*, in the year 1707, and of the formation of the *Monte-nuovo*, in sight of the inhabitants of *Naples*, in the year 1538, you will find, that those events answer perfectly to the theory I have stated above. There was no *land* raised, but only *broken materials* thrown up. In the *new island*, those materials came out from many *openings*; in the *new hill* there was only one *opening*, through which came out such a quantity of broken and melted materials, as to form, in a short time, a *cone* of three miles in circumference, and of a proportionable height. These examples, consequently, instead of supporting your hypothesis,  
are

are evident instances in favour of the arguments by which I have shewn its impossibility.

36. You yourself complete the proofs against that hypothesis, in the close of that article of your paper, where you say, (p. 285.), "How that land is preserved in its elevated situation, is a subject on which we have not even the means of forming a conjecture;" but, Sir, the absolute impossibility of such pieces of land as our continents remaining in that elevated situation, after having been heaved up, and thereby broken to pieces, is precisely what I opposed, in my work, against that hypothesis; and acknowledging that we have not even the means of forming a conjecture for its explanation, is giving it up entirely.

37. Since our continents, though now dry, have evidently been covered by the sea, and since, as I have now shewn, they cannot have been raised from its bottom, the sea must have sunk, and retired to that part of the globe where it is now. You admit that dilemma; but having adopted the first of those operations, you object against the last; and this is one of your arguments (p. 264.): "If the present land has been discovered by the subsiding of the waters, there has not been a former land from whence the materials had been produced for the construction of the present, when at the bottom of the sea; for there is no vestige remaining of that land." I do not understand that argument. We both admit a former land, from an evident symptom, which is, the *relicts* of land animals and vegetables found in our *strata*. We both also acknowledge, that there is no vestige remaining of that land, it being now covered by the ocean. As for the necessity of a former land, to provide materials for the present, it is what I am far from admitting, as you have seen above. In this respect, you add in the same place: "Neither could the natural productions of the sea have been accumulated in the shape we now find them on the surface of the earth; for how should the Alps and Andes have been formed within the sea, from the natural production of the water? Consequently this is a supposition inconsistent with every natural appearance." I have explained before, how those ridges have been formed: but what, in that respect, is contrary to every natural appearance, is, that in any way, our mountains can have been formed in the shape in which we now find them. The highest parts of the Alps, as well as the lowest hills, are formed of *strata*; but in these first huge masses, and in the parallel ridges that follow them, the most parts of the *strata* are broken and turned up. This you may have seen clearly described in M. DE SAUSSURE's *Voyages dans les Alpes*. The same situation of the *strata* is observed in many parts of every ridge

ridge of mountains, and even in hills; and it is evident that they are now the *highest* parts of the ground, only because the other parts have *sunk* round them. This will be the principal object of the new work that I intend to publish.

38. You say again, (p. 265.) "The sinking the body of the *former land* into the *solid globe*, so as to swallow up the greatest part of the ocean after it, if not a natural impossibility, would be at least a *superfluous exertion* of the *power of nature*. Such an operation would discover as little *wisdom* in the *end elected*, as in the *means* appropriated to that *end*." Certainly it would be an odd *attempt* of any *power*, to sink the *body of the former land* into the *solid globe*; and I do not know who has thought of it. That *land* had *cavities* under it, as I have explained above; and it required very little *exertion of power* to sink it into them; and here, your objection of an *unwise exertion of power*, which does not affect my theory, is again entirely against you; according to your theory, the revolution by which our *land*, formerly under the *sea*, is now above its level, is only one, in a series of alternate revolutions, some already past, some to come, in which the same parts of the globe have been sometimes *sea*, at other times *land*. The *first land* that *rose* from the bottom of the water, stood already upon a *first cavity*. The *materials* of that *land* went into the *sea*, to form there a *second land*; which rose, and driving the *sea* over the *first land*, remained *dry* in that manner. Upon the *first land*, then become again the *bottom of the sea*, new *materials*, coming from the *second land*, were accumulated; and at a proper time, a *third land* rose, either the *first land* newly stocked, or only the *strata* formed upon it. In the first case, the *cavity* under the *first land* was double the size of what it was before, and consequently that *land* had been again *stretched* in proportion to the *cavity* under it: in the latter case, a new *vault*, of the size of a continent, was to swell over the first, and so to leave a *second cavity*. I cannot go any farther; I am overwhelmed by the weight of those *broken materials*, forming, however, a succession of *vaults* over *vaults*, in an indefinite series: and I am sure, that when you come to consider these consequences of your theory, you will be persuaded to abandon it.

39. We are too short-sighted, Sir, to claim *wisdom*, as an argument *à priori*, to establish what are to be the *laws of nature*, and what have been the events that have happened in the world: the only thing that our *wisdom* can sometimes attain, is to judge, *what are those laws*, and what must have been the *acting causes* to have produced certain *effects*. In the present inquiry, before launching into your imaginary world, where *continents* were to rise over *continents*, and so to alternate with the *sea* in the same parts

parts of our globe, you should have first attentively studied our present continents, in order to judge, if they are really *wasting away*, and transmitting their materials to the sea, for the production of new continents similar to them. This is your opinion; but with as little foundation as you had for supposing, that those present continents stand *elevated*, by the effect of the same power which has raised them, after having produced their consolidation.

40. In this last part of your theory, the most important to mankind, the objects of examination will be no more chymical effects of fire, mechanic powers, or collections of minerals closeted by men of science; they will be submitted to the judgment of every man: for, upon a larger or a smaller scale, they are under the eyes of every body; and they will establish these two very important propositions: 1st, That our continents are not *wearing away*, but only settling, for as long a time as the same known causes shall continue to act upon our globe. 2d, That these continents are very *modern*, in comparison of the antiquity that your theory would suppose:—but having sufficiently intruded on your leisure for the present, I shall resume the subject in a future letter; and, in the mean time, remain, with due regard, Sir,

Your most obedient,  
humble Servant,

DE LUC.

## MONTHLY CATALOGUE,

For JUNE, 1790.

EAST INDIA AFFAIRS.

Art. 16. *Observations on Mr. Dundas's India Budget.* 8vo. pp. 48.  
1s. 6d. Debrett. 1790.

MR. Dundas gave a very favourable report of the state of the Company's present circumstances, which, in the main, is not controverted by this observer; who only reasons on them in comparison with other representations and known facts. So far as we may trust nameless communications, the writer appears to be well-informed, and to make some pertinent remarks; and, in truth, a name is a very slight sanction to assertions respecting East Indian affairs, when we find that men of rank and *reputed* credit can openly, boldly, and flatly, reverse each other's representations, in the most material points!

From what is, very vulgarly, indeed, termed the *budget*\*, it appears that, in Bengal, there was a surplus of 2,536,000l. after

\* A nasty *tinkery* word, which we wish to banish from the polite and political circles,

payment of all expences, last year; and that according to the estimate transmitted by Lord Cornwallis, a surplus of 10,000*l.* more, may be expected in the present year. It has been very naturally asked, says this observer, how it happens that, with such a surplus, the company has been reduced to the necessity of borrowing such large sums in England? To this he answers, that the Commutation Act obliged the Company to double their commercial capital; that it was not until the conclusion of the war, that the Company knew the amount of the military expences at Madras and Bombay, which occasioned the accounts presented to parliament in 1784 to be so materially defective. He farther adduces the transfer of the India debt to Great Britain, the remainder of which he thinks, since France has withdrawn herself from India, and so close a connection has been formed with Holland, may now be paid abroad. He mentions, also, the considerable sums paid to government in the last three years, for regiments serving in India; and, lastly, the very large military establishments formed at Madras and Bombay, the necessity of which no longer exists.

This writer is very severe on Mr. D. for inconsistency, in having pointedly condemned, in one character, the very system which he as warmly approved in another; and he laughs at the character of moderation given to the English governments in the East. For particulars, the pamphlet must be consulted.

#### L A W.

Art. 17. *The Bankrupt Laws.* By W. Cooke, of Lincoln's Inn. 2d Edit. Large 8vo. 2 Vols. 10*s.* Boards. Brooke. 1788.

The first edition of this work was published in 1786. It now makes its appearance with considerable additions and improvements; and it is barely doing justice to the author's merit, to say that it is the most valuable publication on the subject: nor would it, perhaps, be too much to assert, that it is the *only* work on which the profession, and the public, can rely, in matters relating to a branch of jurisprudence of the utmost importance in a commercial country.

Art. 18. *A System of English Conveyancing*, adapted to Scotland. By James M'Nayr, Writer. 4to. pp. 320. 12*s.* 6*d.* Boards. Murray, &c. 1789.

This work is designed for the assistance of those persons who may have occasion to execute conveyances, and other instruments, in Scotland, which are to receive effect in England, or in the British colonies. It contains a considerable number of precedents, such as are most likely to be in request; and some general observations are added on the nature and requisites of English deeds, and on the title to real and personal property, according to the law of England. This part of the work is taken chiefly from the second volume of Blackstone's Commentaries. It concludes with an abstract of the act of the 5th Geo. II. for the more easy recovery of debts in his Majesty's plantations and colonies in America; and with a few useful notions on the mode of proving and authenticating legal demands that are attempted to be enforced there.

## IRELAND.

- Art. 19. *A Letter from Lord De Clifford to the worthy and independent Electors of the Town of Downpatrick.* 8vo. pp. 25. 1s. Debreit. 1790.

This is a letter patent from an Irish Lord, to the voters in an Irish borough, whom he addresses nearly in the following style:

'Worthy and independent electors,

'You well know the representation of your borough is an heirloom in my family; and when I recommended two friends of mine to your choice, I confess I did not expect to meet with any perverseness on your parts: but I find my friends are opposed by a Mr. P. who was provided with a seat in the last parliament, on the express condition that he should never attempt to disturb my interest in your town. I inclose the letters containing this engagement, for your satisfaction, and appeal to your consciences whether you ought to support him to my injury. I assure you, the gentlemen whom I recommend to you, are every way worthy of your choice and confidence, and I shall always take care to consult your real interest and prosperity.'

We do not usually expose our electioneering negotiations so openly, on this side of the water: but all things being well understood by every party, matters are transacted with due privacy, so as to preserve appearances.

## BIOGRAPHY.

- Art. 20. *Memoirs of the Life of Robert Adair<sup>e</sup>, Esquire.* 4to. 2s. 6d. pp. 48. Kearsley. 1790.

Mr. Adair's life was marked by some striking, fortunate, and extraordinary circumstances; and these are, in the present pamphlet, agreeably, but hastily sketched, by a friendly hand. Though not blind to the gallantries and foibles of his hero, the writer has done justice to the philanthropy and goodness of his heart:—to which all who were well acquainted with Mr. Adair will bear *willing*, and many will bear *grateful*, testimony.

## MEDICAL.

- Art. 21. *Reports of the Royal Humane Society; with an Appendix of Miscellaneous Observations on the Subject of Suspended Animation. For the Years 1787, 1788, and 1789.* 8vo. pp. 475. 5s. Boards. Cadell, &c.

References to accounts of the preceding reports of this excellent institution, may be found in our General Index, vol. i. p. 381. The present volume contains about an hundred cases, in most of which, the means used for the recovery of the unfortunate subjects were successful in restoring the vital functions. The utility of publishing these cases, to stimulate attempts for restoring our fellow-creatures from the consequences here alluded to, is sufficiently obvious; but as the circumstances of accidents, of bodily constitutions, and of the propriety of the applications for recovery, all vary, and,

\* Late Surgeon-general to the army. He died in March, 1790.

we may add, the accuracy and literary abilities of the relaters also, we cannot yet collect any general inferences to regulate our endeavours for, and expectations of, recovery, according to the time during which a body has lain in the water. We can only hope, that, in proportion as the influence of the practice extends, the patient perseverance of all who engage in such acts of true humanity will extend likewise.

The most extraordinary case in this volume, is that of a young woman at Southampton, who had thrown herself into a well.—‘It happening in the night, she remained in this condition about four hours before she was *discovered*.’ From these words we are led to infer, that she remained under water all that time; and yet this could hardly be, when it is immediately added,—‘On being taken out, there appeared a fluttering palpitation of the heart just *perceivable* \*.’—There have been instances of persons who have dropped into wells, and have been drawn up without material injury †; and we are justified in supposing that this poor object might have fallen favourably, and have hung by a bucket, or by the sides of the well, until her strength failed: for it staggers all belief, that any person, after remaining during four hours under water, could retain *perceivable* symptoms of life. The depth of the well is not mentioned.

The utility of such an institution cannot receive a stronger exemplification, than in the summary report from Liverpool, where, in a year and a quarter, out of seventy cases, sixty-seven were recovered!

Some good cautions are here added, respecting sudden deaths, and the horrid danger of burying persons in whom ‘life is only retired to its inmost recesses;’ the fine machine may be stopped, while the spring still retains its elastic vigour. Those who hurry their relatives into the earth with eager haste, surely do not reflect how soon they are to become subject to the same treatment! how soon they may be, in like manner, exposed *instantly* to the cold air, or *finally* dismissed before clear indications of putrefaction are perceptible.

While the important object of these Reports engrosses our minds, we lose all idea of making any remarks on the manner of compiling the materials.

Art 22. *A Review of the Medical Department in the British Navy*, with a Method of Reform proposed: in a Letter to the Right Hon. the Earl of Chatham, First Lord of the Admiralty. By Thomas Trotter, M. D. Surgeon in his Majesty’s Navy, &c. 8vo. pp. 52. 2s. Bew. 1790.

It is a curious argument, and one which is often urged, successfully, against all kinds of improvements, that, by adopting them,

\* P. 446.

† The writer of this article knew a woman, who tumbled into a well sixty feet deep, that had two large buckets, one up, and the other down; and whose first, and only complaint, on being drawn up, was, that she had lost one of her pappens!



we break through an established custom; and that we violate a constitution framed by the wisdom of our ancestors, and made venerable by having continued from time immemorial.—It is the worst plea imaginable. The laws and customs of former ages might have been excellently adapted to the necessities and manners of those ages: but the age is changed—our wants and our possessions are totally altered; and our ancestors, however wise they might have been in providing for themselves, were gifted with no supernatural power of foresight, to enable them to regulate the varying circumstances of future times. Surely then, respecting ourselves and our own concerns, we may be allowed to say, that we are more proper judges than those who lived some centuries ago: nor can the most partial admirer of ancient wisdom be displeased, if we affirm of our forefathers, that, in these matters, their knowledge, compared with ours, was ignorance.

Let us, however, confine our thoughts to the reform proposed in the pamphlet before us.—The medical department in the navy, although it speaks but little in praise of the wisdom of those who planned it, is certainly an excellent proof of the patience of their posterity, who have so long suffered it to remain unimproved. It was bad at its first institution, and has been gradually growing worse. Dr. Trotter has attempted to point out its deficiencies, and has proposed a plan which he imagines would remedy them. The deficiencies he has shewn very clearly; his remedy is not, we fear, altogether so certain.

Dr. Trotter first considers the inconveniences attending the examination of navy surgeons. They are examined by the board of examiners of the corporation of surgeons in London. This is said to be an evil; and, instead of it, a board, composed from the surgeons of the fleet, royal hospitals, and dock-yards, is recommended.—This is indeed a change, but not an improvement. It matters little at what place, and by whom, the examination is held. By adopting the proposed alterations, the number of offices would be multiplied, and, consequently, expences would be enhanced, without any advantages.

A more material circumstance here noticed, is the fee paid to the examiners, which amounts to nearly four guineas, and is paid by the surgeon who is examined. This is a ridiculous hardship. If a master wishes to hire a servant, but chuses, for his own security, to employ an agent, who shall previously inquire into the servant's qualifications, would he demand that the agent should be paid by the servant? Are not the cases parallel? Let Government then pay its own agents.

After some further observations on this head, the author comes to his second division: the supply of medicines. Every surgeon in the navy is obliged to provide a chest of medicines, furnished by the company of apothecaries in London; the contents of the chest are said to be chosen by the company, and not by the surgeon, who also pays more for them, than what he would pay for similar articles in other places. To remedy this, it is advised to establish dispensaries at the different dock-yards, which shall supply the ships with medicines,

medicines, instruments, &c. in the same manner as with other naval stores.—Another mischief attends the present mode of furnishing medicines: it is, that the surgeon pays for them, who is reimbursed by a stated sum, called the king's bounty, together with some perquisites from the seamen. In consequence, it becomes his interest to give little medicine, and that little, of as cheap a quality as possible; when, perhaps, the nature of the disorder may require expensive remedies in large quantity. This would be prevented by allowing a fixed and suitable salary to the surgeon, while the medicines were supplied by Government.

By means of this salary, Dr. T. recommends that some perquisites paid by the seamen should be lessened: particularly, in venereal cases, for every cure of which the patient pays 15s. This fine, in the author's opinion, should be diminished to 5s.:—but this is only to lighten the evil, and not to remove it. Why exact any fine? The payment of 5s. like the payment of 15s. would hinder application to the surgeon in recent cases, or at least in those recent cases in which the symptoms were neither rapid nor alarming in their progress.—Our sentiments on this subject are, that all perquisites of all kinds ought to be abolished.

These are some of the principal objections urged by Dr. T.; and his proposed alterations are generally rational, and practicable. This, however, is not always the case: he sometimes deviates into matters of mere speculation. Thus he advises the appointment of a physician-general, who shall 'make remarks on the surgeon's practices, and correspond and remonstrate with him on the subject;' for which purpose, the physician is to be furnished by each surgeon with a journal; and from these journals, 'generalized and condensed' by the physician, is expected a most important system of medicine! Thus too, because 'a custom has prevailed in *learned societies* of conferring prize medals on the authors of essays, &c.' he proposes to establish a similar practice in the *royal navy*: but who, in the name of common sense, would ever think of composing learned essays in so 'unpropitious an *asylum* for study, as the cockpit of a man of war!'

#### SLAVE TRADE.

Art. 23. *Observations on the Project for abolishing the Slave Trade; and on the Reasonableness of attempting some practicable Mode of relieving the Negroes.* By John Lord Sheffield\*. 8vo. pp. 72. 1s. 6d. Debbrett.

So abhorrent does the slave trade, at the first glance, appear to humanity, that it cries out for an immediate abolition: but no sooner does reason turn her calm and patient eye toward this subject, than she perceives that the immediate abolition, for which indiscreet humanity is so vehement, would neither be kindness to the Negroes, nor justice to the planters. Slavery is an accursed weed; care, however, should be taken, lest in *plucking it up, we root up*

\* We have inserted Lord S.'s name, on the authority of the news-paper advertisements,

~~also~~ *the useful corn with it.* The sudden extermination of some evils, would produce others still greater. Negroe-slavery is an evil of this nature; and parliament will, no doubt, exert all its wisdom and prudence in providing a remedy. The noble author of this pamphlet has suggested many judicious remarks to assist its deliberations. He wisely protests against an *immediate and absolute abolition*, and reminds us, that *our generosity to the Negroes is at the expence of others.*

This business involves in it a variety of considerations; and in order to induce the humane to allow time for the fullest investigation, let them reflect, that it is madness to extend liberty to the Negroes in the islands, till they are capable of its proper enjoyment, if we only respect them; and it is destruction, if we respect the Whites.

As for attempting the immediate abolition of the slave trade, it would be fruitless as well as impolitic. We were of opinion, long before we perused these Observations, that the only effectual method of abolishing this trade, is to prevent its necessity, at least to the extent to which it is now carried on, by taking every proper step to prevent the *vast annual waste* of Negroe life in our West India islands, and by encouraging the breed of Negroes. This great *waste* evidently indicates mismanagement, inattention, and, most certainly, *some cruelty*; and it is, no doubt, a reason for attempting something to lessen, if not to remove, the evil. By revising the system of laws respecting their treatment; by extending some further indulgences toward them; by appointing persons to instruct them, and to superintend their morals; and by giving a bounty to every Negroe woman, as well as to the planter, for every child which she brings alive into the world, the importation from Africa might gradually diminish, and, at last, entirely cease.

The noble author's remarks, as well as our own, proceed from no interested views: 'They come from one (says he at the conclusion) who has not the least connection with, or personal interest in, the plantations, or their trade; and it so happens, that, perhaps, no man who has in any degree lived in the world, can have less acquaintance with those who are immediately concerned in the question, than the writer of these Observations.'

Art. 24. *The Slave Trade indispensable*: in Answer to the Speech of William Wilberforce, Esq; on the 13th of May, 1789. By a West India Merchant. 8vo. pp. 77. 1s. 6d. Richardson, &c. 1790.

The earnestness, and the plain artless style, of this advocate for the slave trade, induced a belief that the character in which he writes is not assumed: but that he argues from his feelings, and from his knowledge. He is clearly of opinion, that the idea of abolishing the slave trade is visionary in the motive and in the expectation, while it is big with destruction to the West India islands, and to this country: but the subject has now been canvassed in all shapes on both sides, so often, that no new information can be expected in reference to it; and it is believed that few intelligent minds, that have attended to the argument, now remain undecided.

## P O E T R Y.

Art. 25. *A Benevolent Epistle to Sylvanus Urban*, alias, Master John Nichols, Printer, Common-Councilman of Farringdon Ward, and Cenfor General of Literature: not forgetting Master William Hayley, &c. &c. By Peter Pindar, Esquire. 4to. pp. 34. 2s. 6d. Kearsley. 1790.

Peter Pindar, Esquire, having been somewhat roughly handled in the Gentleman's Magazine, has, in this *benevolent* Epistle, taken his revenge on the editor, and on a gentleman who is supposed to be a writer in that monthly publication.

'Squire Pindar, in his usual pleasant, laughing, mode of severity, has here attacked — : — but let us not forget, that the principal object of this poet's vengeance, on the present occasion, is a *periodical brother*.—It is a rule with us to avoid all *family* quarrels;—a rule which we have never yet violated :

“ Nor e'er embu'd our hands in brother's blood.”

RACE, a poem, by SHAW.

Art. 26. *A ROWLAND for an OLIVER*: or, a Poetical Answer to the Benevolent Epistle of Mr. Peter Pindar. Also the Manuscript Odes, Songs, Letters, &c. &c. of the above Mr. P. Pindar. Now first published by SYLVANUS URBAN. 4to. pp. 50. 2s. 6d. Kearsley. 1790.

It is no new *manœuvre*, among squabbling wits, when any party in a paper war refuses to *answer*,—to *make him answer*, whether he chuses to enter the lists, or not. Thus the silence of Sylvanus Urban, when provoked to the combat by the satirical author of the Benevolent Epistle, has availed him nothing. Here is his reply to Peter Pindar, Esquire,—his Rowland for an Oliver, *generously* written for him, by the said 'Squire himself! As to The merit of the composition, we forbear, on the principle above mentioned, to offer any opinion.

Art. 27. *Cheynt Sing*. A Poem. By a young Lady of Fifteen. Inscribed, by Permission, to the Right Hon. Charles James Fox. 4to. pp. 38. 2s. 6d. Woodhouse, Brook-street. 1790.

This poem, as the prefixed advertisement sets forth, was written at the commencement of the proceedings against Mr. Hastings. The young authoress professes to be unconnected with party; yet she represents the Indian Prince, Cheynt Sing (the hero of the piece,) as suffering under the basest and most cruel oppression that could be inflicted by ‘ the scourger of his kind.’ p. 6. Her ideas of Mr. Hastings, and of the justice of his prosecution, appear to have been contracted, not from any personal knowledge of his real character, or of his administration in the East, but from the reports, whether true or false, that have been circulated in this quarter of the globe. Yet we will give her credit for every good intention, and benevolent meaning, even in the very severe invectives which she pours forth against the person, the supposed tyrant, who is the object of her resentment; for that very resentment is excited merely by her love of equity and mercy: both of which she considers as having been outraged and violated in the ill-treatment of her hero. Her detail of the sufferings of this unfortunate Rajah, the chief circumstances of which

which must have been taken on trust, from what was advanced in the course of the trial, forms a pathetic tale of woe, embellished with many of the graces of poetry. Her imagination is fervid, her numbers are harmonious; and we have no doubt that, on future occasions, when her judgment is matured, and her choice of a subject more happy, she will obtain the general applause of the public. At present, it may prove unfortunate for her, that a majority, perhaps, of her readers, will widely differ from her, in their opinion of the conduct of Mr. H. during his Indian government. The enemies of this gentleman may applaud the spirit and execution of her performance, while his disgusted friends will throw aside the poem with an affected contempt.

In the next edition, the fair writer will, perhaps, correct a word in the following couplet, which we have marked in *Italic*: it occurs in p. 17, where we are informed that the ‘ill-fated Rajah,’

‘With easy confidence embrac’d deceit,  
And laid his empire at a serpent’s feet.’

## MISCELLANEOUS.

Art. 28. *A Statement of Dr. White’s literary Obligations* to the late Rev. Mr. Samuel Badcock, and the Rev. Samuel Parr, LL. D. By Joseph White, D. D. 8vo. pp. 108. 2s. 6d. Robinsons, &c. 1790.

As far as relates to Dr. W.’s literary obligations to Mr. B. and to the pecuniary obligations of the latter to Dr. W. every thing is here cleared up, to our perfect satisfaction; and we are now fully convinced of the unfairness of every attempt that has been made to diminish the literary fame of the learned professor;—who seems to have been very undeservedly traduced in news-paper squibs, paragraphs, &c. As to the *school-tales*\* that are here divulged, in letters from the late Mr. Badcock, our respect for the memory of a deceased associate prevents our saying any thing that may seem to reflect on his want of discretion in this respect.

In regard to the friendly assistance of Dr. Parr, in giving that additional brilliancy to the Bampton Lectures, which no pen can better afford, the account here exhibited comes to us with his express permission.—On the whole, it reflects honour on Dr. W. to have received assistance from friends of such high respectability; and it only remains to be regretted that he did not acknowledge, openly, and *at first*, that he *had* received assistance; as such a confession would have prevented the dispute, which we hope the present pamphlet will terminate.

Art. 29. *A Letter to the Reverend Dr. Parr*, occasioned by his Republication of Tracts by Warburton and a Warburtonian. 8vo. pp. 73. 1s. 6d. Bew.

Though our account of this pamphlet is obliged to “creep into a corner of our catalogue,” we shall do its author the justice to acknowledge, that, as a literary combatant, he is entitled to a more honourable place. He boldly enters the lists against the celebrated editor of “Tracts by Warburton and a Warburtonian,” prepared

\* Concerning articles written for periodical works, and revealing cabinet secrets.

to assail him with his own favourite weapon—the *antithetical spear*, in the management of which, he discovers no little dexterity and adroitness. In the onset, we were inclined to think him not altogether qualified for measuring the lance with so redoubtable an antagonist: but as he continued the fight, he obliged us to conceive more favourably of his abilities. He takes nearly the same ground that we occupied, in noticing the publication which has provoked his animadversions. The manner of the editor of the *Tracts*, &c. is, in several places, happily imitated; and, were the subject of this pamphlet more generally interesting, the author might expect to engage some portion of the public attention: but the *funerals* of Leland, Jortin, and Warburton, are *gone by*, (to use a proverbial phrase,) and Fame has erected for them unperishable monuments; and as for the reputation of the Bishop of Worcester, it stands on solid ground, and requires no laboured vindication.

#### POLITICAL.

Art. 30. *Considerations on the approaching \* Dissolution of Parliament.* Addressed to the elective Body of the People. With some Account of the *Existing Parties*, &c. By the Author of the “Letter to a Country Gentleman,” “Royal Interview, &c. &c.” 8vo. pp. 76. 2s. Walter, Piccadilly. 1790.

This manly and spirited, but decent and candid, writer, gives a fair and free statement of the real pretensions of the two great parties, which divide this country, to the favourable opinion of those honest electors who may wish to make a judicious and conscientious choice of their representatives in parliament. What proportion the number of these “good men and true” may bear to the whole amount of our county and corporation voters, is a question which we cannot pretend to decide: but we will venture to say, that none of them could sin through ignorance of their duty, after an attentive perusal of this well-written and instructive pamphlet.

In setting forth the distinct merits, both of the friends of administration, and of the adherents of opposition, this plain-dealing writer takes no pains to conceal his attachment to the government side of the question: but he gives *such* reasons for his bias as, we believe, only the violence and prejudice of party will venture to dispute with him.

In stating the political *manœuvres* of Carlton-house, and of those eminent characters who are considered as the leaders of opposition, the writer investigates the conduct of the Heir Apparent, and of his principal advisers; and the animadversions here made on Mr. Fox, Mr. Burke, Mr. Sheridan, &c. however freely expressed, appear to be well supported by an appeal to matters of fact.

The author concludes by observing, to the ‘electors of Great Britain,’ that ‘the period is at hand, when you will be called upon to reconstitute the representation of it;’ [the country;] ‘and I trust you will act with a becoming zeal in the performance of that duty, which, as pious men, you owe to your God;—as interested men, you owe to yourselves;—and as patriot men, you owe to

\* This pamphlet was published in the early part of the month of June.

your country.'—That 'period' is now past;—and how far the 'electors of Great Britain' have benefited by the good council, and wise admonitions, of the respectable author of these *considerations*, is best known to themselves.

Art. 31. *The Critical Period*; or seasonable Truths relative to the General Election in Great Britain and Ireland. 8vo. pp. 82. 1s. 6d. Kearsley. 1790.

This writer has the same general and seasonable view with the author of the foregoing *Considerations*, viz. to recommend to the electors of Great Britain and Ireland a free, independent, and honest exercise of their rights, in the choice of worthy and able men to be their representatives in parliament; men who are true friends to our happy constitution of government, and steady resisters of ministerial corruption.

He does not appear to enter at all into the distinctions or views of parties: but, if he has any *leaning*, it is a laudable bias toward the great and popular cause of legal liberty; on which subject, he frequently appeals to the sentiments of our first-rate whig writers, Locke, Sydney, &c. from whom, as from the fountains of truth, he appears to have imbibed his notions of government and freedom;—and from what better sources can the political ideas of Englishmen be drawn? \*

Art. 32. *The Duty of a Member of Parliament*; clearly explained. In a Letter from a Nobleman to his Son. With Examples, &c. 8vo. pp. 23. 1s. Ridgway. 1790.

A literary *take-in*;—a bagatelle, somewhat in Swift's strain of grave irony: but, in point of *humour*, we do not mean to compare it with the productions of that great master. It will, however, excite a smile; which effect on the risibility of the reader's muscles, is, probably, all that the writer designed to produce.

Art. 33. *The Patriot*: addressed to the Electors of Great Britain, by a Member of the House of Commons. Containing a Dissertation on the proposed Reform of Parliamentary Representation. The Advantages and Disadvantages of Annual Elections. A Copy of the Text intended to be proposed to Candidates at the ensuing † Election. A concise View of Mr. Pitt's Administration. With dispassionate Remarks on the supposed Consequences of admitting a Majority of Mr. Fox's Friends into the New Parliament. 4to. pp. 45. 3s. Bourne. 1790.

The subjects which are discussed in this dialogue, (for such it is,) are fully enumerated in the title-page; and the manner of their discussion would almost lead us to suspect that the author is not, as is here stated, a Member of the House of Commons, but a gentleman, on the severity of whose sufferings for similar publications, we reflect with pity. The same shrewdness of remark, and the same boldness of language, which distinguished the writings of *Alfred*, are conspicuous here. The shrewdness, however, occasionally deviates into fallacy, and the boldness becomes rancour.

\* Ireland, as the title of this performance imports, is not less the object of our patriotic author's attention, than her elder sister.

† This pamphlet was published in May, 1790.

'It is pleasant enough,' says our author, by the mouth of one of his principal interlocutors, 'to hear citizens, under the "*auspicious reign*" of the Brunswicks, cautioning each other to beware of *fine, pillory, and imprisonment*, for a plain detail of *FACTS*. Do I not contribute largely to the support of the state? and have I not an undoubted right to complain of every increase of my burden?'—Certainly so: but let your complaints be made with manliness and temper. Do not wantonly injure those, who are as underserving of your attack, as they are unable to repel it. For the rest, much as we condemn virulent publications of all kinds, we cannot avoid seeing with grief and indignation, how readily men of all parties seek to justify their own characters, by inflicting punishments on their accusers; especially when we consider how immensely disproportionate these punishments are, in general, to the crimes committed. Let those, who *really* have the welfare of liberty at heart, rather patiently submit to the unmerited abuse, which cannot hurt them, than, while thus repelling it, injure the cause of freedom by the cowardice of prosecution, under the name of law.

#### TEST ACT.

Art. 34. *Observations suggested by the Perusal of Mr. Lofft's History of the Corporation and Test Acts.* By a Clergyman of the Establishment. 8vo. pp. 30. 1s. Robinsons.

This clergyman contends strongly for the utility of an establishment, in opposition to Mr. Lofft's insinuation: but, in his arguments, he confounds the propriety of an establishment, with the propriety of a settled provision for the public ministers of religion: two things which are not precisely the same.—Dissenters complain of the pressure of establishments; but if the following passage be true, they are a set of *sad dogs*:

'Those learned Dissenters, who decry establishments, appear to me guilty of similar ingratitude with the patrons of natural reason, when they disparage revelation; they each alledge the lights, which they have derived from excellent institutions, as arguments against the necessity of their existence. "We have laboured, (the members of the Establishment say to the Dissenters,) and ye have come into our labours;" or we may justly apply to ourselves, when we speak the most modestly, what Tasso, when he had perused the Pastor Pido, said of himself and Guarini, "If he had not read the *Aminta*, he had not excelled it."

Quere? Does this writer mean, which the latter part of the above extract implies, that the Dissenters have surpassed the members of the Establishment? Surely not.

Art. 35. *A Country Curate's Observations on the Advertisement* (in the Morning Herald of Thursday, January 28, 1790) *from the Leeds Clergy*, relative to the Test Act, &c. in a Letter to a Friend. 8vo. pp. 14. 3d. Johnson.

This country curate is for acting toward the Dissenters, on the golden rule, *of doing to others as we would wish to be done unto*. He argues for the repeal, as reasonable and expedient. The Doctors Priestley and Price, may be republicans, but ought that he cares; and five hundred more of the Dissenters be of *their kidney* (as he elegantly expresses himself). He is not afraid;

*Fiat justitia, ruat cælum.*



Art. 36. *A Letter to the Rev. John Martin*, occasioned by his intended Speech on the Repeal of the Corporation and Test Acts. By *no reverend Dissenter*. 8vo. pp. 32. 6d. Johnson.

We have not seen the speech to which this letter is designed as an answer: but, by the specimens here adduced, we think the *no reverend Dissenter* has paid it a compliment which it did not merit, in leaving his ordinary employment, to compose a pamphlet in its refutation. Some things are not worth an answer. What falls, still-born from the press, can do no harm, and had better be left, unnoticed, to pass to *the land where all things are forgotten*.

#### T H E O L O G Y.

Art. 37. *The Divinity of our Lord Jesus Christ demonstrated from the Holy Scriptures*, and from the Doctrine of the primitive Church; in a Series of Letters addressed to the Rev. Dr. Joseph Priestley, in Answer to his Letters to the Rev. Dr. Geddes. By the Rev. James Barnard. 12mo. pp. 371. 3s. sewed. Robinsons. 1789.

It was an article in the controversial creed of Sir Roger de Coverley, that "much might be said on both sides." We Reviewers have subscribed—no, not subscribed, for that, perhaps, would have caused dissension among us, and created a schism on the subject—no uncommon consequence of subscription;—but now, not having subscribed, we have all, unanimously, in the bond of peace, and *ex animo*, embraced the good old knight's faith: but we are believers on better and surer grounds than he was. He, in conformity with the philosophy of his day, probably founded his belief on hypothesis. We, keeping pace with the improvements of modern times, rest ours on the solid basis of fact and experiment. We believe that much *may be*, because we daily see, and *feel*, in these theological controversies especially, that much *is*, said on both sides. Mr. Barnard is one of those who has said much; and, which will be a recommendation to all that are fond of buying bargains; he has said it, in this large pocket volume, at less than half the price at which it is usual to say so much. His demand rises higher on the reader's patience, than on his purse.

Mr. Barnard's work is four-fold. First, He treats of the divinity of Jesus, from the scriptures, and from the fathers of the four first centuries. 2dly, Of the council of Nice. 3dly, Of the Ebionites. And 4thly, Of the faith of the primitive church; and endeavours to shew that it was not Unitarian, but Trinitarian. The quotations from the later fathers speak out, and plainly declare what their faith was. These, so far as their authority goes, are expressly to our author's purpose: but the passages cited from the earlier fathers, and from the scriptures, by which principally, if not entirely, the controversy must be decided, are extremely ambiguous, and of very doubtful import. Mr. Barnard's deductions from them are, accordingly, very uncertain, and his conclusions are very unsatisfactory; falling far short of that *demonstration* of which he speaks in his title page. If, however, his arguments do not convince, it is not for want of solidity. We can safely say, that they are weighty. We have found them *literally* so—not the less on account of their being repeated so often—over and over again—both

by himself and others; a circumstance which never fails to add considerably to their gravity. In this respect, a theological argument is somewhat like fame; *quies acquirit eundo*.

One thing we must not omit to notice in Mr. Barnard's book; and that is, the good temper and mild spirit which he every where manifests. In page 161, he says to Dr. Priestley, 'I love you with all my heart, and am ready to do for you any good office that may be in my power: for in this manner we are commanded to love every individual of the human race, whether he be Jew or Samaritan.' This is the truly orthodox Christianity. If controversy were always thus conducted, it would soon cease to be odious. The more of such controversy, the more there would be of truth in the world: but it is often so managed, that controversy is now considered, by many, only as another name for malevolence and abuse.

Art. 38. *An Apology for the two Ordinances of Jesus Christ, the Holy Communion, and Baptism.* By Robert Applegarth. 8vo. pp. 59. Richardson. 1789.

This author inscribes his performance to the clergy of England and Ireland: but he particularly recommends it to the consideration of the Quakers. With this class of Christians he was formerly united. For fourteen years, he tells us, he gradually declined their meetings, and frequented the public service of the church of England, and about two years since was married according to her ritual; on which account, his quondam brethren have disowned him: but this, he adds, he has regarded as no evil; his principles, previously to this censure, having been wholly with the established church, of which he has now commenced a member. The intention of his book may be given in his own words:—'The symbol of *water* in Baptism, and of *bread* and *wine* in the Holy Communion, being rejected by the Quakers, it is the design of this piece to vindicate the administration of those rites, against the sophisms of *Robert Barclay*.' Some strictures, too, are made on the subject of 'his *silent waiting*,' which is shewn to be impracticable and absurd. The whole concludes with an appendix, in which is compared, 'the great diminution of the Quakers, with the prophecy of their apologist in favour of their increase.'—We are pleased with his remark concerning the word *Quakers*, that he does not use it by way of reproach, but merely as he does the term *Papists*, for the sake of brevity, being now generally understood only as a mark of distinction. Yet he does not, on all occasions, treat them with that regard which this respectable brotherhood, considered as a community, in general, deserves; and when he gives a short account of *George Fox*, he observes, that William Penn will maintain that he was a *pepberd*, and that this employment was an emblem of his future divine mission: but, it is added,—to his name FOX, he makes no allusion.—At the same time, using the language of Mr. Hurley, (who a few years ago renounced the errors of Popery,) he pays the highest compliments to, and extols in the warmest terms, (as is not uncommon with new converts,) the Christian society to which has now united himself.

As to the immediate subjects of the pamphlet, we cannot doubt that this writer has the best side of the argument, though he does  
not

not appear to have sufficient scripture knowledge to qualify him for a disputant.

Art. 39. *Letters to the Rev. Dr. Priestley*, on the Infallibility of the Apostolic Testimony, concerning the Person of Christ. By the Rev. Edward Burn. 8vo. pp. 32. 1s. Johnson.

Art. 40. *Letters to the Rev. Edward Burn*, of St. Mary's Chapel, Birmingham; in Answer to his, &c. By Joseph Priestley, LL.D. F. R. S. 8vo. pp. 51. 1s. Johnson.

Mr. Burn chuses smooth stones for his sling, (his style is good,) but he does not direct them with the hand of truth. He charges Dr. Priestley with asserting the reason of the individual to be the sole umpire in matters of faith; with attempting to invalidate the testimony of the Apostles, and to discredit the proof drawn from it, by diverting the attention to *early opinions*. He likewise condemns his sentiments as *big with every mischief*, as *unfavourable to the interests of society*, and as *attacking the very basis of moral obligation*; so that *the very Decalogue is not safe*.

To these heavy charges, Dr. Priestley replies; and while he acquits himself of them, properly chastises his accuser. He expresses his surprize, that a clergyman of the very town in which he resides, and who may be supposed to be acquainted with his writings in defence and for the illustration of scripture, should accuse him of attempting to destroy their authority, as the only true foundation of Christian doctrine. He seriously expostulates with Mr. Burn, on bringing such a charge without proof: he refers him to his writings, where the very doctrine, which Mr. Burn accuses him of denying, is maintained: he gives his reasons for appealing to *early opinions*, concerning the person of Christ; he shews, that however erroneous his sentiments may be on this subject, their moral consequences are not so dreadful as Mr. Burn describes them; and he proves that the foundations of virtue are no more subverted by the Unitarian than by the Trinitarian scheme. We were so much struck with the following passage, containing the words of truth and soberness, that we could not resist the pleasure of transcribing it.

'That you may not hereafter *'fear where no fear is*, (says Dr. P. addressing himself to Mr. B. on the alarm which he has taken, on account of the pernicious consequences with which he conceives the Doctor's principles are pregnant), please to take from me, a preacher of Christianity as well as yourself, though not appointed according to your rules, (which, it is said, you did not wait for), and one who has studied Christianity at least longer than you have done, this plain lesson of it: That which is most favourable to virtue in Christianity, is the expectation of a future state of retribution, grounded on the firm belief of the historic facts recorded in the scriptures, especially the miracles, the death, and resurrection, of Christ. The man who believes these things only, (which I imagine I do as firmly as you,) and who, together with this, acknowledges an *universal Providence*, ordering all events, that our very hearts are open to the divine inspection, so that no iniquity, or purpose of it, can escape his observation, will not be a bad man, or a dangerous member of society. These principles, which are com-

mon to all Christians, habitually impressed upon the mind, would lead us all to set God always before us; and thus constantly living as seeing him who is invisible, cherishing an habitual love and reverence for him, and having an immortal state hereafter in continual prospect, our hearts will be loosened from all improper attachments to this world, all inordinate desires will be suppressed, all undue resentments stifled, and we shall rejoice in nothing so much as the pursuit of truth, and the uniform practice of virtue.\* P. 31.

However some of the opinions of Dr. P. may be condemned as heretical, the moral reformer will pronounce the above extract to be truly orthodox.

There is an illiberality in charging a man's opinions with consequences which he himself disallows, and there is something worse than illiberality in stigmatizing them, without the slightest proof, as favouring immorality. The established and the dissenting clergy may dispute about articles of faith, and may represent each other as espousing false doctrine: but the laity will find that they agree in many great points; and that virtue may be learned in the church and in the meeting house.

The Preface to the Letters of Dr. P. has attracted considerable notice. Some passages were quoted from it in the House of Commons, and others have been printed in the St. James's Chronicle. To vindicate himself from the charge of being hostile to the established clergy, he sketches a part of his own history.

ART. 41. *Familiar Letters addressed to the Inhabitants of Birmingham*, in Refutation of several charges advanced against the Dissenters by the Rev. Mr. Madan, Rector of St. Philip's, in his Sermon entitled, '*The principal Claims of the Dissenters considered*,' preached at St. Philip's Church, on Sunday, Feb. 14, 1790\*. Part I. (the Second Edition corrected), and Part II. By Joseph Priestley, LL. D. F. R. S. 8vo. pp. 22, and 20. 6d. each. Johnson.

Mr. Madan fully provoked the pointed animadversions contained in these Letters. He asserted things which are incapable of proof; and Dr. Priestley here arraigns him, before the tribunal of his townsmen and neighbours, of *evil-speaking and calumny*, (see Mr. Madan's text). The Doctor maintains, that 'the Dissenters, so far from being republicans, have given clearer proofs of their loyalty, of their attachment to the present family, and of their zeal for the preservation of the British constitution, than the generality of the clergy.' As many of our countrymen have been alarmed by a variety of reports respecting Dr. Priestley's tremendous *gunpowder*, they may not be displeased with his own account of it. 'All the gunpowder that I manufacture is contained in such pamphlets as this; and though it may serve for wadding for a gun, it can do nothing else towards shooting birds, or killing men. My gunpowder is nothing but *arguments*, which can have no force but what you yourselves shall be pleased to give them.' P. 28. Part I.

There is much plain good sense in his remarks, in Part II. on the Test laws. It is a reflection on our noble establishment, as

\* See p. 246.

well as contrary to historic fact, to assert them to be necessary to the church's security. Dr. Priestley says, that 'they are such as unbelievers would have made, to turn our sacraments and our religion into ridicule.'

Art. 42. *Familiar Letters, &c.* Part III. 8vo. pp. 40. 1s. Johnson.

Dr. Priestley here proceeds to treat of *the complete toleration* which Dissenters are said to enjoy. Under this head, he very properly animadverts on the intolerance of that act of parliament, which prohibits any one, under pain of confiscation of goods, and imprisonment for life, to declare his disbelief of the doctrine of the Trinity. While such a law exists, toleration is very far from being complete.

On the stale calumny, of the Dissenters being king-killers, with which Mr. Madan disgraced his sermon, especially in the eyes of impartial Reviewers and dispassionate philosophers, Dr. P. bestows a little pleasantry:

'The philosophical world has of late been amused with a story of a poisonous tree in the island of Java, that would not suffer any plant to grow, or any animal to approach, within twelve miles of it. But the murder of this king has a far more baneful and extensive influence; and, according to appearance, we can never remove far enough from it. I should think, however, that the clergy should fix some time, *a thousand years*, for example, (for I would not be unreasonable in fixing too short a term of probation,) after which, if the Dissenters should behave like other subjects, and kill no more kings, it should be deemed illiberal in such preachers as Mr. Madan to charge us with the crimes of *republicanism* and *king-killing*. However, it seems hardly fair to infer a *habit* from a *single fact*; and we are not charged with killing any more kings than one.'

He next discusses the utility of *religious establishments in general*. Of these Dr. P. very freely delivers his opinion, remarking, in a subsequent letter, on *what Mr. Madan has observed on this subject*. He concludes with telling his antagonist, that, since he has been urged to this controversy, he will not stop till he has

" ————— pour'd out himself as plain

As downright Shippen, or as old Montaigne." POPE.

A 4th Part is published: but as this contains animadversions on Mr. Madan's Letter to Dr. P. in reply to the three parts of the *Familiar Letters*, we shall take no farther notice of it till we have procured Mr. Madan's Letter.

These Letters, in our opinion, do Dr. Priestley great credit. They are plain, yet not dull; spirited, but not illiberal.

Art. 43. *A Serious Address to the Rev. Mr. Madan*, containing some Observations on his Sermon, &c. By a Layman. 8vo. pp. 16. 6d. Johnson.

This honest well-meaning Layman opposes Mr. Madan on wrong grounds. The *higher powers*, in the passage quoted by Mr. M. can only mean *temporal powers*. There was no necessity for proving the Divine Ruler to be superior to a human magistrate; it would have been sufficient for the Layman's purpose, had he maintained that *the subjection* required by the Apostle to the *higher powers*, only implied

implied civil subjection. In *religious matters*, he might have said, the Apostle was known to have been a perfect rebel against all the kings and high priests of the earth.

Art. 44. *A Letter to the Rev. Richard Price, D. D. LL. D. F. R. S. &c. upon his Discourse on the Love of our Country*, delivered Nov. 4, 1789, to the Society for commemorating the Revolution in Great Britain. By William Coxe, A. M. F. R. S. F. A. S. Rector of Bemerton. 8vo. pp. 46. 1s. Cadell.

The author of this Letter, in a spirited, but not in an illiberal and uncandid manner, (for he is too much of a philosopher and a man of the world, not to detest all kinds of illiberality,) animadverts on Dr. Price's celebrated sermon. Avowing himself the friend of civil and religious liberty, he does not undertake the defence of the Test laws: it may be clearly perceived, from this Letter, that he disapproves them: but he cannot avoid objecting to the mode which the Dissenters adopted to procure their repeal.—On Dr. Price's definition of *the love of our country*, he observes that, 'by extracting from the love of our country, the love of our native soil, and substituting in its stead, the love of the world, the Doctor annihilates what is specific and fixed, and substitutes what is general and indeterminate.'

He is of opinion, likewise, from the knowledge which he has collected, in his travels, of the *Grisson Diet*, which is an annual parliament, whose members are chosen by every male of the state, and controlled in their votes by their constituents, that could an *equality of representation* in the British parliament be obtained, it would neither annihilate, nor, probably, diminish corruption; nor, of course, contribute so greatly to the advancement of liberty, as Dr. Price supposes.

Taking for granted every thing which Mr. Coxe states, of the Diet of the Grisons, we cannot allow him his conclusions. Great states do not admit of the corruption of its members so easily as small states. We know that the county of York is not be bought like a Cornish borough; and though we have no romantic ideas of the glorious effects of a more *equal representation of the people*, we are firmly of opinion, that, could it be brought about, it would be a good work.

Art. 45. *A Series of Remarks upon a Sermon* preached at St. Philip's Church, in Birmingham, on Sunday, Jan. 3, 1790, intitled, "The Test Laws defended," by George Croft, D. D. Prefaced by Animadversions on his Preface, containing Remarks on Dr. Price's Revolution Sermon, and other Publications. By the Rev. John Hobson. 8vo. pp. 68. 1s. Johnson.

Dissenters, who are active for the repeal of the Test laws, would not, we were sure, permit Dr. Croft's sermon in defence of them, (see our Review for April, p. 475.) to pass unnoticed. Mr. Hobson stands forward to reply to the charges there brought against the Dissenters, and to combat the objectionable passages. He proves himself well informed on the subjects which he undertakes to discuss: but his arguments have too much the appearance of resentment. He copies Dr. Croft's violence, and proceeds on the maxim

maxim adopted in the controversies of Billingsgate, of *giving him as good as he brings*. This practice does not meet with our approbation. Mr. Hobson would have succeeded better, had he repelled acrimony by moderation, confounded assertions by facts calmly stated, illiberality by candour, and rudeness by urbanity. It is always matter of some triumph, to put an adversary out of temper; and when an uncandid writer provokes animadversion, the best way of managing him is, to *heap some of St. Paul's coals of fire upon his head*.

ART. 46. *The Case of Desertion and Affliction considered*, in a Course of Sermons, on the first ten Verses of the 77th Psalm, preached at Ottery St. Mary. By John Lavington, junior. 12mo. pp. 294. 3s. bound. Buckland.

These sermons will be acceptable to that class of serious Christians, who are fond of the strain of preaching which prevailed among the Independents of the last century.

ART. 47. *Effusions of the Heart: or, Heavenly Meditations and Devotional Exercises*. By Sophronia. 12mo. pp. 62. 1s. sewed. Dilly. 1789.

A very proper supplement to the preceding work.

ART. 48. *A short Exposition of the Catechism of the Church of England*, by way of Annotations and Reflections, suited to the Comprehension of young Minds. By Richard Weaver, Schoolmaster in Chippenham. 12mo. pp. 140. 2s. bound. Dilly. 1789.

This is, no doubt, a useful performance; though we feel some pity for a writer, who, in his well-meant endeavours for the improvement of youth, is necessitated to confine himself to any obsolete or objectionable plan.—The church catechism certainly contains several important truths;—yet the ignorant, the bigotted, and the arbitrary, will use it with most satisfaction. Men of sense, piety, and knowledge, will find it difficult to accommodate themselves to some parts of it. Nor will this appear surprising, when it is considered, how gradually the light of reformation from Popery arose; and also that it was thought necessary, even then, to leave things in a rather imperfect state, considering what the times would bear; to which possibly might be added other political and interested views. Mr. Weaver acknowledges himself indebted, in the present work, to Archbishop Wake, Mrs. Trimmer, and to Crocker's notes on the subject. He composed it first for his own school, and having found it of service there, hopes it may be of more general benefit; in which hope he has our hearty concurrence.

ART. 49. *A Letter to the Lord Mayor*, on the sacramental Qualifications. With some Observations on the Sermon preached before his Lordship, January 10. 8vo. pp. 29. 1s. Johnson.

The writer of this Letter, which contains strictures on Mr. De Coetlegon's sermon, (see Rev. for April, p. 474.) considers the Test Act as enjoining the profanation of a sacred rite. In refuting Mr. De Coetlegon's idea, the author, a liveryman, produces not only Scripture, but the articles and opinion of the Lower House of Convocation in 1704. We think he has the advantage of the preacher, in his view of the subject.

ART.

Art. 50. *The Ram's Horn sounded seven Times.* By John Boufell. 8vo. 1s. Buckland.

This seven-fold sound of the ram's horn is given in seven letters, from John Boufell to Joseph Proud, the former a Quaker, the latter a Baptist. The first defends his own principles, in the Quaker's original style, against the observances of the Baptists, which he censures: but, we observe that Mr. Boufell publishes none of the letters from his friend Mr. Proud; and this may be as well, perhaps, since it would have swelled the pamphlet. We learn that the sounding ram's horn is to be heard again, in a second Part, addressed more generally to the Christian world; for which we can wait with patience.

#### SINGLE SERMONS.

Art. 51. *The Essential Deity of the Messiah; and the great Importance of that Article of the Christian Faith, to every conscientious Member of the Church of England, considered.* Preached in the Cathedral Church of St. Paul, Jan. 24, 1790: being the first Sunday in Hilary Term. By C. E. DeCoetlegon, A. M. Chaplain to the Lord Mayor. 4to. pp. 26. 1s. Rivingtons.

We do not recollect to have seen this much-controverted article of faith discussed with more confidence, and less ingenuity. A few texts of scripture, from those usually produced on this side of the question, are strung together; and then, without taking any notice of opposing, or seemingly opposing, texts brought forward on the other side, the preacher roundly asserts, 'if that stupenduous flood of illumination which pours itself from the sacred writings upon the human intellect, be not sufficient to satisfy the mind, respecting the *true, proper, and essential Godhead* of the Messiah, we are surely justified in supposing, that it must arise from a *predetermination* not to believe.' (P. 12.)

This, Anti-trinitarians will say, is not *reasoning*: we shall only observe, it is not *candour*.

If the doctrine here contended for, be a *mystery*, (which Mr. De Coetlegon owns,) it should only be laid down in the precise words of revelation; nor ought any party to insist on the admission of words and phrases unauthorised by scripture, as essential to Christianity.

Art. 52. *The principal Claims of the Dissenters, considered.* Preached at St. Philip's Church in Birmingham, on Sunday the 14th of February, 1790. 8vo. pp. 27. 1s. Rivingtons.

The preacher (the Rev. Mr. Spencer Madan) commences this sermon with solemnly declaring, *as he hopes for mercy from the God of truth, that the observations it contains are the settled principles and conviction of his heart.* Far be it from us to question his sincerity, or his zeal: but we will venture to suggest, that as his mind grows more enlightened and enlarged, he will probably exchange some of these *settled* principles and convictions, for others that have a better foundation in truth, and are more becoming a philosopher, and a Christian. His solemn asseveration induced us to suppose, that he would assert nothing but what he had most seriously, and even *piously*, examined. This, however, does not seem to have been the case.



case. Some of his settled principles are *baseless* prejudices. When he asserts, p. 8, 'that the Presbyterian principles are unquestionably republican,' can he think this to be an accurate statement of truth? He is not singular, we know, in holding this doctrine. In pressing through the multitude of pamphlets to which the Dissenters' application has given rise, we have frequently heard this assertion. At first, we gave it no attention: but, when reverberated in our ears, we considered ourselves bound to reflect upon it. The result has been, that it appears to us as absurd to charge the religious principles of the Dissenters with republicanism, as it would be to advance the same accusation against the principles of the Newtonian philosophy. The doctrine of gravitation may as well be deemed dangerous to the state, as Socinianism. If Dissenters, by having their civil rights abridged, are prompted to complain, charge not their complaints to the tendency of their principles, but to the *policy* of civil government.

Our little court, uninfluenced by the hopes and fears of political men, remain decidedly of this opinion, that the repeal of the test-laws would have been beneficial, rather than injurious, to the establishment. Their existence, by creating disabilities, makes a schism in the political body; and feeds, at the same time, the flames of religious animosity.

Art. 53. *The oppressive, unjust, and prophane Nature and Tendency of the Corporation and Test-Acts, exposed*; preached before the Congregation of Protestant Dissenters, meeting in Cannon-street, Birmingham, Feb. 21, 1790. By Samuel Pearce. 8vo. pp. 34. 6d. Johnson.

The title sufficiently explains the drift of this discourse. It is much to the purpose, and deserves to be read. The text is Psalm cxix. ver. 161. Mr. Pearce exhorts his hearers not to make the *tomb of Christ* the path to *earthly preferment*.

## CORRESPONDENCE.

\* \* If 'A Friend to all Parties,' will turn to the act, Cha. II. 13 and 14 c. 4. he will find the word *use* inserted. The act says he "shall give his assent to the *use*, [of the liturgy,] in the following words," &c. (the Declaration.) How far this agrees with other parts of the act, we do not pretend to say: but a lawyer, looking merely to the injunction, would interpret it as only a declaration of assent to the *use*. We know not whether, in the declaration itself, the word *use* is inserted. Its imposition is a great hardship on the clergy; we wish to put the best construction on it: we wish more to have it altered.

We are obliged to this Correspondent for his postscript.

\* \* The letter of our 'True Friend,' with such a signature, could not possibly 'be attributed to ill nature.' It did not arrive till the scheme, to which it relates, was fixed and executed: we can now, therefore, only say, that we hope this Correspondent, and the eminent literary characters, whom he mentions, will have no reason to complain of our determination.

† \* † We

†† We think we may be allowed to say, that the benevolent writer of a long letter on the cruelty of angling, might have saved himself the trouble of composing it. At no period of our labours, can we be accused of arguing on the side of inhumanity: nor can the slight, and, we will add, the *immature*, sentence [Rev. for April last, p. 446.] which has produced this letter, be urged as a sufficient reason for the *earnestness* of the writer's manner. When we styled angling an innocent amusement, that epithet bore reference rather to human society, than to the brute creation; and the note, which we subjoined, at once evinced our conviction of its cruelty with respect to the object of the sportsman's skill.

†† *Cantab.* is right in his observation, that we always spell knowledge, alledge, &c. without the *d*: but this omission is not confined to the new series of our work. With regard to his remark, that we insert the *d* in the same words, when they occur in *extracts*, we need only say, that, though we chuse to omit it ourselves, we have no right to make all other authors omit it likewise. It has been our custom, (as it has been that of many of our best writers,) for a great length of time, to leave out the *d* in knowledge, pidgeon, &c. as totally redundant; and till any person thinks it worth while, and finds himself able, to convince us that we are wrong, we must continue in the same opinion. We have not leisure to enter into the literal and derivative disquisition which would be unavoidable, if we were to sit down to give this Correspondent all our reasons for that opinion.

We are surprised that *Cantab.* could not understand us when we said, in our advertisement, that the new regulation of three *Appendices per annum*, at 1s. 6d. each, would be but 6d. *per annum* more than only two *Appendices* at 2s. each: for this is the meaning which, in our apprehension, the words clearly and obviously bear.

\*† We shall not be inattentive to the request of our poetical Correspondent at Dover.

†† Mr. Ashe's pamphlet on revealed religion, which we have received from Dublin, has been published too long to be reviewed now.

†† As we have reason to think that our acquiescence in the request of our 'anonymous' Correspondent, would not, at the present juncture, answer the end for which he makes it, we shall defer our farther attendance to it, till another opportunity.

✂ An account of Dr. Dornford's Translation of Putter's 'Political Constitution of the German Empire,' will be given in our next month's Review. Also Stuart's *Antiquities of Athens*, Vol. II.

Other letters remain, the consideration of which must be deferred to our next Number.

N. B. In this Review, p. 180. l. 31. for '*redet*,' read '*ridet*.'



# THE MONTHLY REVIEW,

For JULY, 1790.

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ART. I. *The Four Gospels, translated from the Greek.* With Preliminary Dissertations, and Notes critical and explanatory. By George Campbell, D.D. &c.

[Article continued. See our last Review, p. 138.]

## DISSERTATION VII.

‘INQUIRY into the import of certain titles of honour occurring in the New Testament.’

The object of the author, in this dissertation, is, to offer a few remarks on those titles of honour which most frequently occur in the N. T. that we may judge more accurately of their import, by attending not only to their peculiarities in signification, but also to the difference between the ancient Jewish manner of applying them, and that which prevails among modern Europeans in the use of words supposed to be equivalent.

It is most certain, that titles were originally the names either of offices or of relations. Now relation implies opposite relation in the object: but when those persons over whom a particular office was exercised, were very numerous, the language, commonly, had no appropriate term to denote the people who stood in the opposite relation. When the number of these was small, there was a special term for denoting the relative connection in which they also stood. Language, however, like all human arts and sciences, is progressive. Necessity *first*, and ornament afterward, lead to the extension of words beyond their primitive signification. When a person is in want of a proper sign to express his thought, he more naturally recurs to a word which is the known name of something that has an affinity to what he means, than to a sound which, being entirely new to his hearers, cannot, by any law of association in their ideas, suggest his meaning to them. Thus, to express the reverence which he feels for a respectable character in one who is also older than himself, he is naturally led to style that

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person *father*, though he be not literally his *son*; to express his submission to one of greater dignity than himself, he will call such a man *master*, though he be not his *servant*; and to express his respect for one of more extensive knowledge, he will use the word *teacher*, though he be not his *disciple*. Such applications of terms were common among the Jews: they were, however, considered rather as voluntary expressions of respect, than as strictly due from those who gave them: but to affix titles to places and offices which should be given by all, whether they stand in the relation correspondent to the title or not, is, comparatively, a modern refinement. There is another still more remarkable refinement, to which there seems to be nothing similar in ancient times. Titles are regarded as due to him who succeeds to them, alike from all men, without any consideration either of personal or official dignity; as one who is entitled to be called, my lord, is thus addressed by his inferiors; by his equals, and even by his superiors. It was totally different among the Hebrews. The Greek word *κύριος*, answering to the Hebrew *אֲדֹנָי*, to the Latin *dominus*, and to the English *lord*, or *master*, was not originally applied, excepting by one bound to obey another who was entitled to command. In process of time, however, it was universally bestowed on a superior, or a person considered as such, even by those who were not his servants and dependants. This notion of superiority was, indeed, always implied by the term. Though, therefore, there were few so low as not to claim this honourable compellation from some persons, yet there were none, (the king alone excepted,) so high as to be entitled to it from all. To the king himself, the common address, from men of all ranks, was, *My lord, O king*: but, by the king, this title was given to none but God: because a monarch, who was not tributary, acknowledged no earthly superior.

From these, and similar observations, Dr. C. very ably illustrates and enforces our Saviour's argument (Matt. xxii. 41.) respecting the dignity of the Messiah. The passage is too long for us to transcribe, and it cannot be abridged without injury: but it well deserves the attention of the reader. Dr. C. thinks that our translators have rendered the word *κύριος* very improperly, when applied, in the gospels, to Jesus Christ. On his very first appearance as a teacher, though attended with no exterior marks of splendor and majesty, he is addressed by all in the peculiar manner in which the Almighty is accosted in prayer. Thus the leper, *Lord, if thou wilt, thou canst make me clean*. Thus the centurion, *Lord, my servant lieth at home, &c.* Thus the Canaanitish woman, *Have mercy on me, O Lord.* For this, Dr. C. thinks, there is no ground in the original:

... for,

For, though the title that is given to him is the same that is given to God, it is so far from being peculiarly applicable to him, as is the case with the English term thus circumstanced, that it is the common compellation of civility given to almost every person by those whose station does not place them in an evident superiority. It is the title with which Mary Magdalen accosted one whom she supposed to be a gardener: it is the title given by some Greek profelytes to Philip, who was probably a fisherman of Galilee: it is the title with which Paul and Silas are saluted by the jailor at Thyatira; and, lastly, it is the title with which Pontius Pilate, a pagan and idolater, is addressed by the chief priests.

'To do justice to our idiom, therefore,' says Dr. G. 'to preserve at once consistency, perspicuity, and propriety, it is necessary that the word *κύριος*, in an address to Heaven, be rendered *Lord*, or *O Lord*: when the Supreme Being is not addressed, but spoken of, *the Lord*; in addressing a king, or eminent magistrate, *my lord*; and in other ordinary cases, *sir*. Sometimes, from a servant to his master, or from one in immediate subordination, to a person on whom he depends, it may be more emphatical to say *master*.—Let it, however, be observed, that what I have said of *κύριος*, as applied to Jesus Christ, regards purely its application in the gospels.

'It is plain, that after Christ's ascension into heaven, and exaltation at the right hand of the Father, he is viewed in a very different light. Addresses to him are conveyed only by prayer, and ought to be clothed in its language. When we speak of him, it ought to be, not as of a *lord*, one possessed of great power and eminence, but as of *The Lord* of the creation, the heir of all things, to whom all authority in heaven and upon the earth, and all judgment, are committed by the Father. That expression of Thomas, therefore, *ὁ Κύριος μὴ καὶ ὁ Θεὸς μὴ\**, cannot be otherwise rendered than it has been rendered by our translators, *My Lord and my God*. It is manifest, from the exclamation, that Thomas viewed his Master now since his resurrection, though not yet ascended, in a light in which he had never viewed him before. For these reasons, I think that in general no alteration would be proper in the way of rendering the word *κύριος* as applied to Jesus, either in the Acts or in the Epistles.'

We admit, in general, the propriety of these observations. There are, however, some instances, beside the answer of St. Thomas, in which we think *master*, or *sir*, would be very inadequate translations of the word *κύριος*. We mean when the evangelists, who wrote long after the ascension of their Master, speaking in their own persons, apply this term to Christ: as Mark, xvi. 19, 20. Luke, xxii. 61, &c. We were glad to find, on turning to Dr. C.'s version of these passages, that he has himself adopted the common translation *Lord*.

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\* 'John, xx, 28.'

The second part of this dissertation consists, principally, of remarks on the import of the word *διδασκαλος*, or *rabbi*, in the N. T. Dr. C. conceives that this was the highest of those distinctions which, like degrees in our universities, were solemnly conferred in the Jewish seminaries. He thinks that *master* is too indefinite a translation of *διδασκαλος*. The word *master* serves equally for reading *κυριος*, *δεσποτης*, *επισατης*, *καθηγητης*, and *διδασκαλος*; and, therefore, in many cases, especially where the context requires a contradistinction to any of those terms, the word *master* is not proper. It appears to him, indeed, that, in the ordinary Hellenistic use, it corresponds nearly with the English word *doctor*. Both are honorary titles, expressive of the qualifications of the person to whom they are given. Both are literary titles, that relate to no other sort of merit but learning; and both are conferred, with certain ceremonies, by those who are accounted the proper judges. Dr. C. distinguishes accurately between the use of *κυριος* and *διδασκαλος* among the Jews. *Κυριος*, he says, must be regarded as a term purely relative, which derived its value from the dignity of the person who bestowed it: but *rabbi*, or *διδασκαλος*, was understood to express, not relation, but, certain permanent qualifications in the person who received it. Hence he discovers the reason why our Lord, when warning his disciples against imitating the ostentation and presumption of the Scribes and Pharisees in affecting to be denominated *rabbi*, does not mention *κυριος*, though the most common of all titles of respect:

‘It is manifest,’ says Dr. C. ‘that his view was not to prohibit them from giving or receiving the common marks of civility, but to check them from arrogating what might seem to imply a superiority in wisdom and understanding over others, and a title to dictate to their fellows, a species of arrogance which appeared but too plainly in the Scribes and learned men of those days. As to the title *kyrios*, he knew well that from their worldly situation and circumstances (which in this matter were the only rule), they could expect it from none but those in the lowest ranks, who would as readily give it to an artisan or a peasant, and that therefore there could be no danger of vanity from this quarter. But the case was different with titles expressive not of fleeting relations, but of those important qualifications which denote a fitness for being the lights and conductors of the human race.’

#### DISSERTATION VIII.

‘Observations on the manner of rendering some words to which there are not any that perfectly correspond in modern languages.’

These words are distributed, by the Doctor, into three classes. The first contains the names of weights, measures, and coins; the

the second, those of rites, sects, and festivals; the third, those of dresses, judicatories, and offices. With respect to the first class, it is evident that there is nothing wherein nations more widely differ from each other. It is sometimes, however, of considerable importance to the sense, that we should be accurate as to the value of the measures or coins mentioned in the original. When this is the case, and when we have no word exactly corresponding in import with the original term, Dr. C. thinks that term ought to be retained in the version, and explained in the margin. Thus, it was doubtless the intention of the sacred penman, to acquaint us at how low a price our Saviour was sold by his treacherous disciple, when he informs us that the chief priests agreed to give Judas *τριακόσια ἀργύρια*; and when the evangelist mentioned the indignant observation of Judas, that the ointment wherewith our Lord's feet were anointed, might have been sold for more *τριακοσίων δηναρίων*, it was certainly his view to acquaint us with the value of the gift. Again, when Philip remarked to our Lord, who had proposed to feed the multitude in the desert, *διακοσίων δηναρίων ἀρτοι*, *two hundred pennyworth of bread*, as it is commonly translated, *is not sufficient for them*, it was the design of the historian to supply us with a kind of criterion for computing the number of the people present:—but this could be no criterion, unless we knew the value of the *δηνάριον*.

There are other passages wherein coins and measures are mentioned, in which the value of the coin, or the capacity of the measure, is of no conceivable consequence to the import of the passage. In these cases, Dr. C. thinks that the use of some name of our own, supposed to be equivalent, or of some general expression, as *a piece of money*, *a measure*, &c. is preferable to the introduction of a foreign term. He would not, however, employ names peculiarly modern, or European, and which are not applied to the money and measures of ancient and Oriental countries, because such terms always suggest the notion of a coincidence with us, in things wherein there was actually no coincidence.

The word *penny*, though often used indefinitely, differs so much in its common meaning from *δηνάριον*, that Dr. C. has thought it better to retain the Latin word. He has reserved the word *penny* as a more proper translation of *ασσάριον*, between which and a penny sterling, the difference in value is inconsiderable.

The second class of words, to which it is not always possible to find, in another language, equivalent terms, consists of the names of rites, festivals, and sects, religious, political, or philosophical. With respect, however, to the sects mentioned in the N. T. there seems to have been no difference among transla-

tors. The ancient names have been adopted by all. As to rites and festivals, their conduct has been different: here they have sometimes translated, and sometimes retained, the original term. In this instance, the example of the Vulgate has been followed by most modern translators. The English translators have sometimes deviated from this example. Πασχα is retained in the Vulgate, but, in the English, it is very properly translated *passover*, agreeably to the import of the original Hebrew. Σκηνοπηγία is retained by the Vulgate: with us it is translated *the feast of tabernacles*. The Vulgate has retained the Greek word *azyma*; with us it is very properly rendered *unleavened bread*.

Dr. Campbell's third general class of words, not capable of being translated with exactness, comprehends names relating to dress, peculiar modes, judicatories, and offices. With respect to dress, he thinks that a general name is sufficient, when nothing, in the original, depends on the form: but where some distinction seems to have been intended in the passage, he would use a more definite term. Dr. C. says that the word *coat* answers sufficiently to the Greek χιτων: but he thinks our translators have ill rendered ιματιον, the name of the upper garment, by the word *cloak*. He would rather use the word *mantle*—because that word is employed to express the same thing in the version of the O. T. and a change of this term may possibly suggest the idea of a change in the Jewish dress, though they are known to have been religiously tenacious of their ancient garb,—and because the word *mantle* gives a more just representation of the loose vesture worn by the Hebrews, than *cloak*.

Of all their customs, however, says Dr. C. the Jews were not so tenacious. In things which were not conceived to be connected with religion, they did not hesitate to conform to the manners of those under whose power they had fallen. A remarkable instance of this appears in their adopting the mode of the Greeks and Romans, in lying on couches at their meals. In the O. T. the practice of sitting appears to have been universal. Thus Gen. xlii. 33. *εκαθισαν εν αυλιον αυτου.* xxxvii. 25. *εκαθισαν δε φαγειν αρτον,* and Exod. xxxii. 6. *εκαθισεν ο λαος φαγειν ες πειν.* This word is uniformly employed to express the posture at table, as *ανακλινω*, or some synonymous term, is employed for the same purpose in the N. T. The Hebrew word is equally unequivocal with the Greek. It is always *ישב*, *to sit*, never *שכב*, nor any other word that imports lying down. Dr. C. thinks that he can trace the first indications of this change of posture in the apocryphal writings, which are posterior in composition to those of the O. T. and, probably, posterior to the



the Macedonian conquest, though prior to the books of the N. T. Thus, *εις το ειδικον κατακλινομενην* is applied to Judith, xii. 15.; and Tobit, ii. 1. *ανεπεσα τε φαιειν*. In our Saviour's time, however, the change was so universal in Judea, that even the common people conformed to it. The multitudes, whom our Lord twice fed in the desert, are represented by all the evangelists as *lying*, not *sitting*, on the ground. Dr. C. disapproves the conduct of our translators in deviating from the original in such instances. He does not except against a general expression, as, *placed themselves at table*, where a literal version would appear unnatural: but he cannot approve a version which misrepresents the original. Such errors, he says, trivial as they may appear, are sometimes highly injurious to the sense, and render a plain story not only incredible, but absurd. Thus, Luke, vii. 36, 37, 38.

*One of the Pharisees desired Jesus that he would eat with him; and he went into the Pharisee's house, and sat down to meat. And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabastrer box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.* Now a reader of any judgment will need to reflect but a moment to discover, that what is here told is impossible. If Jesus and others were in our manner sitting together at meat, the woman could not be behind them, when doing what is here recorded. She must in that case, on the contrary, have been under the table. The chairs, on which the guests were seated, would have effectually precluded access from behind. It is said also that she stood, while she bathed his feet with tears, wiped them with the hairs of her head, anointed and kissed them. Another manifest absurdity. On the supposition of their sitting, she must have been at least kneeling, if not lying on the floor. These inconsistencies instantly disappear, when the Evangelist is allowed to speak for himself, who, instead of saying that *Jesus sat down*, says expressly that he *lay down*, *ανεκλιθη*.

Hence, too, Dr. C. illustrates St. John's account of the paschal supper, xiii. 23—25.

The author next considers the names of offices and judicatories; and he is most copious in his remarks on the word *αγγελος*. This word he would often render *messenger*, not *angel*.—First, when there is a manifest allusion, in the original, to the primitive and ordinary acceptation of the word in that language. Secondly, when it is not clear from the context, whether the sacred penman meant a celestial or a terrestrial being. Thirdly, when, though it evidently refers to a superior Being, it is joined with some word or epithet which sufficiently marks the reference, as *αγγελος Κυρις*, *a messenger of the Lord*; *οι αγγελοι τῶν υψων*, *the heavenly messengers*; *οι αγγελοι*,

αγγελου, the holy messengers, &c. Fourthly, when the word is applied to a human being. To this last rule, however, he makes some exceptions. The words χιλιάρχος, ἀνθυπατος, σπῆρα, he would render *tribune, proconsul, cohort*, and he thinks that these expressions would not be less perspicuous to the lower classes, than *chief-captain, deputy, band*: but we doubt the truth of this opinion, particularly with respect to the first and last of these words. Ἡγεμῶν, when applied to Pontius Pilate, he would render *procurator*; and *sanhedrim* he would generally retain for the Greek συνέδριον. We have our doubts with respect to both instances.

#### DISSERTATION IX.

The words, which are the subjects of the author's inquiries in this dissertation, are, mystery, blasphemy, schism, and heresy. By the most current use of the English word, mystery, is denoted some doctrine incomprehensible to human reason; by some ancient ecclesiastical writers, it is used to signify a religious ceremony, or *sacrament*. In the communion office of the church of England, the elements, after consecration, are termed holy mysteries; and in the fourth, and in some succeeding centuries, the word μυστήριον was so frequently employed by the Greek fathers, and *mysterium* or *sacramentum*, as it was often rendered by the Latin, that it would be impossible to say what meaning they affixed to the words. Dr. C. after the most careful examination of all the passages in the N. T. in which the Greek word occurs, after consulting the use made of the term by the ancient interpreters of the O. T. and by the writers of the Apocrypha, has been able to discover two senses only which can strictly be called scriptural. The first and leading sense of μυστήριον, is not that of the English word mystery, *i. e.* something incomprehensible, but *arcanum, a secret*, any thing not disclosed, not published to the world, though perhaps communicated to a select number; and in support of this interpretation, the reader is referred to the numerous passages of the N. T. in which St. Paul evidently treats of something that had been concealed for ages, but was then openly revealed, and not of any thing in its own nature dark and inconceivable. An appeal is also made to the usage of the LXX, who adopt it as a term strictly corresponding with the Chaldaic מֵסֵר, *res arcana*; and that μυστήριον, even in the N. T. is not confined to divine secrets, but sometimes expresses those of a different and even of a contrary nature, the author proves from 2 Thess. ii. 7. on which passage he makes the following observations:

‘ Thus, the Apostle, speaking of the antichristian spirit, says, *The mystery of iniquity doth already work. The spirit of antichrist hath begun to operate; but the operation is latent and unperceived.* The

The Gospel of Christ is a blessing, the spirit of antichrist a curse. Both are equally denominated *mystery*, or secret, whilst they remain concealed.'

Another meaning which the term *μυστήριον* sometimes bears in the N. T. is so nearly related to, if not coincident with, the former, that Dr. C. is himself doubtful whether it should not rather be called a particular application of the same meaning :

'The word is sometimes employed to denote the figurate sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain that, in this case, the term *μυστήριον* is used comparatively; for, however clear the meaning, intended to be conveyed in the apologue, or parable, may be to the intelligent, it is obscure, compared with the literal sense, which, to the unintelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term, when our Lord said to his disciples, *'Ye now it is given to know the mystery of the kingdom of God: but to them that are without, all these things are done in parables'*. The Apostles were let into the secret, and got the spiritual sense of the similitude, whilst the multitude amused themselves with the letter, and searched no further.'

This part of the dissertation concludes with some remarks on 1 Tim. iii. 16. in which Dr. C. attempts to prove that the word *μυστήριον* should, even in that passage, be rendered *secret*.

Dr. Campbell next proceeds to offer his sentiments on the word *βλασφημία*, often falsely translated *blasphemy*. That it comprehends all verbal abuse against whomsoever uttered, God, angel, man, or devil, is universally admitted by the learned: but even when it refers to reproachful speeches against God, and thus approaches nearer to the meaning of our word blasphemy, still the primitive notion of this crime has undergone a considerable change. Blasphemy is, in its essence, a species of defamation: but it is immensely aggravated, by being committed against an object infinitely superior to man. Hence the author infers that what is fundamental to the existence of the crime, will be found in this, as well as in every other species which comes under the general name. As the crime of defamation cannot be imputed to mere mistake, in regard to another man's character, especially when it is the wish of the person mistaken not to lessen, but to exalt it, so neither can there be any blasphemy where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. Dr. C. produces many arguments to prove the consequent injustice of so frequently using the odious epithet blasphemous in our controversial writings. This evil is certainly imputable solely

to the malignity of temper which a habit of such disputation rarely fails to produce.

'Hence it is, that the Arminian and the Calvinist, the Arian and the Athanasian, the Protestant and the Papist, the Jesuit and the Jansenist, throw and retort on each other the unchristian reproach. Yet it is no more than justice to say, that each of the disputants is so far from intending to diminish, in the opinion of others, the honour of the Almighty, that he is, on the contrary, fully convinced, that his own principles are better adapted to raise it than those of his antagonist, and, for that very reason, he is so strenuous in maintaining them. But to blacken, as much as possible, the designs of an adversary, in order the more effectually to render his opinions hateful, is one of the many common, but detestable, resources of theological controvertists. It is to be hoped that the sense, not only of the injustice of this measure, but of its inefficacy for producing conviction in the mind of a reasonable antagonist, and of the bad impression it tends to make on the impartial and judicious, in regard both to the arguers and to the argument, will at length induce men to adopt more candid methods of managing their disputes; and even, when provoked by the calumnious and angry epithets of an opposer, not to think of retaliating; but to remember, that they will derive more honour from imitating, as is their duty, the conduct of Him who, when he was reviled, reviled not again.'

Such sentiments breathe the genuine spirit of that charity which is the bond of peace.

In considering the import of the word *σχίσμα*, the author first refers to the language used by St. Paul when he conjures the Corinthians by the name of the Lord Jesus, *ἵνα μὴ ᾖ ἐν ὑμῖν σχίσματα*—and he thinks that it is not so much what makes an outward distinction or separation, (though this also may, in a lower degree, be so denominated,) as what produces an alienation of the heart, which constitutes schism in the sense of the apostle. In the same manner, he examines other texts of the N. T. in which the word *σχίσμα* occurs; and he concludes this subject by observing, that, though among theologians the words schismatic and separatist have been accounted synonymous, yet this opinion is inconsistent with the import of the Greek word as used in the N. T.; and that schism, in scriptural use, is one thing; and schism, in ecclesiastical use, another.

In the fourth part of this dissertation, the learned Principal inquires, with the same freedom, into the scriptural use of the term heresy. He premises that the Greek word *αἵρεσις* was employed by the Hellenistic Jews in our Saviour's time, to denote a party, or sect, whether the opinions of the persons so denominated were approved or disapproved by the writer. After endeavouring to establish this position, from several passages of the Acts, in which our translators have rendered it

sect,

sect, and particularly adverting to chap. xxiv. 5. where the *αἵρεσις*, of which Tertullus calls St. Paul the ringleader, appears to be a term of reproach, he proceeds to observe, that though, in the Epistles, the Greek word always denotes something faulty, and even criminal, yet its acceptation is not materially different from that in which it always occurs in the Acts of the Apostles; that the word sect has always something relative in it; and therefore, in different applications, though the general import of the term be the same, it will convey a favourable or an unfavourable idea, according to the particular relation which it bears.

Dr. C. afterward observes; that, though there be a great affinity in the signification of the words schism and heresy, they are not to be deemed convertible terms. In the Epistles of St. Paul, he understands them as expressive of different degrees of the same evil. An undue attachment to one part, and a consequent alienation of affection from another part, of the Christian community, comes under the denomination of *σχίσμα*. When this disposition has proceeded so far as to produce an actual party or faction among them, this effect is termed *αἵρεσις*, and this term was at that time currently applied when an open rupture, and separation in point of communion, had not yet commenced. The passage most hostile to this definition of heresy, is 2 Pet. ii. 1. Dr. C. however, has taken considerable pains to explain this passage, in a way suited to his own hypothesis.

The Doctor further contends that, by the *αἵρετικὸν ἄνθρωπον*, whom Titus was commissioned to reprove and to reject, was meant neither a sectary, nor a heretic, but a factious man; and he adds, that, as far down as the second century, and even lower, error alone, however gross, was not considered as sufficient to warrant the charge of heresy.

#### DISSERTATION X.

‘The chief things to be attended to in translating.—A comparative view of the opposite methods taken by translators of Holy Writ.’

What first claims the attention of a translator is, to give a just representation of the sense of the original. The second thing is, to convey into his version, so far at least as is possible, and consistent with the genius of the language into which he translates, not only the general spirit and manner of his author, but even the very character of his style. The third and last point is, to take care that the version has so far the quality of an original performance, as to appear natural and easy; that it shall neither apply words improperly, nor combine them in a way

way which renders the sense obscure, and the construction harsh or ungrammatical. The complete attainment of these three objects is a work of considerable difficulty. In pursuit of one of them, we often lose sight of another; nay, on some occasions, it seems scarcely possible to attain one, without sacrificing both the others. Now, if such be the difficulty with which translation in general is attended, this difficulty will be greatly increased, when the subject is of such importance as to demand of the translator an uncommon degree of attention to all these objects; and when the difference of the two languages, in point of idiom, is very remarkable. In translating the N. T. into English, as Dr. C. very properly observes, it is not to the Greek idiom, nor to the Oriental, that we are required to adapt our own, but to a certain combination of both: often, rather, to the Hebrew and Chaldaic idioms, involved in Greek words and syntax. The analogy and prevailing usage in Greek will, if we be not on our guard, frequently mislead us. On the contrary, these are sometimes safe and proper guides: but without a considerable acquaintance with both, it will be impossible to determine when we ought to be directed by the one, and when by the other.

There are two extremes in translating, which are commonly noticed by those who examine this subject critically. From one extreme, we derive what is called a close and literal, from the other, a loose and free, translation. Each has its advocates: but though the latter kind is most patronised when the subject is a performance merely human; yet, with respect to the scriptures, the general sentiments of men seem very properly to favour the former; on this principle, that we are not entitled to use so much freedom with the dictates of inspiration, as with the works of a fellow-creature.

As an example of literal translation, Dr. C. in the second part of this dissertation, examines the version of Arias Montanus; and inquires how far the three objects above mentioned are attained by it, or indeed can be attained, by any version constructed on the same plan. The first and principal object is, to give a just representation of the sense of the original: but how, it may be asked, can he fail of attaining this object, who always treads closely in the footsteps of his author, and who cannot be tempted to turn aside, even for a moment, by the beauty or fragrance of those flowers which grow by the way? On closer examination, however, we shall find that, in no instance whatever, does the literal translator fail more remarkably than in this of exhibiting the sense: nor is it difficult, indeed, to account for this failure. Were the words of the one language exactly correspondent with those of the other, in  
meaning

meaning and extent; were the modes of combining the words in both entirely similar, and were the idioms and phrases thence resulting perfectly equivalent, such a conclusion might reasonably be deduced: but when all the material circumstances are nearly the reverse; when the greater part of the words of the one are far from corresponding accurately, either in meaning or extent, with those of the other; when the construction is dissimilar; and when the idioms resulting from the like combinations of corresponding words are by no means equivalent; it is highly probable that such a translator will often exhibit to his readers what has no meaning at all, and sometimes a meaning very different from that of his author.

Dr. C. illustrates and confirms these positions by examples from the version of Arias. The same arguments, and the same examples, demonstrate the impossibility of attaining, by such a version, the second object to which a translator ought to attend: for when an author's sense is not given, he is not fairly represented. Justice is not done to his manner, if, when he reasons consequentially, he be exhibited as talking incoherently; if what he writes perspicuously, be rendered ambiguously or obscurely; and if what flows from his pen naturally and easily, be rendered ruggedly and unnaturally, by violence perpetually done to the construction of the language into which it is transmuted, rather than translated. The manner of a tall man, who walks with dignity, would be wretchedly represented by a dwarf, who had no other mode of imitation but to number and trace his footsteps.

The third object above mentioned, preserving purity and perspicuity in the language into which the version is made, is not so much as attempted by any of the tribe of literal translators.

Dr. C. proceeds, in the third part of this dissertation, to examine the merits of the Vulgate translation of the Scriptures. The greater part of this version is justly ascribed to Jerom: but there is reason to believe, that a part of the old Italic version still remains in the Vulgate, and is, in a manner, blended with it. Even the latest part of the Vulgate translation was made about 1400 years ago, and is, consequently, prior, by many centuries, to all the Latin translations now current, none of which can claim an earlier date than the revival of letters in the West. The two principal circumstances, then, which render this version worthy the attention of the critic, are, first, that being made from MSS. older, perhaps, than any now extant, it may assist us in discovering what the readings were which Jerom found in these MSS. that he so carefully collated;—and, secondly, that being finished long before those contro-

versies

veries arose, which are the foundation of the sects now subsisting, we may rest assured that, with respect to these, it is perfectly impartial. Dr. C. then very properly combats the prejudice which protestants have generally entertained against this version, as if, on account of the declaration of its authenticity by the council of Trent, it were peculiarly calculated to support the cause of popery. He says that the Vulgate did not receive the sanction of that council, because it was particularly adapted to the Romish system, but because it was the only Bible with which the greater part of the members had, from their infancy, been acquainted. He adds, that if it were his sole purpose to refute the absurdities and corruptions of popery, he would not desire other or better arguments than those with which this very version would supply him. The critic will derive another advantage from the Vulgate too important to be overlooked:—its language, barbarous as it often is, will assist him in understanding more perfectly the Latin ecclesiastical writers of the early ages.

After these two examples of literal translation, Dr. C. proceeds, in the fourth part of this dissertation, to animadvert on some translators who have fallen into the opposite extreme. The first of these is Castalio, whose merits he has well appreciated. The design of Castalio was this: *Cupiebam, says he, extare Latiniorem aliquam, necnon fidelio rem, et magis perspicuam sacrarum literarum translationem, ex qua posset eadem opera pietas cum Latino sermone disci, ut hac ratione et tempore consuleretur, et homines ad legenda sacra pellicerentur.* With respect to conveying the true sense of his author, Dr. C. thinks that Castalio has succeeded at least as well as most other translators into Latin, and better than some of those who, with much virulence, traduced his character, and decried his work. He knew more, indeed, of the three languages, Hebrew, Greek, and Latin, than most of the critics of his time: but his immoderate fondness for classical elocution sometimes led him to adopt feeble, obscure, and even improper expressions.

As to the second object of the translator, the conveyance of the spirit and manner of his author, Castalio failed entirely, and even intentionally. He has flagrantly violated that simplicity which is one great characteristic of the style of the Holy Scriptures, by the profusion of ornaments that he has introduced; by the accumulation of diminutives, particularly in Solomon's Song; by affecting frequently to give, in the way of narrative, that which, in the original, is in the form of dialogue; and by his eagerness to express the same ideas, when they recur, almost always in different words and varied phrases. Thus he has employed seven or eight phrases, in the N. T. to express



express the import of the single verb μετανοεω, though used always in the same acceptation; and to express διωγμος, he uses, beside the word *persecutio*, the far too general terms *vexatio*, *afflictio*, *infectio*, *adversa*, *res adversa*. Nay, his love of variety has sometimes carried him so far as to sacrifice not merely the style, but the sense of his author. Thus, Joshua, xxiv. 19. rather than recur to a term which he had employed before, he denominates God, *Deus obstrictor*, an epithet that seems better suited to the Diabolical nature than the Divine. Castalio, however, by no means merited, on this account, the bitter invectives vented against him by Beza and others, as a wilful corrupter of the word of God. His intention was good; it was to entice men as much as possible to the study of the scripture; and the expedient which he used, appeared to him, at least, harmless. He regarded the thoughts solely as the result of inspiration, the words and idiom as merely circumstantial. On the whole, Dr. C. pronounces that, though there are no translators, (Arias and Pagnin excepted,) whose general manner of translating is more to be disapproved, yet he knows not any by which a student may be more assisted in attaining the true sense of many passages, than Castalio.

The version of Beza is next examined, in the fifth part of this dissertation. In general, Beza is neither servilely literal, barbarous and unintelligible, like Arias; nor does he appear ashamed of the unadorned simplicity of the original, like Castalio. The greatest fault with which Beza is chargeable, (and, indeed, what greater fault can be charged upon a translator of the scriptures?) is his constant endeavour to accommodate the language of the sacred writers to the peculiar notions of his sect. Of this disposition, Dr. C. produces several very strong instances, one or two of which we will transcribe. Matt. xiii. 14, 15. *ἐκ εγκαταλείψεις τὴν ψυχὴν καὶ εἰς αἶδ',* he boldly translates *non derelinques cadaver meum in sepulcro*. He even avows his motive: *Quod autem annotavi ex veteri versione ANIMAM MEAM natum esse errorem, ac propterea me maluisse aliud nomen usurpare, non temerè feci, cum hunc præcipue locum a Papis torqueri ad suum limbum constituendum videamus, et veteres etiam inde descensum illum animæ Christi ad inferos excogitarint.* 1 Tim. ii. 4. For the sake of avoiding every expression which appeared to favour the doctrine of universal redemption, the words of the apostle concerning God, *ὅς πάντας ἀνθρώπους θελεῖ σῶθαι*, he translates *Qui quosvis homines vult servari*. Again, Heb. x. 38. with a view to support the doctrine of the perseverance of the saints, he renders the words, *Ὁ δὲ δικαῖος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποσθιῇται, ἐκ εὐδοκίᾳ ἡ ψυχὴ καὶ ἐν αὐτῷ*, thus perversely, *Iustus autem ex fide vivet: at si quis se sub-*  
*duxerit,*

*duxerit, non est gratum animo meo.* QUIS is here very improperly inserted; and, in the end of the verse, the displeasure of God is transferred from the person to the action.—A perversion, on the whole, so gross, as to justify the severe censure pronounced by Bishop Pearson: *Illā verba haud bonā fide à Theodoro Beza sunt translata.*

#### DISSERTATION XI.

‘Of the regard which, in translating Scripture into English, is due to the practice of former translators, particularly of the authors of the Latin Vulgate, and of the common English translation.’

The general rule, which Dr. C. lays down for determining what regard is due to the practice of former translators, is this:

‘When the terms and phrases employed by former interpreters are well adapted for conveying the sense of the author; when they are also suited to his manner, and do no such violence to the idiom of the language into which they are transferred as is incompatible with propriety and perspicuity, they are justly preferred to other words equally expressive and proper, which, not having been used by former interpreters, are not current in that application.’

Almost the whole first part of this dissertation is employed in strictures on Father Simon, the celebrated author of the Critical History of the O. and N. T. The great and leading object of that work, according to Dr. Campbell, is to represent the scriptures as, in every thing of moment, either unintelligible or ambiguous; and hence Simon infers the necessity of tradition, of which the church is both the depository and the interpreter. A second object, subordinate to the former, is to induce his readers so far to acquiesce in the Vulgate, which he calls the translation of the church, as to consider the deviations from it in modern versions, as erroneous and indefensible. The manner in which he pursued the first of these objects has been considered by Dr. C. in a former dissertation; and he examines, in the present, the method by which the learned father endeavours to establish the superiority of the Vulgate over every attempt that had been made in the Western churches toward a translation of the Bible. In the course of this examination, Dr. C. successfully exposes the mean artifices, and even the contradictory arguments, which, as circumstances varied, Simon, with all his knowledge and with all his acuteness, too often condescended to employ.

In the second part of this dissertation, ‘on the regard due to the English translation,’ Dr. C. certainly does not estimate that translation too highly, when he says that it is, on the whole, one of the best of those composed so soon after the Reformation.

tion. We scruple not to assert, that it is, on the whole, one of the best of those that have been made into any language, at any period, since the Reformation. We ought not rashly to accuse former translators of improprieties with which they are not justly chargeable. Language, like all other human things, is subject to perpetual vicissitude. Certain it is, that our own language has undergone considerable changes, in respect of the construction, as well as of the signification, of words, since the time when our version of the scriptures was made. In some cases, we combine words differently from the way in which they were combined at that period: we have acquired many words which were not used then; and many then in use are now become obsolete, or used to express a different meaning. Of all these cases, Dr. C. produces examples; and in all these cases, he very properly proposes to deviate from our common version.

[To be concluded in another Article.]

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ART. II. *An Historical Developement of the present Political Constitution of the Germanic Empire.* By John Stephen Pütter, Privy Counsellor of Justice, Ordinary Professor of Laws in the University of Gottingen, &c. Translated from the German, with Notes, and a comparative View of the Revenues, Population, Forces, &c. of the respective Territories, from the Statistical Tables lately published at Berlin, by Josiah Dornford, of Lincoln's Inn, LL. D. of the University of Gottingen, and late of Trinity College, Oxford. In Three Volumes. Vol. I. 8vo. pp. 540. 7s. Boards. Payne, &c. 1790.

WORKS of entertainment and fancy may, without much prejudice to the public, continue to be confined to the languages in which they are originally written: because, of such works, every civilized country of Europe now produces a supply sufficient for its own consumption; and the French and Italian languages, from which most translations of this kind are made, now enter into the plan of study of almost every man liberally educated: but the performance before us is a work of science, composed by a man who has dedicated the greatest part of his life to the subject which he treats; and it is written in the German language, which, however undeservedly, receives but little attention in this country.

Although the second and third volumes of this valuable work will, perhaps, soon make their appearance\*, we were unwilling to delay giving some account of the volume already published, which is entitled to distinction from the mob of translations.

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\* The second volume has appeared, since this article was written; it is now before us, and will be farther noticed in due time.

In his preface, the translator, having pointed out the connection between the laws and constitution of Germany and England, observes, p. xii.

“A circumstance, which may have no small tendency to recommend the work which I have attempted to translate, is, that it was originally written at the express desire of our most gracious *QUEEN*. Her Majesty, anxious for the welfare of her native country, and desiring to contribute whatever might have the smallest tendency towards it, expressed a wish to our Author, who has long worn the laurel as one of the most distinguished public lawyers in Germany, that he would compose a book, “which might serve to convey a just idea of the present constitution of Germany, in the manner of a history; but at the same time more with respect to the modern than preceding times.” The author was informed of her Majesty’s desire in May 1785. In the month of March of the following year, the present work was published. Her Majesty was so satisfied herself, that she condescended to testify her approbation of it in a letter to the author. It was received with applause by all the Protestants of Germany. The Catholics, no doubt, viewed with a jealous eye, a work which contradicts in so many instances the assertions of their first historians, and lays the axe to the root of those principles which they have endeavoured with so much industry to propagate.

“It now remains that the translator should say one word on the part which he has taken in endeavouring to communicate so valuable a work to such of his countrymen as are unacquainted with the German language. His first inducement to translate it, was a wish to acquire a knowledge of the language, history, and political constitution, of Germany. The subject was highly interesting; and he has been led on by one circumstance and another to commit his labours to the press. Shielded by such a name as that of Britain’s *QUEEN*, he ventures to produce his first performance.

“A political work of such a nature will not be expected to abound with many flowers of language. Facts simple and unadorned follow closely upon each other. I have endeavoured to adhere as much as possible to the original, though much allowance must be made for the different idioms of the languages. I have, however, this satisfaction, that the author himself has been pleased to testify his approbation of the manuscript, and I fear too flattering an expectation of its appearance in print. The notes which I have taken the liberty of adding, are either historical anecdotes, which I have presumed might tend to illustrate the subject, or else explanatory of some peculiar technical terms, which, though the meaning of them is naturally become familiar to German, would be unintelligible to English readers.

“The difficulties to encounter, when I first began, were many; but such as might be overcome by industry, aided by advantages which few translators are indulged with. A residence of two years in the university of Gottingen, in his Majesty’s Hanoverian dominions, where, by the great liberality of its gracious patron, I  
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had access, in common with the other students, to a library consisting of an hundred and thirty thousand volumes, any of which I had the privilege of enjoying the perusal of in my own apartments, has enabled me to search for the proper terms of law made use of by our most celebrated writers, and consulting such works in our own language as tended to elucidate the subject.

'I am not without hopes that this translation will contribute somewhat to the information and amusement of my countrymen. I do not remember to have seen any thing written already on the subject; and a work which has been so well received abroad, though its dress may be considerably altered, may reasonably hope at least for a candid reception in England.'

The present volume is divided into five books. The first book treats of the Germanic constitution, from the earliest times, to the decline of the Carlovingian race, A. D. 888. Book II. contains the first period of the middle ages, from the extinction of the Carlovingian race, down to the year 1235. Book III. comprehends the latter Suabian emperors and kings, of different houses, between 1235 and 1308; which the author very properly denominates the second period of the middle ages. Book IV. includes the first period of modern history, which begins with the emperor Maximilian, and describes the origin of the Imperial Chamber, the Aulic Council, the division of the empire into circles, the establishment of the Roman law, and the first commotions of the church, occasioned by Luther. Book V. and last, contains the history of the public law of Germany during the important reign of Charles V. The two subsequent volumes, relating to times more recent, and still more abounding in historical materials, will deduce a more copious narrative, from the death of Charles V. to the present reign.

Such are the contents of this work, which, being itself an abridgment, is incapable of analysis. As a specimen of the translation, we shall insert part of a chapter on the origin of the German towns, and of the German nobility; subjects greatly perplexed by preceding antiquaries, and ill explained by many very eminent historians.

'It seemed to be reserved for Henry I. to re-establish in some degree the authority of the crown, which had suffered so great a decline. To preserve the connection of Bavaria with the empire, he made an inconsiderable sacrifice, in granting to the dukes of that country the authority over the bishops of it, which was before considered as a part of the royal power. Whether this was designed merely as a personal prerogative conferred on the duke, who was then in power, or intended for all the succeeding dukes of Bavaria, is a question which is still disputed, particularly by the Bavarian and Salzburg writers. The union which had been formed between Lorraine and Germany, in the years 923 and 935, was now re-

stored, by more than one treaty with the king of France, to its former state.

‘ But we are principally indebted to this reign for the change which took place in the interior parts of Germany by the foundation of towns; for before this period, excepting the castles on the mountains, the seats of the nobility, and convents which happened to be surrounded with walls, there were only lonely farms and villages. A few people might possibly have erected some houses in the neighbourhood of a castle or church; but all these places were open and defenceless.

‘ The mournful experience, that so few were able, in such situations, to make effectual provision against the increasing distress occasioned by the incursions of foreign nations, first suggested the idea to Henry, that it would be more conducive to the public security if there were towns surrounded with walls, with towers and gates; and not only large enough to contain a greater number of inhabitants, but capable of affording protection to their effects, and those of their neighbours who might take refuge there in times of necessity.

‘ Any other motives than those of necessity would have availed but little to divest the people of their aversion to live in towns; but the experience of other advantages which this institution produced, soon taught them to change their opinion; and of course therefore the number of towns continually increased.

‘ But how was it possible to accomplish this innovation at first? The method which Henry adopted was, that every ninth man should remove from the country, and settle in the towns, and that all public meetings should be held there; a plan which certainly merits the highest approbation. We have no particular account of any other regulation which might have been made, to encourage the population of the towns, and promote their trade; much less are we acquainted with the number and situation of the particular towns then founded.

‘ It is probable that many of them owed their origin to buildings which happened to be already in the neighbourhood of episcopal churches and cloisters, or else adjoining castles which were surrounded by extensive walls. The division of the streets must naturally have depended upon accident, by one house by degrees being added to another. Even where the towns were built entirely from the ground, one cannot be surprized that there was so little regularity observed, and so little application of that refined policy which we imagine to be requisite in a town at present; partly as this history relates to an age of the grossest ignorance, and partly because there was only the short period of nine years, during which Henry had made a truce with the Thuringians, allotted for the purpose. In such circumstances it is rather a wonder that so much was performed, and that a nation which was before so exceedingly averse to this mode of living, could so soon be prevailed upon to reside in towns. But the greatest proof of this having really been the case was, that, after the dangers which they were exposed to from the Thuringians were over, their number continually increased.

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‘ With respect to the manner of life of the inhabitants of these towns, and amongst other things the particular distinction of rank which prevailed, we must not form our ideas of them from the state of our towns at present, whose origin certainly cannot be derived from so early a period. Every one of the original inhabitants knew what rank he was of, and whether he was free or not. In the first generation, it is probable that the people seldom married persons of any other rank than their own. At that time the mere abode in a town was not a sufficient reason for constituting a particular rank or order of men; and this is the cause that even in the present day there are noble families in many ancient cities, who have preserved their rank almost from time immemorial.

‘ It was not till several generations afterwards that the inhabitants of cities, whose ancestors were freemen, no longer scrupled to intermarry with persons whose wealth and personal accomplishments made them willingly forget that their ancestors perhaps were originally slaves, or came first into the town in the capacity of menial servants.

‘ In the same manner, likewise, the aversion which the people in general had to merchandise and mechanical employments was by degrees destroyed. Those indeed who continued to keep up their houses in the old style in the country, soon laid claim to precedence, because they still complied with the customs of their ancestors, by principally occupying themselves in the chase and war, and trading only in the produce of their lands and cattle. These likewise were the only persons who were appointed to the offices of the court, and performed the feudal duties, which the inhabitants of the towns were wholly excluded from. At last people were required to produce proof of the noble descent both of their paternal and maternal ancestors, in religious foundations, and at tournaments. Hence we may conceive how the few people of the country, whose liberty and birth otherwise entitled them to no superiority over the inhabitants of towns, who were originally equally free, in a few centuries considered themselves of a distinct rank from the burghers, and endeavoured to emulate the rank of those independent families which had hitherto constituted the real nobility of Germany; though an essential difference has been always preserved between this order of high nobility, and those free families which constitute at present what is called the inferior nobility. On the other side, the burghers, by virtue of the freedom which they originally inherited from their ancestors, or else by obtaining their burghership, or freedom of the town, remained as essentially distinct from the order of peasants, who were still either in a state of slavery, or else groaned under the grievous hardships of villanage, and imposts on their property. This was the origin of the four distinct ranks of people still existing in Germany. The high nobility, consisting of princes, counts, and barons; the inferior nobility, who had anciently no other pretension to superiority than their mere enjoyment of freedom; the order of burghers; and, lastly, the peasants.

The cotemporary writer, to whom we are indebted for the account of the towns founded by Henry, speaking of the manner adopted to people them, by means of taking every ninth man from the country, makes use of an expression, which some interpret as if the first inhabitants of the German towns had been only peasants: but he expressly says, *milites agrarios*, which, according to the language of the succeeding times, must be translated "country knights," or warriors who lived on their estates. The addition of the word *agrarius* was probably intended to distinguish such knights or freeholders from those who were obliged to perform military service as vassals in the field, or else garrison duty in the castles, or the offices of the court as ministers, just as at present the country gentlemen, *LANDJUNKERS*, are distinguished from those noblemen who are in offices at court, or in the army.'

Having perused the original, we can venture to give it as our opinion, that Dr. Dornford's translation, though not wholly entitled to the praise of elegance, is not only faithful, but far superior in perspicuity, to the German of M. Pütter. That learned man, being constantly employed in deep juridical researches, concerning the subjects of which his opinions have been more than once received as law by the Protestant princes of Germany, has never found leisure to acquire the graces of style. His periods are long, intricate, and destitute of harmony. Dr. Dornford has shortened his sentences, unravelled his parentheses, and, without altering the matter, has greatly improved the manner, of his author.

We are very desirous of seeing the remainder of this work, which is, confessedly, the best account of that most difficult subject, the public law of Germany.

We are enabled to correct a small error in Dr. Dornford's note, p. 177, by the kind information of a friend at Oxford, who tells us, that the words *bene nati* are not to be found in the statutes of All Souls College: but as they have been often applied to the members of that college, in contrast with the pleasantry, *mediocriter docti*, it is not surprising that Dr. D. should have believed there must be some foundation for what he had heard so often repeated.

ART. III. *Mr. Bruce's Travels to discover the Source of the Nile.*

[ *Article continued.* ]

HAVING, in our last month's Review, made such general observations respecting these extraordinary travels, as seemed necessary for the satisfaction of our readers, we proceed to consider the five volumes in their order. In an introduction of fourscore pages, Mr. B. proposes to explain the motives  
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on which his journey was undertaken, with the manner in which it was executed; and to give some account of the work itself, both as to its matter and its form. A considerable part of this introduction, however, is employed in relating the author's transactions while consul at Algiers, particularly in describing a tedious dispute concerning passports; and another, and far more interesting, part, relates Mr. B.'s different excursions in the dominions of Algiers and Tunis, which may be considered as preludes to his grand expedition.

In sailing along the coast of Numidia and *Africa Proper*, our traveller says, that he met not with any ruins worthy of notice. He arrived at Bona, the ancient Aphrodisium, built from the ruins of Hippo Regius, from which it is two miles distant. Nothing remains of Utica, excepting an heap of rubbish and small stones: but the trenches and approaches of the ancient besiegers are still very perfect. In distributing his inland journey, Mr. B. proceeded along the river Majerda, the ancient Bagrada; and at Tucca, or Dugga, saw a large scene of ruins, particularly a temple of the Corinthian order, of Parian marble, with fluted columns, and cornice ornamented in the best style. Beyond Tucca, at the ancient Thunodumum, dwell the Welled Sidi Boogannim Arabs, who pay no taxes to Tunis, nor to Algiers, are immensely rich, brave horsemen, and expert hunters of lions, whose flesh forms their ordinary food. Tipasa, which was a Roman colony, exhibits a ruined temple, and a four-faced triumphal arch. Mr. B. then crossed the Myskianah, and travelled 'through the most beautiful country in the world,' to Constantina, and ancient Cirta, situated on a high, gloomy, tremendous precipice, once the capital of Syphax the Numidian. From Cirta, he travelled to *Diana Veteranorum*; and, at Medrassem, beheld an immense pile of building, the sepulchre of the Numidian kings. Thence he proceeded southward to the *Aurasius Mons*, inhabited by a savage tribe, of fair complexions, red hair, and supposed to be a remnant of Vandals, who have maintained themselves in those fastnesses in defiance of the Moors and Arabs. The people of this tribe, which is called Neardie, have each, in the middle of the face, between their eyes, a Greek cross, marked with antimony; this mark seems to be the chief vestige of Christianity among them, which religion they not only acknowledge, but boast that their ancestors professed it. Mr. B. who says they are Vandals, inconsistently enough calls them Kabyles, that word being appropriated to the independent tribes of vagabond Arabs.

Having proceeded to Feriana, the Thala of the ancients, within the jurisdiction of Algiers, our traveller, as several

armies were in the field, prudently measured back his steps, and re-entering the dominions of Tunis, visited Suffetula, now Spaitla; and delineated three temples, which he says 'Dr. Shaw had attempted very much in the style of an ordinary carpenter or mason.' Thence he proceeded to *Tucca Terebinthina*, and made drawings of two triumphal arches, which, in point of elegance, equal, or exceed, any thing in antiquity.

Mr. B. having returned to Tunis, set out 'on a very serious journey,' indeed, across the desert of Tripoli. This desert is commanded by the Wargumma and Noile Arabs, two tribes as insensible to pity as they are avaricious of plunder. He passed the coast and island of the Lotophagi, which, Dr. Shaw says, abounds with the lotus, but which, Mr. Bruce says, produces nothing but short grass. About four days journey from Tripoli, he met the Emir Hadje conducting a caravan of pilgrims all across Africa from Fez to Mecca. The caravan consisted of 3000 men, 14,000 camels! loaded with merchandize, skins of water, and flour. At Lebeda, the *Leptis Magna*, Mr. B. saw many ancient remains, chiefly ill-proportioned Dorics of the age of Aurelian. He visited Berenicé, Arsinoé, and Ptolemais, all works of Ptolemy Philadelphus. At Ptolemais, he saw a great many Greek inscriptions, with several columns of a portico, and an Ionic temple. The calamitous condition of the country prevented him from carrying his researches farther in the territory of Cyrenaica, now wasted by Arabs, and anciently adorned by Greeks. The caravan, which he had recently met, had been attacked, plundered, and scattered, to perish in the desert, without water. A famine prevailed at Derna; pestilence accompanied the famine, and the town, which was divided into the upper and lower, was torn by a civil war. Mr. B. eager to leave this land of miseries and dangers, imprudently embarked in a Greek junk, belonging to Lampedosa; in which he was shipwrecked, and most of his mathematical instruments were lost. He again embarked at Berenicé in a French sloop, sailed to different ports of the Levant, and visited the ruins of Palmyra and Baalbeck.

This first part of his travels, which Mr. B. relates in a very cursory manner, might, in our opinion, have been rendered far more interesting, than his boasted discovery of the sources of the Nile, and his operose description of the barbarous Abyssinians. The geography, natural history, ruins and inscriptions in the central division of the African coast, might, we doubt not, if carefully examined, throw much light on the ancient state of the republic, or, rather, confederacy, of Cyrene; and might illustrate the memorable reign of Ptolemy Philadelphus:—subjects hitherto very imperfectly treated, though of the  
greatest

greatest importance in ancient history. Mr. B. seems not to have copied these inscriptions; his map of the country, he tells us, is not yet published; and as to his drawings, to which he often refers, they are in the king's collection; where, it is well known, they remain locked up from the public eye.

If these circumstances are extremely provoking to a scholar, we cannot say that Mr. B. makes amends by his voyage and journey to Palmyra and Baalbeck, in which we meet not with any thing untold by former travellers; unless we consider as novelties his geographical remarks on those cities. He tells us, p. 57, that 'Baalbeck is pleasantly situated in a plain on the west of Anti-Libanus;' while Maundrell, Pocock, and, we believe, all travellers, agree that Baalbeck is situated on an eminence forming the extremity of the chain of Anti-Libanus\*.

In speaking of Palmyra, Mr. Wood was contented with repeating the words of the geographer Ptolemy. Mr. B. observed its latitude with Hadley's quadrant, but says the instrument had probably warped in carriage, 'as the index went unpleasantly;' and it is remarkable, that he makes the longitude of Palmyra agree with that of Aleppo, (ascertained by innumerable observations,) although nothing can be more certain, than that the ruins of Palmyra lie in the direction of S. E. with respect to the city of Aleppo.

We now proceed to Mr. B.'s grand expedition, concerning which it will be proper to allow him to speak for himself. Whatever criticism may have to remark on the subsequent part of his work, here his manliness, intrepidity, and perseverance, surely merit the highest respect.

'Having now fulfilled my promise to the reader, in giving him the motive and order of my travels, and the reason why the publication has been delayed, I shall proceed to the last article promised, the giving some account of the work itself. The book is a large one, and expensive by the number of engravings; this was not at first intended, but the journey has proved a long one, and matter has increased as it were insensibly under my hands. It is now come to fill a great chasm in the history of the universe. It is not intended to resemble the generality of modern travels, the agreeable and rational amusement of one vacant day, it is calculated to employ a greater space of time.

'Those that are the best acquainted with Diodorus, Herodotus, and some other Greek historians, will find some very considerable difficulties removed; and they that are unacquainted with these

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\* The author of the "*Ruins of Balbec*," however, only says, that this city is situated on a *rising ground*, immediately under Anti-Libanus. See our abstract of that work, Rev. vol. xviii. p. 61. but we have not the book itself at hand. Perhaps these jarring accounts might be reconciled by persons on the spot.

authors, and receive from this work the first information of the geography, climate, and manners of these countries, which are little altered, will have no great occasion to regret they have not searched for information in more ancient sources.

\* The work begins with my voyage from Sidon to Alexandria, and up the Nile to the first cataract. The reader will not expect that I should dwell long upon the particular history of Egypt; every other year has furnished us with some account of it, good or bad; and the two last publications of M. Savary and Volney seem to have left the subject thread-bare. This, however, is not the only reason.

\* After Mr. Wood and Mr. Dawkins had published their *Ruins of Palmyra*, the late king of Denmark, at his own expence, sent out a number of men, eminent in their several professions, to make discoveries in the East, of every kind, with these very flattering instructions, that though they might, and ought to visit both Baalbec and Palmyra for their own studies and improvement, yet he prohibited them to so far interfere with what the English travellers had done, as to form any plan of another work similar to theirs. This compliment was gratefully received; and, as I was directly to follow this mission, Mr. Wood desired me to return it, and to abstain as much as possible from writing on the same subjects chosen by M. Niebuhr, at least to abstain either from criticising or differing from him on such subjects. I have therefore passed slightly over Egypt and Arabia; perhaps, indeed, I have said enough of both; if any shall be of another opinion, they may have recourse to M. Niebuhr's more copious work; he was the only person of six who lived to come home, the rest having died in different parts of Arabia, without having been able to enter Abyssinia, one of the objects of their mission.

\* My leaving Egypt is followed by my survey of the Arabian Gulf as far as the Indian Ocean—Arrival at Mafuah—Some account of the first peopling of Atbara and Abyssinia—Conjectures concerning language—First ages of the Indian trade—Foundation of the Abyssinian monarchy, and various revolutions till the Jewish usurpation about the year 900. These compose the first volume.

\* The second begins with the restoration of the line of Solomon, compiled from their own annals, now first translated from the Ethiopic; the origin of which has been lodged in the British Museum, to satisfy the curiosity of the public.

\* The third comprehends my journey from Mafuah to Gondar, and the manners and customs of the Abyssinians, also two attempts to arrive at the fountains of the Nile—Description of these sources, and of every thing relating to that river and its inundation.

\* The fourth contains my return from the source of the Nile to Gondar—The campaign of Serbraxos, and revolution that followed—My return through Sennaar and Beja, or the Nubian desert, and my arrival at Marseilles.

\* In overlooking the work I have found one circumstance, and I think no more, which is not sufficiently clear, and may create a momentary

momentary doubt in the reader's mind, although to those who have been sufficiently attentive to the narrative, I can scarce think it will do this. The difficulty is, How did you procure funds to support yourself, and ten men, so long, and so easily, as to enable you to undervalue the useful character of a physician, and seek neither to draw money nor protection from it? And how came it, that, contrary to the usage of other travellers, at Gondar you maintained a character of independence and equality, especially at court; instead of crouching, living out of sight as much as possible, in continual fear of priests, under the patronage, or rather as servant to some men of power.

‘ To this sensible and well-founded doubt I answer with great pleasure and readiness, as I would do to all others of the same kind, if I could possibly divine them:—It is not at all extraordinary that a stranger like me, and a parcel of vagabonds like those that were with me, should get themselves maintained, and find at Gondar a precarious livelihood for a limited time. A mind ever so little polished and instructed has infinite superiority over Barbarians, and it is in circumstances like these that a man sees the great advantages of education. All the Greeks in Gondar were originally criminals and vagabonds; they neither had, nor pretended to any profession, except Petros the king's chamberlain, who had been a shoemaker at Rhodes, which profession at his arrival he carefully concealed. Yet these were not only maintained, but by degrees, and without pretending to be physicians, obtained property, commands, and places.

‘ Hospitality is the virtue of Barbarians, who are hospitable in the ratio that they are barbarous, and for obvious reasons this virtue subsides among polished nations in the same proportion. If on my arrival in Abyssinia I assumed a spirit of independence, it was from policy and reflection. I had often thought that the misfortunes which had befallen other travellers in Abyssinia, arose from the base estimation the people in general entertained of their rank, and the value of their persons. From this idea I resolved to adopt a contrary behaviour. I was going to a court where there was a *king of kings*, whose throne was surrounded by a number of high-minded, proud, hereditary, punctilious nobility. It was impossible, therefore, too much lowliness and humility could please there.

‘ Mr. Murray, the ambassador at Constantinople, in the firman obtained from the grand signior, had qualified me with the distinction of Bey-Adzè, which means, not an English nobleman (a peer) but a noble Englishman, and he had added likewise, that I was a servant to the king of Great Britain. All the letters of recommendation, very many and powerful, from Cairo and Jidda, had constantly echoed this to every part to which they were addressed. They announced that I was not a man, such as ordinarily came to them, to live upon their charity, but had ample means of my own, and each professed himself guarantee of that fact, and that they themselves on all occasions were ready to provide for me, by answering my demands.

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‘ The only request of these letters was safety and protection to my person. It was mentioned that I was a physician, to introduce a conciliatory circumstance, that I was above practising for gain. That all I did was from the fear of God, from charity, and the love of mankind. I was a physician in the city, a soldier in the field, a courtier every where, demeaning myself, as conscious that I was not unworthy of being a companion to the first of their nobility, and the king’s stranger and guest, which is there a character, as it was with Eastern nations of old, to which a certain sort of consideration is due. It was in vain to compare myself with them in any kind of learning, as they have none; music they have as little; in eating and drinking they were indeed infinitely my superiors; but in one accomplishment that came naturally into comparison, which was horsemanship, I studiously established my superiority.

‘ My long residence among the Arabs had given me more than ordinary facility in managing the horse; I had brought my own saddle and bridle with me, and, as the reader will find, bought my horse of the Baharnagash in the first days of my journey, such a one as was necessary to carry me, and him I trained carefully, and studied from the beginning. The Abyssinians, as the reader will hereafter see, are the worst horsemen in the world. Their horses are bad, not equal to our Welsh or our Scotch gallowses. Their furniture is worse. They know not the use of fire-arms on horseback; they had never seen a double-barrelled gun, nor did they know that its effect was limited to two discharges, but that it might have been fired on to infinity. All this gave me an evident superiority.

‘ To this I may add, that, being in the prime of life, of no ungracious figure, having an accidental knack, which is not a trifle, of putting on the dress, and speaking the language easily and gracefully, I cultivated with the utmost assiduity the friendship of the fair sex, by the most modest, respectful distant attendance, and obsequiousness in public, abating just as much of that in private as suited their humour and inclinations. I soon acquired a great support from these at court; jealousy is not a passion of the Abyssinians, who are on the contrary extreme, even to indifference.

‘ Besides the money I had with me, I had a credit of 400*l.* upon Yousef Cabil, governor of Jidda. I had another upon a Turkish merchant there. I had strong and general recommendations, if I should want supplies, upon Metical Aga, first minister to the sheriffe of Mecca. This, well managed, was enough; but when I met my countrymen, the captains of the English ships from India, they added additional strength to my finances; they would have poured gold upon me to facilitate a journey they so much desired upon several accounts. Captain Thornhill of the Bengal Merchant, and Captain Thomas Price of the *Lion*, took the conduct of my money affairs under their direction. Their Saraf, or broker, had in his hands all the commerce that produced the revenues of Abyssinia, together with great part of the correspondence of the East; and, by a lucky accident for me, Captain Price staid all winter with the *Lion* at Jidda; nay, so kind and anxious was he

as to send over a servant from Jidda on purpose, upon a report having been raised that I was slain by the usurper Socinios, though it was only one of my servants, and the servant of Metical Aga, who were murdered by that monster, as it is said, with his own hand. Twice he sent over silver to me when I had plenty of gold, and wanted that metal only to apply it in furniture and workmanship. I do not pretend to say but sometimes these supplies failed me, often by my negligence in not applying in proper time, sometimes by the absence of merchants, who were all Mahometans, constantly engaged in business and in journies, and more especially on the king's retiring to Tigré, after the battle of Limjour, when I was abandoned during the usurpation of the unworthy Socinios. It was then I had recourse to Petros and the Greeks, but more for their convenience than my own, and very seldom from necessity. This opulence enabled me to treat upon equal footing, to do favours as well as to receive them.

Every moustebank trick was a great accomplishment there, such as making squibs, crackers, and rockets. There was no station in the country to which by these accomplishments I might not have pretended, had I been mad enough to have ever directed my thoughts that way; and I am certain, that in vain I might have solicited leave to return, had not a melancholy despondency, the *amor patriæ*, seized me, and my health so far declined as apparently to threaten death; but I was not even then permitted to leave Abyssinia till under a very solemn oath I promised to return.

This manner of conducting myself had likewise its disadvantages. The reader will see the times, without their being pointed out to him, in the course of the narrative. It had very near occasioned me to be murdered at Masuah, but it was the means of preserving me at Gondar, by putting me above being insulted or questioned by priests, the fatal rock upon which all Europeans had split: it would have occasioned my death at Sennaar, had I not been so prudent as to disguise and lay aside the independent carriage in time. Why should I not now speak as I really think, or why be guilty of ingratitude which my heart disclaims. I escaped by the providence and protection of Heaven; and so little store do I set upon the advantage of my own experience, that I am satisfied, were I to attempt the same journey again, it would not avail me a straw, or hinder me from perishing miserably, as others have done, though perhaps a different way.

I have only to add, that were it probable, as in my decayed state of health it is not, that I should live to see a second edition of this work, all well-founded, judicious remarks suggested should be gratefully and carefully attended to; but I do solemnly declare to the public in general, that I never will refute or answer any cavils, captious or idle objections, such as every new publication seems unavoidably to give birth to, nor ever reply to those witticisms and criticisms that appear in newspapers and periodical writings. What I have written I have written. My readers have before them, in the present volumes, all that I shall ever say, directly or indirectly, upon the subject; and I do, without one moment's anxiety,

anxiety, trust my defence to an impartial, well-informed, and judicious public.'

The greatest part of the above quotation is intended to satisfy the very reasonable doubt, how the author procured money to make the figure that he did in Abyssinia. Yet this difficulty is solved, more naturally, and in fewer words, in the following passage:

'Gold, and orders for cattle and provisions while at Emfras, followed this conversation with the queen; this, indeed, had never failed at other times, which, by Ayto Aylo's advice, I never more refused. Here I cannot help observing the different manner in which three people did the same thing. When I received gold from Michael, it was openly from his hand to mine, without compliment, as he paid the rest of the king's servants. When I received it from the king, it was likewise from his own hand; it was always when alone, with a fear expressed that I suffered myself to be straitened rather than ask, and that I did not levy, with sufficient severity, the money the several places allotted to me were bound to pay, which, indeed, was always the case. The queen, on the other hand, from whom I received constant donations, never either produced gold herself, nor spoke of it before or after, but sent it by a servant of hers to a servant of mine, to employ it for the necessities of my family.'

In examining the remainder of a work which justly excites the attention of men of letters in every part of the world, we shall consider, first, Mr. Bruce's journey to Gondar, the capital of Abyssinia; secondly, his transactions there, including his description and history of the country; and, thirdly, his return by a different rout to Egypt. In sailing from Minorca toward the isle of Cyprus, Mr. B. 'saw a high mountain, which, from its particular form described by Strabo, he took for Mount Olympus.' He does not tell us what this form was, but refers to Strabo, l. xiv. p. 781. In that passage, however, Strabo says nothing of Mount Olympus, nor of Cyprus: but, in another part of his work, (p. 682,) he gives us both the situation and the form of that Cyprian promontory, *εἰτα ακρα και ορος, ἣ δε ακρωρεια καλεται Ολυμπος*. For *ακρα*, in the sense in which it is taken by Strabo, we have not in English any equivalent; and, therefore, we must paraphrase the passage by saying, "You then see a high head-land, which is called Olympus." So much for its situation; as to its form, the same geographer calls it *μασσοειδης*, "of the shape of a breast;" by which circumstances combined, it may be easily distinguished when sailing toward Cyprus. That island was once covered with wood; and Mr. B. observes, 'that it is very extraordinary, Cyprus, at the building of Solomon's temple, should have been so little known, that Hiram, king of Tyre, had not recourse to it for its wood, though the carriage would



would have been much easier than to have brought it down from the top of Mount Libanus.' (Vol. i. p. 3.) We are sorry to say that this passage betrays notions of geography, history, and logic, very different from those that we have been taught. During the imperfection and rudeness of ancient navigation, it was surely easier to bring wood from the top, or rather from the sides, of Mount Libanus, where the tallest and best timber grew, than to import it by sea. The timber of Mount Libanus is celebrated by Diodorus Siculus, Strabo, Plutarch, Arrian, and other writers, none of whom have said that Cyprus equally abounded in that article. It is uncertain, therefore, whether Cyprus could have furnished Hiram with wood proper for the uses to which he designed to apply it: but were this also granted, it would not follow that Cyprus was then unknown; since we learn from the most ancient and most authentic document concerning the history of Cyprus, (the Evagoras of Isocrates,) that long before the time of David and Hiram, that beautiful island had been planted by Phenician and Greek colonies.

In sailing toward Egypt, Mr. Bruce observed Alexandria at a distance, rising from the sea; the magnificent prospect creates expectation, but as soon as you enter what Strabo calls the great port, 'the illusion is dispelled, and you distinguish the immense Herculan works of ancient times, now few in number, from the imperfect and shapeless edifices of the several barbarous masters of Alexandria in later times.'

Mr. B. hastened to Cairo, which he was in greater haste to leave, 'having never seen a place which he liked worse, or which afforded less pleasure or instruction, or antiquities which less answered their description.'

The government of Egypt is here characterized in the following expressive words: 'A more brutal, unjust, tyrannical, oppressive, avaricious set of infernal miscreants, there is not on earth, than are the members of the government of Cairo.'

From the modern capital of Egypt, Mr. B. proceeded to the pyramids of Geeza, which place Dr. Shaw maintains to be the ancient Memphis. In opposition to this opinion, Mr. B. in following Dr. Pocock, places Memphis at Metrahenny, situated in the middle of the pyramids, since it has three large pyramids toward the N. W. and above threescore small pyramids toward the S. Strabo's authority decides the question in favour of Mr. Bruce: but instead of citing lib. vii. p. 914. he should have cited lib. xvii. p. 807.

With regard to the pyramids, Mr. Bruce says, 'that the constant belief has been, that the stones composing them were brought from the Libyan desert.' Yet, had he examined the  
context

context of the passage cited from Strabo, he would have learned from that great geographer, speaking as an eye-witness, that of the three pyramids of Geeza, the smallest had been "the most expensive, since it was built of a black stone, conveyed from the mountains of Ethiopia, extremely hard, and difficult to work, but much used in antiquity for making mortars." This observation seems to refute Mr. B.'s opinion, 'that the pyramids were all large rocks standing where they now are; that some of them, the most proper from their form, were chosen for the body of the pyramid, and others hewn into steps, to serve for the superstructure and the exterior parts of them.'

Sailing along the Nile, having embarked at Bulac, our traveller was delighted with the palm trees, dates, and pomegranate-trees; which verdant scene changes in the Thebaid for the stubborn acacia, which grows in all deserts, and 'whose leaves are the only food of camels.' This does not agree with what the public have been lately told, viz. that the deserts of Africa produce a coarse tough grass, which is the usual food of camels. (See the Memoirs of the African Association, of which we gave an account in our Review for May.)

At the distance of 300 miles from the Mediterranean, Mr. B. saw the first crocodile.

Nothing remains of Thebes but 'four prodigious temples;' and all the space which that illustrious city had to maintain its myriads of horses and men, which issued from its hundred gates, is a plain three quarters of a mile broad, on which the Nile rises, during its inundation, above four feet deep. From these circumstances, Mr. B. concludes, that the magnificent accounts of ancient Thebes are fabulous. Would it not be more reasonable to conclude, that in former times, the proportion of cultivated ground was far more extensive than at present? the hanging gardens, mentioned by Pliny, must have been on the mountains; and it is well known that many parts of Africa, and of Egypt in particular, which are now deserts, anciently abounded with inhabitants, and flourished in arts and opulence. 'The stupendous sepulchres,' which Mr. B. himself saw in the neighbourhood of Thebes, indicate the ancient greatness of that city.

From Thebes, Mr. Bruce proceeded to Syene, and thence returned northward to Kenné, the *Cænæ emporium* of antiquity; purposing to embark at Cosséir, and to sail along the Red Sea to Abyssinia. On the western coast from Suez to Babelmandel, (which our traveller calls Babelmandeb, signifying, in Abyssinian, the port of affliction,) the mountains are high, the

sea is deep, and the stream abounds with fresh water. Between  $24^{\circ}$  and  $16^{\circ}$  N. L. he saw those prodigious quarries of marble, porphyry, alabaster, and bazalt, which, having a descent toward the Nile, as well as toward the Red Sea, on hard gravel, furnished materials for adorning the cities of Greece and Italy.

Before embarking at Cossair, Mr. B. discusses three questions concerning the Red Sea. I. The cause of its name, which he says, is derived from Edom, signifying red in Hebrew. II. Whether that sea is higher than the Mediterranean; which question he answers in the negative. III. Where, and in what manner, the Israelites passed the Red Sea. He answers, between Migdoul and the wilderness of Sheir, where the waters are four leagues broad; and that their manner of passing this strait was miraculous, and to be believed on the authority of Moses, confirmed by tradition and the report of Pagan writers, particularly Diodorus Siculus, who, as Mr. B. justly observes, describes this event almost in the terms of the Jewish legislator, with whom he appears to have been totally unacquainted.

From Cossair, the author sailed to a town, which he calls Iambo in his text, and Imbo in his map, situated in about  $24^{\circ}$  N. L. and governed by two young men, brothers, and slaves of the Sherriffe of Mecca. The youngest of these modestly requested our traveller, whose baggage announced him as a man of science, 'to furnish him with a slow poison, by which he might destroy his elder brother without suspicion, after some time should elapse.' Mr. Bruce gave him, instead of a poison, a strong reproof, accompanied with a lecture of morality; on hearing which, the Arab coolly observed, 'Your manners, it seems, are different from ours.'

Mr. B. sailed from Iambo to Jidda, a place well known as the mart of the English East India trade with Mecca. Metigal Aga, the minister of the Sherriffe of Mecca, and the protector of the English at Jidda, directed the sale of the King of Abyssinia's gold, ivory, and civet, and furnished Mr. Bruce with returns of fire-arms, which enabled him to maintain his authority. From this distinguished personage, our traveller received letters of recommendation to his Abyssinian Majesty, to his minister the Ras Michael, to the King of Sennaar, and to the Naybe of Massuah. Together with letters of recommendation, Metigal Aga furnished Mr. B. with an Abyssinian servant, Mahomet Gibberti, a man of the utmost importance to Mr. Bruce in his intended travels.

On the 8th of July 1769, Mr. B. set sail for Konfodah, in lat.  $19^{\circ}$  on the Arabian coast. He was there entertained by an Emir, governor of the town, who, on being asked concerning the nature of the country, told him that where the roots

and gravel had fixed the sand, "the soil produced every thing, especially after rain." On this observation, Mr. B. could not refrain from laughter; and the Emir, looking abashed, as if he had said something wrong, our author told him that he had now travelled during twelve months, and over 2000 miles, but had neither seen nor heard of rain till now; and 'had you asked what was the Arabic word for a shower of rain, I could not have told you.' (Vol. i. p. 298). This is strange forgetfulness! especially as Mr. B. had travelled through Egypt in the rainy month of February; and in sailing to Cossair, March 19th, 1769, describes a violent storm, (p. 215 of the same volume,) 'the sky was quite dark, with thick rain to the southward of us.' Travellers and historians, who delight in such embellishments, should have good memories, to avoid inconsistency in their narratives.

Mr. Bruce employed upward of two months in examining the coasts and islands of the Red Sea, where he often discovered spacious cisterns, (some of them sixty yards square,) hewn in the rock, and other remains of the magnificence of the Ptolemies, and their attention to commerce. In the island of Dahalac, there were no fewer than 370 of those cisterns, not one of which the modern inhabitants keep clear for the use of man, but leave them choaked with the dung of goats, antelopes, asses, and half-starved camels. Many places, anciently populous and flourishing, are now destitute of bread and water. Such is the destructive tendency of the Turkish government, which has totally, and, as it should seem, irretrievably, ruined countries that were the boast of antiquity!

Mr. B. gives his chart of the Red Sea, for a complete one; we surely are not qualified to dispute his assertion: but it seems very remarkable, that all the islands which he lays down, should be found in the direct tract of his ship, and no where else.

The remainder of vol. i. treats an interesting subject indeed, the trade of the Red Sea, or rather the trade of India, Arabia, and Africa, carried on by that sea; a trade strictly connected with the history of all the principal nations of antiquity, who, in proportion as they successively engrossed this commerce, became more opulent and more powerful than their neighbours.

In this extensive field, we have followed Mr. B. with more curiosity than satisfaction. His account of early times is not warranted by sufficient authorities; and when he advances to historic ground, he employs but sparingly the authorities that might be adduced. In speaking of the commerce of the Ptolemies, he confounds Ariana with Gedrosia; he is mistaken as  
to

to the destruction of Tyre, which he thinks ceased to exist as a trading city, after it was taken by Alexander; and his observations concerning that great prince, (whom he represents as careless of commerce!) seem to be founded on the romance of Quintus Curtius, rather than on the faithful narrative of Arrian, or the just panegyric of Plutarch. Yet there is one part of this historical deduction of the Indian trade, which we have perused with uncommon pleasure. It relates to the 'splendid reigns of David and Solomon,' and affords the best combined and most satisfactory account of the celebrated voyages to Ophir and Tarshish, (the real cause of their splendor,) that, to the best of our recollection, we have ever perused.

'Many doubts have arisen about a port called *Ophir*, whence the immense quantities of gold and silver came, which were necessary at this time, when provision was making for building the temple of Jerusalem. In what part of the world this Ophir was has not been yet agreed. Connected with this voyage, too, was one to Tarshish, which suffers the same difficulties; one and the same fleet performed them both in the same season.

'In order to come to a certainty where this Ophir was, it will be necessary to examine what scripture says of it, and to keep precisely to every thing like description which we can find there, without indulging our fancy farther. *First*, then, the trade to Ophir was carried on from the Elanitic Gulf through the Indian Ocean. *Secondly*, The returns were gold, silver, and ivory, but especially silver\*. *Thirdly*, The time of the going and coming of the fleet was precisely three years†, at no period more nor less.

'Now, if Solomon's fleet sailed from the Elanitic Gulf to the Indian Ocean, this voyage of necessity must have been made by monsoons, for no other winds reign in that ocean. And, what certainly shews this was the case, is the precise term of three years, in which the fleet went and came between Ophir and Ezion-gaber. For it is plain, so as to supersede the necessity of proof or argument, that, had this voyage been made with variable winds, no limited term of years ever could have been observed in its going and returning. The fleet might have returned from Ophir in two years, in three, four, or five years; but, with variable winds, the return precisely in three years was not possible, whatever part of the globe Ophir might be situated in.

'Neither Spain nor Peru could be Ophir; part of these voyages must have been made by variable winds, and the return consequently uncertain. The island of Ceylon, in the East Indies, could not be Ophir; the voyage thither is indeed made by monsoons, but we have shewed that a year is all that can be spent in a voyage to the East Indies; besides, Ceylon has neither gold nor silver, though it has ivory. St. Domingo has neither gold, nor silver, nor ivory. When the Tyrians discovered Spain, they found a pro-

\* 1 Kings, chap. x. ver. 22. † 1 Kings, chap. x. ver. 22.  
2 Chron. chap. ix. ver. 21.

fusion of silver in huge masses, but this they brought to Tyre by the Mediterranean, and then sent it to the Red Sea over land to answer the returns from India. Tarshiish, too, is not found to be a port in any of these voyages, so that part of the description fails, nor were there ever elephants bred in Spain.

These mines of Ophir were probably what furnished the East with gold in the earliest times; great traces of excavation must, therefore, have appeared; yet in none of the places just mentioned are there great remains of any mines that have been wrought. The ancient traces of silver mines in Spain are not to be found, and there never were any of gold. John Dos Santos\*, a Dominican friar, says, that on the coast of Africa, in the kingdom of Sofala, the mainland opposite to Madagascar, there are mines of gold and silver, than which none can be more abundant, especially in silver. They bear the traces of having been wrought from the earliest ages. They were actually open and working when the Portuguese conquered that part of the peninsula, and were probably given up since the discovery of the new world, rather from political than any other reasons.

John Dos Santos says, that he landed at Sofala in the year 1586; that he sailed up the great river Cuama as far as Teicé, where, always desirous to be in the neighbourhood of gold, his Order had placed their convent. Thence he penetrated for above two hundred leagues into the country, and saw the gold mines then working, at a mountain called Afura†. At a considerable distance from these are the silver mines of Chicoua; at both places there is a great appearance of ancient excavations; and at both places the houses of the kings are built with mud and straw, whilst there are large remains of massy buildings of stone and lime.

It is a tradition which generally obtains in that country, that these works belonged to the Queen of Saba, and were built at the time, and for the purpose of the trade on the Red Sea; this tradition is common to all the Cafres in that country. Eupolemus, an ancient author quoted by Eusebius‡, speaking of David, says, that he built ships at Eloth, a city in Arabia, and thence sent miners, or, as he calls them, *metal-men*, to Orphi, or Ophir, an island in the Red Sea. Now, by the Red Sea, he understands the Indian Ocean||; and by Orphi, he probably meant the island of Madagascar; or Orphi (or Ophir) might have been the name of the Continent, instead of Sofala, that is, Sofala where the mines are might have been the main-land of Orphi.

The kings of the isles are often mentioned in this voyage; Socotra, Madagascar, the Commorras, and many other small islands thereabout, are probably those the scripture calls the *Issas*. All, then, at last reduces itself to the finding a place, either Sofala, or

\* Vid. Voyage of Dos Santos, published by Le Grande.

† See the map of this voyage.

‡ Apud. Euseb. Præp. Evang. lib. 9.

|| Dionysii Periegesis, ver. 38. and Comment. Eustathii in eundem. Strabo, lib. 16. p 765. Agathemeris Geographia, lib. 2. cap. 11.

any other place adjoining to it, which avowedly can furnish gold, silver, and ivory in quantity, has large tokens of ancient excavations, and is at the same time under such restrictions from monsoons, that three years are absolutely necessary to perform the voyage, that it needs no more, and cannot be done in less, and this is Ophir.

Let us now try these mines of Dos Santos by the laws of the monsoons, which we have already laid down in describing the voyage to India. The fleet, or ship, for Sofala, parting in June from Ezion-gaber, would run down before the northern monsoon to Mocha. Here, not the monsoon, but the direction of the Gulf changes, and the violence of the south-westers, which then reign in the Indian Ocean, make themselves at times felt even in Mocha Roads. The vessel therefore comes to an anchor in the harbour of Mocha, and here she waits for moderate weather and a fair wind, which carries her out of the Straits of Babelmandeb, through the few leagues where the wind is variable. If her course was now to the East Indies, that is east-north-east, or north-east and by north, she would find a strong south-west wind that would carry her to any part of India, as soon as she cleared Cape Gardesfan, to which she was bound.

But matters are widely different if she is bound for Sofala; her course is nearly south-west, and she meets at Cape Gardesfan a strong south-wester that blows directly in her teeth. Being obliged to return into the gulf, she mistakes this for a trade-wind, because she is not able to make her voyage to Mocha but by the summer monsoon, which carries her no farther than the Straits of Babelmandeb, and then leaves her in the face of a contrary wind, a strong current to the northward and violent swell.

The attempting this voyage with sails, in these circumstances, was absolutely impossible, as their vessels went only before the wind: if it was performed at all, it must have been by oars\*, and great havoc and loss of men must have been the consequence of the several trials. This is not conjecture only; the prophet Ezekiel describes the very fact. Speaking of the Tyrian voyages, probably of this very one, he says, "Thy rowers have brought thee into great waters (the ocean): the east wind hath broken thee in the midst of the seas†." In short, the east, that is the north-east wind, was the very monsoon that was to carry them to Sofala, yet having no sails, being upon a lee-shore, a very bold coast, and great swell, it was absolutely impossible with oars to save themselves from destruction.

At last philosophy and observation, together with the unwearied perseverance of man bent upon his own views and interest, removed these difficulties, and shewed the mariners of the Arabian Gulf, that these periodical winds, which, in the beginning, they looked upon as invincible barriers to the trading to Sofala, when once understood, were the very means of performing this voyage safely and expeditiously.

The vessel trading to Sofala sailed, as I have said, from the bottom of the Arabian Gulf in summer, with the monsoon at

\* Ezek. chap. xxvii. ver. 6. † Ezek. chap. xxvii. ver. 26.

north, which carried her to Mocha. There the monsoon failed her by the change of the direction of the Gulf. The south-west winds, which blow without Cape Gardesfan in the Indian Ocean, forced themselves round the Cape so as to be felt in the road of Mocha, and make it uneasy riding there. But these soon changed, the weather became moderate, and the vessel, I suppose in the month of August, was safe at anchor under Cape Gardesfan, where was the port which, many years afterwards, was called Promontorium Aromatum. Here the ship was obliged to stay all November, because all these summer months the wind south of the Cape was a strong south-wester, as hath been before said, directly in the teeth of the voyage to Sofala. But this time was not lost; part of the goods bought to be ready for the return was ivory, frankincense, and myrrh; and the ship was then at the principal mart for these.

I suppose in November the vessel sailed with the wind at north-east, with which she would soon have made her voyage: But off the coast of Melinda, in the beginning of December, she there met an anomalous monsoon at south-west, in our days first observed by Dr. Halley, which cut off her voyage to Sofala, and obliged her to put in to the small harbour of *Mocha*, near Melinda, but nearer still to Tarshish, which we find here by accident, and which we think a strong corroboration that we are right as to the rest of the voyage. In the Annals of Abyssinia, we see that Amda Sion, making war upon that coast in the 14th century, in a list of the rebellious Moorish vassals, mentions the Chief of Tarshish as one of them, in the very situation where we have now placed him.

Solomon's vessel, then, was obliged to stay at Tarshish till the month of April of the second year. In May, the wind set in at north-east, and probably carried her that same month to Sofala. All the time she spent at Tarshish was not lost, for part of her cargo was to be brought from that place, and she probably bought, bespoke, or left it there. From May of the second year, to the end of that monsoon in October, the vessel could not stir; the wind was north-east. But this time, far from being lost, was necessary to the traders for getting in their cargo, which we shall suppose was ready for them.

The ship sails, on her return, in the month of November of the second year, with the monsoon south-west, which in a very few weeks would have carried her into the Arabian Gulf. But off Mocha, near Melinda and Tarshish, she met the north-east monsoon, and was obliged to go into that port and stay there till the end of that monsoon; after which a south-wester came to her relief in May of the third year. With the May monsoon she ran to Mocha within the Straits, and was there confined by the summer monsoon blowing up the Arabian Gulf from Suez, and meeting her. Here she lay till that monsoon, which in summer blows northerly from Suez, changed to a south-east one in October or November, and that very easily brought her up into the Eranitic Gulf, the middle or end of December of the third year. She had no need of more time to complete her voyage, and it was not possible



fible she could do it in less. In short, she changed the monsoon six times, which is thirty-six months, or three years exactly; and there is not another combination of monsoons over the globe, as far as I know, capable to effect the same. The reader will please to consult the map, and keep it before him, which will remove any difficulties he may have. It is for his instruction this map has been made, not for that of the learned prelate\* to whom it is inscribed, much more capable of giving additional lights, than in need of receiving any information I can give, even on this subject.

\* The celebrated Montesquieu conjectures, that Ophir was really on the coast of Africa; and the conjecture of that great man merits more attention than the assertions of ordinary people. He is too sagacious, and too enlightened, either to doubt of the reality of the voyage itself, or to seek for Ophir and Tarshish in China. Uninformed, however, of the particular direction of the monsoons upon the coast, first very slightly spoken of by Eudoxus, and lately observed and delineated by Dr. Halley, he was staggered upon considering that the whole distance, which employed a vessel in Solomon's time for three years, was a thousand leagues, scarcely more than the work of a month. He, therefore, supposes, that the reason of delay was owing to the imperfection of the vessels, and goes into very ingenious calculations, reasonings, and conclusions thereupon. He conjectures, therefore, that the ships employed by Solomon were what he calls *junks* † of the Red Sea, made of papyrus, and covered with hides or leather.

† Pliny ‡ had said, that one of these junks of the Red Sea was twenty days on a voyage, which a Greek or Roman vessel would have performed in seven; and Strabo § had said the same thing before him.

\* This relative slowness, or swiftness, will not solve the difficulty. For, if these junks ‡ were the vessels employed to Ophir, the long voyage, much more they would have been employed on the short one, to and from India; now they performed this within a year, which was all a Roman or Greek vessel could do, therefore this was not the cause. Those employed by Solomon were Tyrian and Idumean vessels, the best ships and sailors of their age. Whoever has seen the prodigious swell, the violent currents, and strong South-westers beyond the Straits of Babelmandeb, will not need any argument to persuade him, that no vessel made of papyrus, or leather, could live an hour upon that sea. The junks, indeed, were light and convenient boats, made to cross the narrow gulf between the Sabeans and Homerites, or Cushites, at Azab upon the Red Sea, and carry provisions from Arabia Felix to the more desert coast of Azab. I have hinted, that the names of places sufficiently demonstrate the great loss of men that happened to the

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\* Dr. Douglas, Bishop of Carlisle.

† Vide L'Esprit des Loix, liv. xxi. cap. 6. p. 476.

‡ Plin. lib. vi. cap. 22. § Strabo, lib. xv.

§ I know there are contrary opinions, and the junks might have been various. Vide Salm.

traders to Sofala before the knowledge of the monsoons, and the introduction of the use of sails.

‘ I shall now consider how far the thing is confirmed by the names of places in the language of the country, such as they have retained among them to the present day.

‘ There are three Mochas mentioned in this voyage, situated in countries very dissimilar to, and distant from, each other. The first is in Arabia Deserta, in lat.  $30^{\circ}$  nearly, not far from the bottom of the Gulf of Suez. The second is in lat.  $13^{\circ}$ , a small distance from the Straits of Babelmandeb. The third Mocha is in lat.  $3^{\circ}$  south, near Tarshish, on the coast of Melinda. Now, the meaning of Mocha, in the Ethiopic, is *prison*; and is particularly given to these three places, because, in any of them, a ship is forced to stay or be detained for months, till the changing of the monsoon sets her at liberty to pursue her voyage. At Mocha, near the bottom of the Gulf of Suez, a vessel, wanting to proceed southward to Babelmandeb, is kept here in prison all winter, till the summer monsoon sets her at liberty. At Mocha, in Arabia Felix, the same happens to any vessel wanting to proceed to Suez in the summer months; she may come up from the Straits of Babelmandeb to Mocha Road by the accidental direction of the head of the Gulf; but, in the month of May, the north-west wind obliges her to put into Mocha, and there to stay till the south-easter relieves her in November. After you double Gardesfan, the summer monsoon, at north-east, is carrying your vessel full sail to Sofala, when the anomalous monsoon takes her off the coast of Melinda, and forces her into Tarshish, where she is imprisoned for six months in the Mocha there. So that this word is very emphatically applied to those places where ships are necessarily detained by the change of monsoons, and proves the truth of what I have said.

‘ The last Cape on the Abyssinian shore, before you run into the Straits, is Cape Desan, called by the Portuguese, *Cape Dafui*. This has no meaning in any language; the Abyssinians, on whose side it is, call it *Cape Desan*, the Cape of Burial. It was probably there where the east wind drove ashore the bodies of such as had been shipwrecked in the voyage. The point of the same coast, which stretches out into the Gulf, before you arrive at Babelmandeb, was, by the Romans, called *Promontorium Aromaticum*, and since, by the Portuguese, *Cape Gardesui*. But the name given it by the Abyssinians and sailors on the Gulf is, *Cape Gardesfan*, the Straits of Burial.

‘ Still nearer the Straits is a small port in the kingdom of Adel, called *Mete*, i. e. Death, or, he or they are dead. And more to the westward, in the same kingdom, is Mount Felix, corruptly so called by the Portuguese. The Latins call it *Elephas Mons*, the Mountain of the Elephant; and the natives, Jibbel Feel, which has the same signification. The Portuguese, who did not know that Jibbel Feel was *Elephas Mons*, being misled by the sound, have called it *Jibbel Felix*, the Happy Mountain, a name to which it has no sort of title.

‘ The Straits by which we enter the Arabian Gulf are by the Portuguese called Babelmandel, which is nonsense. The name by which it goes among the natives is Babelmandeb, the Gate or Port  
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of Affliction. And near it Ptolemy\* places a town he calls, in the Greek, Mandaeth, which appears to me to be only a corruption of *Mandeb*. The Promontory that makes the south side of the Straits, and the city thereupon, is *Diræ*, which means the Hades, or Hell, by Ptolemy † called Δῆρη. This, too, is a translation of the ancient name, because Δῆρη (or Diræ) has no signification in the Greek. A cluster of islands you meet in the canal, after passing Mocha, is called Jibbel Zekir, or, the Islands of Prayer for the remembrance of the dead. And still, in the same course up the Gulf, others are called Sebaat Gzier, Praise or Glory be to God, as we may suppose, for the return from this dangerous navigation.

\* All the coast to the eastward, to where Gardefan stretches out into the ocean, is the territory of Saba, which immemorially has been the mart of frankincense, myrrh, and balsam. Behind Saba, upon the Indian Ocean, is the *Regio Cinnamonifera*, where a considerable quantity of that wild cinnamon grows, which the Italian druggists call *canella*.

† Island near to Azab, as I have before observed, are large ruins, some of them of small stones and lime adhering strongly together. There is especially an aqueduct, which brought formerly a large quantity of water from a fountain in the mountains, which must have greatly contributed to the beauty, health, and pleasure of Saba. This is built with large massy blocks of marble, brought from the neighbouring mountains, placed upon one another without lime or cement, but joined with thick cramps, or bars of brass. There are likewise a number of wells, not six feet wide, composed of pieces of marble hewn to parts of a circle, and joined with the same bars of brass also. This is exceedingly surprising, for Agatharcides ‡ tells us, that the Alileans and Cassandrians, in the southern parts of Arabia, (just opposite to Azab,) had among them gold in such plenty, that they would give double the weight of gold for iron, triple its weight for brass, and ten times its weight for silver; that, in digging the earth, they found pieces of gold as big as olive-stones, but others much larger.

\* This seems to me extraordinary, if brass was at such a price in Arabia, that it could be here employed in the meanest and most common uses. However this be, the inhabitants of the Continent, and of the peninsula of Arabia opposite to it, of all denominations agree, that this was the royal seat of the Queen of Saba, famous in ecclesiastical history for her journey to Jerusalem; that these works belonged to her, and were erected at the place of her residence; that all the gold, silver, and perfumes came from her kingdom of *Sofala*, which was *Ophir*, and which reached from thence to Azab, upon the borders of the Red Sea, along the coast of the Indian Ocean ‖.

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\* Ptol. Geo. lib. 4. cap. 7. † Id. ibid. ‡ Agath. p. 60.

‖ The above quotation sufficiently proves, that if Mr. B. has not produced a more perfect work, his failure as an author proceeds from negligence, not from incapacity. We have looked, in vain, in

The mention of the Queen of Sheba, or Saba, whose son, by Solomon, founded the Abyssinian monarchy, leads Mr. B. to the 'annals of Abyssinia,' which he prosecutes through the whole of his second volume: but our impatient reader will probably be inclined, before perusing 700 pages of annals, to visit the people who are to be the object of his study, and to consider whether, in point of veracity and information, their report of themselves, (the only foundation of Mr. B.'s annals,) is entitled to regard.

In his journey to Abyssinia, our author was detained two months by the avarice and artifices of the Naybe of Massuah, a Mohammedan prince, whose island and territory formerly depended on the Grand Signior, and constituted an appendage to the government of the Bascha of Jidda. The dominions of Massuah are situated toward the 15th parallel, separating the Red Sea from the northern frontier of Abyssinia.

Before the Turks, under Sultan Selim, Emperor of Constantinople, extended their conquests into this quarter, Massuah, like other parts of the Red Sea, still preserved the remains of a flourishing commerce. Its own coast, which afforded commodious riding for vessels, abounded with pearls of a considerable size and distinguished beauty; and to balance the precious commodities which it drew from the East, the immense tract of mountainous country behind it, furnished gold, ivory, buffaloes, elephants, and slaves: but a Bascha being sent from Constantinople, with a body of Janizaries, commerce and abundance soon deserted from Massuah; whence the Turks had often attempted to penetrate into Abyssinia, always with great confidence, but never with any degree of success. At length, Massuah losing its importance both as a garrison and as a place of trade, the Ottoman Porte thought it unnecessary any longer to support there the expensive establishment of a Baschalik; and, on the removal of the Bascha, the Naybe or leader of a tribe of Mohammedan shepherds, inhabiting the mountains of Habab in lat. 14°, and whose alliance had facilitated the Turkish conquest, became tributary to the Prince of Massuah, acknowledging the sovereignty of the Grand Signior, and the pre-eminence of the Bascha of Jidda.

As the Turkish garrisons in Arabia declined, the Naybe, sensible of the distance and weakness of his masters, began gradually to withdraw his allegiance, and to withhold his tribute. The Bascha of Jidda, therefore, ceded to Metigal Aga, the con-

in his map, for Afura, the seat of the gold mines, and for the great river Cudma, places particularly mentioned in the text. It sometimes seems as if the book had been written by one person, and the map laid down by another.

fidant of the king of Abyssinia, the island and territory of Massuah, for a fixed sum annually; and Metigal Aga appointed Michael, (his Abyssinian majesty's minister, and governor of the province of Tigre, on which Massuah depends for its sustenance,) receiver of his rents. On this arrangement, the Naybe perceiving himself accountable to a man, who could, in a short time, starve, and, in a few days, over-run, his country, readily paid his accustomed tribute, and superadded occasional presents: but a civil war in Abyssinia, immediately preceding Mr. B.'s arrival at Massuah, had drained Tigre of troops, and fixed Michael at Gondar near the center of the kingdom. The Naybe, availing himself of this conjuncture, again withheld his tribute, and now defied the Abyssinians as he had formerly done the Turks. This crisis, (the circumstances of which we have collected from Mr. Bruce's first and third vols.) was not merely unfavourable, but extremely dangerous, to our traveller. His transactions and adventures at Massuah are related at considerable length, and with great spirit. The rapacity, treachery, cruelty, and cowardice of the borderers on the Red Sea, are forcibly contrasted with the generosity, manliness, and dexterity of the accomplished Briton.

Having left the isle of Massuah, Mr. B. landed at Arkeeko, almost opposite to it on the Abyssinian coast. The houses of Arkeeko, about 400 in number, are built of clay or reeds. The Naybe's house consists of the latter materials, and is hardly to be distinguished from the others. At Laherbey, an hour's march from Arkeeko, he pitched his tent, and enjoyed a singular prospect of the mountains of Abyssinia. They appear in three ridges, the first of inconsiderable height, but full of gullies and broken ground; the second higher and steeper, still more rugged and bare; 'the third exhibits a row of sharp uneven-edged mountains, which would be accounted high in any country of Europe. Far above the top of all towers, that stupendous mass, the mountain of Taranta, I suppose one of the highest in the world, the point of which is buried in the clouds, and very rarely seen but in the clearest weather.' Yet over this mountain, our traveller was to pass, not as the only, but as the safest, road into Abyssinia. Over this formidable height, 'the seat of lightning, thunder, and storm,' he was to convey his baggage and instruments, himself, with the assistance of the Moor Yafine, bearing his great quadrant, which none of his servants could raise. The whole journey of seven days to Dixan is rugged and savage, infested by hyænas and lions, and men less bold indeed, but not less cruel and sanguinary. Amid such difficulties and dangers, let the reader represent Mr. B. bruised by falls, his feet and hands deeply cut by the asperities of the rock, yet undauntedly

undauntedly persevering in his purpose, and looking forward with courage to a journey six times longer, from Dixan to Gondar; and he will surely, after this comparison, or rather contrast, turn with contempt from the puny labours of our French and Italian tourists. On the top of Taranta, which Mr. B. (p. 64. vol. iii.) supposes to be one of the highest mountains in the world, but which (p. 125.) he is inclined to think not quite so high as St. Bernard, (meaning probably the great St. Bernard, which is not, however, the highest mountain in the Alps,) there is a plain sown with wheat, the stalk of which grows to the height of 12 or 14 inches. The whole province of Tigrè is mountainous. At Adowa, the capital, our traveller was kindly received by Janni, a Greek, collector of the revenues there, to whom, as well as to all the Greeks in Abyssinia, several of whom were in high offices, he had received the strongest recommendation, from the patriarch at Cairo.

Mr. Bruce arrived at Gondar, in the auspicious moment, when the King and the Ras Michael, his prime minister, had obtained a great victory over the rebel Tazél. He describes his majesty's triumphant return to his capital, as follows :-

' The next day, which was the 10th, the army marched into the town in triumph, and the Ras at the head of the troops of Tigrè. He was bareheaded; over his shoulders, and down to his back, hung a pallium, or cloak, of black velvet, with a silver fringe. A boy, by his right stirrup, held a silver wand of about five feet and a half long, much like the staves of our great officers at court. Behind him all the soldiers, who had slain an enemy and taken the spoils from them, had their lances and firelocks ornamented with small shreds of scarlet cloth, one piece for every man he had slain.

' Remarkable among all this multitude was Hagos, door-keeper of the Ras, whom we have mentioned in the war of Begemder. This man, always well-armed and well-mounted, had followed the wars of the Ras from his infancy, and had been so fortunate in this kind of single combat, that his whole lance and javelin, horse and person, were covered over with the shreds of scarlet cloth. At this last battle of Fagitta, Hagos is said to have slain eleven men with his own hand. Indeed there is nothing more fallacious than judging of a man's courage by these marks of conquests. A good horse-man, armed with a coat of mail, upon a strong, well-fed, well-winded horse, may, after a defeat, kill as many of these wretched, weary, naked fugitives, as he pleases, confining himself to those that are weakly, mounted upon tired horses, and covered only with goat's-skins, or that are flying on foot.

' Behind came Gusho of Amhara, and Powussen, lately made governor of Begemder for his behaviour at the battle of Fagitta, where, as I have said, he pursued Fasil and his army for two days. The Ras had given him also a farther reward, his grand-daughter Ayabdar, lately recovered from the small-pox, and the only one of my patients

patients that, neither by herself, her mother, nor her husband, ever made me the least return. Powussen was one of the twelve officers who, after being delivered to Lubo by the Galla, together with Mariani Barea, had fled to Michael's tent, and were protected by him.

One thing remarkable in this cavalcade, which I observed, was the head-dress of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called *kirn*, or horn, and is only worn in reviews or parades after victory. This I apprehend, like all other of their usages, is taken from the Hebrews, and the several allusions made in scripture to it, arise from this practice:—"I said unto fools, Deal not foolishly; and to the wicked, Lift not up the horn"—"Lift not up your horn on high; speak not with a stiff neck"—"For promotion cometh," &c.—"But my horn shalt thou exalt like the horn of an unicorn"—"And the horn of the righteous shall be exalted with honour." And so in many other places throughout the Psalms.

Next to these came the king, with a fillet of white muslin about three inches broad, binding his forehead, tied with a large double knot behind, and hanging down about two feet on his back. About him were the great officers of state, such of the young nobility as were without command; and after these, the household troops.

Then followed the Kanitz Kitzera, or executioner of the camp, and his attendants; and, last of all, amidst the King's and the Ras's baggage, came a man bearing the stuffed skin of the unfortunate Woodhaka upon a pole, which he hung upon a branch of the tree before the king's palace appropriated for public executions."

Through the whole course of his travels, particularly at Gondar, the author gained much credit by his successful practice of physic, a science, which a few lessons, and his own sagacity, had taught him. It was necessary to premise this circumstance, that the reader may understand Mr. B.'s introduction to the prime minister and the king; which, as the best description of the manners of the country, we shall insert in his own words, observing that Ayto Aylo is an Abyssinian nobleman of great rank and fortune, and the protector of Europeans; Petros, a Greek, and brother to Janni above mentioned; and Ozoro Esther, a princess of the royal family of Abyssinia, distinguished by her beauty and accomplishments, and wife to Ras Michael the prime minister.

"We went in and saw the old man sitting upon a sofa; his white hair was dressed in many short curls. He appeared to be thoughtful, but not displeased; his face was lean, his eyes quick and vivid,

"The crooked manner in which they hold their neck when this ornament is on their forehead, for fear it should fall forward, perfectly shews the meaning of speaking with a stiff neck when you hold the horn on high, or erect like the horn of the unicorn."

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but seemed to be a little sore from exposure to the weather. He seemed to be about six feet high, though his lameness made it difficult to guess with accuracy. His air was perfectly free from constraint, what the French call *déagée*. In face and person he was liker my learned and worthy friend, the Count de Buffon, than any two men I ever saw in the world. They must have been bad physiognomists that did not discern his capacity and understanding by his very countenance. Every look conveyed a sentiment with it: he seemed to have no occasion for other language, and indeed he spoke little. I offered, as usual, to kiss the ground before him; and of this he seemed to take little notice, stretching out his hand and shaking mine upon my rising.

‘I sat down with Aylo, three or four of the judges, Petros, Heikel the queen’s chamberlain, and an Azage from the king’s house, who whispered something in his ear, and went out; which interruption prevented me from speaking as I was prepared to do, or give him my present, which a man held behind me. He began gravely, “Yagoube, I think that is your name, hear what I say to you, and mark what I recommend to you. You are a man, I am told, who make it your business to wander in the fields in search after trees and grass in solitary places, and to sit up all night alone looking at the stars of the heavens: Other countries are not like this, though this was never so bad as it is now. These wretches here are enemies to strangers; if they saw you alone in your own parlour, their first thought would be how to murder you; though they knew they were to get nothing by it, they would murder you for mere mischief.”—“The devil is strong in them,” says a voice from a corner of the room, which appeared to be that of a priest. “Therefore,” says the Ras, “after a long conversation with your friend Aylo, whose advice I hear you happily take, as indeed we all do, I have thought that situation best which leaves you at liberty to follow your own designs, at the same time that it puts your person in safety; that you will not be troubled with monks about their religious matters, or in danger from these rascals that may seek to murder you for money.”

“What are the monks?” says the same voice from the corner; “the monks will never meddle with such a man as this.”—“Therefore the king,” continued the Ras, without taking any notice of the interruption, “has appointed you Baalomaal, and to command the Koccob horse, which I thought to have given to Francis, an old soldier of mine; but he is poor, and we will provide for him better, for these appointments have honour, but little profit.” “Sir,” says Francis, who was in presence, but behind, “it is in much more honourable hands than either mine or the Armenian’s, or any other white man’s, since the days of Hatzè Menas, and so I told the king to-day.” “Very well, Francis,” says the Ras; “it becomes a soldier to speak the truth, whether it makes for or against himself. Go then to the king, and kiss the ground upon your appointment. I see you have already learned this ceremony of our’s; Aylo and Heikel are very proper persons to go with you. The king expressed his surprize to me last night he had not  
seen



seen you; and there too is Tecla Mariam, the king's secretary, who came with your appointment from the palace to-day." The man in the corner, that I took for a priest, was this Tecla Mariam, a scribe. Out of the king's presence men of this order cover their heads, as do the priests, which was the reason of my mistake.

"I then gave him a present, which he scarce looked at, as a number of people were pressing in at the door from curiosity or business. Among these I discerned Abba Salama. Every body then went out but myself, and these people were rushing in behind me, and had divided me from my company. The Ras, however, seeing me standing alone, cried, "Shut the door;" and asked me, in a low tone of voice, "Have you any thing private to say?" "I see you are busy, Sir," said I; "but I will speak to Ozoro Esther." His anxious countenance brightened up in a moment. "That is true," says he, "Yagoube, it will require a long day to settle that account with you: Will the boy live?" "The life of man is in the hand of God," said I, "but I should hope the worst is over;" upon which he called to one of his servants, "Carry Yagoube to Ozoro Esther."

"It is needless for me to take up the reader's time with any thing but what illustrates my travels; he may therefore guess the conversation that flowed from a grateful heart on that occasion. I ordered her child to be brought to her every forenoon, upon condition she returned him soon after mid-day. I then took a speedy leave of Ozoro Esther, the reason of which I told her when she was following me to the door. She said, "When shall I lay my hands upon that idiot Aylo? The Ras would have done any thing; he had appointed you Palambaras, but, upon conversing with Aylo, he had changed his mind. He says it will create envy, and take up your time. What signifies their envy? Do not they envy Ras Michael? and where can you pass your time better than at court, with a command under the king." I said, "All is for the best, Aylo did well; all is for the best." I then left her unconvinced, and saying, "I will not forgive this to Ayto Aylo these seven years."

"Aylo and Heikel had gone on to the palace, wondering, as did the whole company, what could be my private conference with Michael, which, after playing abundantly with their curiosity, I explained to them next day.

"I went afterwards to the king's palace, and met Aylo and Heikel at the door of the presence-chamber. Tecla Mariam walked before us to the foot of the throne; after which I advanced and prostrated myself upon the ground. "I have brought you a servant," says he to the king, "from so distant a country, that if you ever let him escape, we shall never be able to follow him, or know where to seek him." This was said facetiously by an old familiar servant; but the king made no reply, as far as we could guess, for his mouth was covered, nor did he shew any alteration of countenance. Five people were standing on each side of the throne, all young men, three on his left, and two on his right. One of these, the son of Tecla Mariam, (afterwards my great friend) who stood uppermost on the left hand, came up, and taking hold of me by the hand,

hand, placed me immediately above him; when seeing I had no knife in my girdle, he pulled out his own and gave it to me. Upon being placed, I again kissed the ground.

The king was in an alcove; the rest went out of sight from where the throne was, and sat down. The usual questions now began about Jerusalem and the holy places—where my country was? which it was impossible to describe, as they knew the situation of no country but their own—why I came so far?—whether the moon and the stars, but especially the moon, was the same in my country as in theirs?—and a great many such idle and tiresome questions. I had several times offered to take my present from the man who held it, that I might offer it to his majesty and go away; but the king always made a sign to put it off, till, being tired to death with standing, I leaned against the wall. Aylo was fast asleep, and Ayto Heikel and the Greeks cursing their master in their hearts for spoiling the good supper that Anthulè his treasurer had prepared for us. This, as we afterwards found out, the king very well knew, and resolved to try our patience to the utmost. At last, Ayto Aylo stole away to bed, and every body else after him, except those who had accompanied me, who were ready to die with thirst, and drop down with weariness. It was agreed by those that were out of sight, to send Tecla Mariam to whisper in the king's ear, that I had not been well, which he did, but no notice was taken of it. It was now past ten o'clock, and he shewed no inclination to go to bed.

Hitherto, while there were strangers in the room, he had spoken to us by an officer called Kal Hatzè, *the voice or word of thy king*; but now, when there were nine or ten of us, his menial servants, only present, he uncovered his face and mouth, and spoke himself. Sometimes it was about Jerusalem, sometimes about horses, at other times about shooting; again about the Indies; how far I could look into the heavens with my telescopes: and all these were deliberately and circumstantially repeated, if they were not pointedly answered. I was absolutely in despair, and scarcely able to speak a word, inwardly mourning the hardness of my lot in this my first preferment, and sincerely praying it might be my last promotion in this court. At last all the Greeks began to be impatient, and got out of the corner of the room behind the alcove, and stood immediately before the throne. The king seemed to be astonished at seeing them, and told them he thought they had all been at home long ago. They said, however, they would not go without me; which the king said could not be, for one of the duties of my employment was to be charged with the door of his bed-chamber that night.

I think I could almost have killed him in that instant. At last Ayto Heikel, taking courage, came forward to him, pretending a message from the queen, and whispered him something in the ear, probably that the Ras would take it ill. He then laughed, said he thought we had supped, and dismissed us.

[*To be continued.*]

ART. IV. Dr. Blair's *Sermons*, Vol. III.[ *Concluded. See our last Review.* ]

THE creation and dissolution of the world form some of the sublimest articles of religious belief. We turned, therefore, with avidity, to the two concluding sermons of this collection; under the persuasion, that the same genius, which produced the simple and pathetic eloquence of the sermon on death, would assume a higher tone, and affect us with more commanding emotions, when exerted on subjects of such solemnity and magnificence; and we were not disappointed. If, in the general tenor of his sermons, the author has exhibited a model of sound and elegant instruction; if in some, of the most simple and persuasive eloquence;—in these last sermons he has attained a height of sublimity which he seems not before to have attempted, and which, in our opinion, is almost without a precedent in the history of this species of composition in our country.

The first of the sermons here alluded to, is from Genesis i. 1. *In the beginning, God created the heaven and the earth.*

Such (says Dr. Blair) is the commencement of the history of mankind; an æra, to which we must ever look back with solemn awe and veneration. Before the sun and the moon had begun their course; before the sound of the human voice was heard, or the name of man was known; *in the beginning, God created the heaven and the earth.*—To a beginning of the world, we are led back by every thing that now exists; by all history, all records, all monuments of antiquity. In tracing the transactions of past ages, we arrive at a period, which clearly indicates the infancy of the human race. We behold the world peopled by degrees. We ascend to the origin of all those useful and necessary arts, without the knowledge of which, mankind could hardly subsist. We discern society and civilization arising from rude beginnings, in every corner of the earth; and gradually advancing to the state in which we now find them: all which afford plain evidence, that there was a period, when mankind began to inhabit and cultivate the earth. What is very remarkable, the most authentic chronology and history of most nations coincides with the account of scripture, and makes the period during which the world has been inhabited by the race of men, not to extend beyond six thousand years.

To the ancient philosophers, creation from nothing appeared an unintelligible idea. They maintained the eternal existence of matter, which they supposed to be modelled by the sovereign mind of the universe, into the form which the earth now exhibits. But there is nothing in this opinion which gives it any title to be opposed to the authority of revelation. The doctrine of two self-existent, independent principles, God and matter, the one active, the other passive, is a hypothesis which presents difficulties to human reason, at least as great as the creation of matter from nothing.

Adhering then to the testimony of scripture, we believe, that *in the beginning, God created, or from non-existence brought into being, the heaven and the earth.*

‘ But though there was a period when this globe, with all that we see upon it, did not exist, we have no reason to think, that the wisdom and power of the Almighty were then without exercise or employment. Boundless is the extent of his dominion. Other globes and worlds, enlightened by other suns, may then have occupied, as they still appear to occupy, the immense regions of space. Numberless orders of beings, to us unknown, people the wide extent of the universe; and afford an endless variety of objects to the ruling care of the great Father of all. At length, in the course and progress of his government, there arrived a period, when this earth was to be called into existence. When the signal moment, predestined from all eternity, was come, the Deity arose in his might; and with a word created the world.—What an illustrious moment was that, when, from non-existence, there sprang at once into being, this mighty globe, on which so many millions of creatures now dwell!—No preparatory measures were required. No long circuit of means was employed. *He spake; and it was done: He commanded; and it stood fast.* The earth was at first, *without form, and void; and darkness was on the face of the deep.* The Almighty surveyed the dark abyss; and fixed bounds to the several divisions of nature. He said, *Let there be light; and there was light.* Then appeared the sea, and the dry land. The mountains rose; and the rivers flowed. The sun and moon began their course in the skies. Herbs and plants clothed the ground. The air, the earth, and the waters, were stored with their respective inhabitants. At last, man was made after the image of God. He appeared, walking with countenance erect; and received his Creator’s benediction, as the lord of this new world. The Almighty beheld his work when it was finished, and pronounced it good. Superior beings saw with wonder this new accession to existence. *The morning stars sang together; and all the sons of God shouted for joy\*.*

‘ But, on this great work of creation let us not merely gaze with astonishment. Let us consider how it should affect our conduct, by preferring the divine perfections in a light which is at once edifying, and comforting, to man. It displays the Creator, as supreme in power, in wisdom, and in goodness.

‘ I. As supreme in power. When we consider with how much labour and difficulty human power performs its inconsiderable works; what time it costs to rear them; and how easily, when reared, they are destroyed; the very idea of creating power overwhelms the mind with awe. Let us look around, and survey this stupendous edifice, which we have been admitted to inhabit. Let us think of the extent of the different climates and regions of the earth; of the magnitude of the mountains, and of the expanse of the ocean. Let us conceive that immense globe which contains them, launched at once from the hand of the Almighty; made to

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\* ‘ Job, xxxviii. 7.’

revolve incessantly on its axis, that it might produce the vicissitudes of day and night; thrown forth, at the same time, to run its annual course in perpetual circuit through the heavens; after such a meditation, where is the greatness, where is the pride of man? Into what total annihilation do we sink, before an omnipotent Being? Who is not disposed to exclaim, *Lord, what is man, that thou art mindful of him; or the son of man, that thou shouldst visit him? When compared with thee, all men are vanity; their works are nothing.*—Reverence, and humble adoration, ought spontaneously to arise. He who feels no propensity to worship and adore, is dead to all sense of grandeur and majesty; has extinguished one of the most natural feelings of the human heart. *Know the Lord, that he is God, we are all his people; the workmanship of his hands. Let us worship and bow down. Let us kneel before the Lord our Maker.*

‘Of all titles to legislation and rule, none is so evident and direct as that of a Creator. The conviction is felt in every breast, that he who gave us being, hath an absolute right to regulate our conduct. This gives a sanction to the precepts of God, which the most hardened dare not controvert. When it is a Creator and a Father that speaks, who would not listen and obey? Are justice and humanity his declared laws; and shall we, whom but yesterday he called forth from the dust, and whom to-morrow he can reduce into dust again, presume, in contempt of him, to be unjust or inhuman? Are there any little interests of our own which we dare to erect, in opposition to the pleasure of him who made us? *Fear ye not me, saith the Lord; will ye not tremble at my presence, who have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; who stretch forth my hand over the earth, and none hindereth?*

‘At the same time, the power of a Creator is encouraging, as well as awful. While it enforces duty, it inspires confidence under affliction. It brings to view a relation, which imports tenderness and comfort; for it suggests the compassion of a father. In the time of trouble, mankind are led by natural impulse, to fly for aid to Him, who knows the weakness of the frame which he has made; who remembers we are dust; and sees the dangers with which we are environed. “I am thine, for thou hast made me; forsoke not the work of thine own hands,” is one of the most natural ejaculations of the distressed mind.—How blessed are the virtuous, who can rest under the protection of that powerful arm, which made the earth and the heaven? The omnipotence which renders God so awful, is to them a source of joy. In the whole compass of nature, nothing is formidable to them, who firmly repose their trust in the Creator. To them, every noxious power can be rendered harmless; every threatened evil, if not averted, can be transformed into good. In the Author of nature, they find not only the Author of their being, but their protector and defender, the lifter up of their heads. *Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever.\**

\* Psalm cxlvi. 5, 6.

‘II. The work of creation is the display of supreme wisdom. It carries no character more conspicuous than this. If, from the structure and mechanism of some of the most complicated works of human art, we are led to high admiration of the wisdom of the contriver, what astonishment may fill our minds, when we think of the structure of the universe! It is not only the stupendous building itself, which excites admiration; but the exquisite skill with which the endless variety of its parts are adapted to their respective purposes. Inasmuch, that the study of nature, which, for ages, has employed the lives of so many learned men, and which is still so far from being exhausted, is no other than the study of divine wisdom displayed in the creation. The farther our researches are carried, more striking proofs of it every where meet us. The provision made for the constant regularity of the universe, in the disposition of the heavenly bodies, so that in the course of several thousand years, nature should ever exhibit the same useful and grateful variety, in the returns of light and darkness, of summer and winter; and ever furnish food and habitation to all the animals that people the earth; must be a lasting theme of wonder to every reflecting mind.

‘But they are not only the heavens that *declare the glory of God, and the firmament that sheweth forth his handy-work*. In the most inconsiderable, as well as the most illustrious, works of the Creator, consummate art and design appear. There is not a creature that moves, nor a vegetable that grows, but, when minutely examined, furnishes materials of the highest admiration. The same wisdom that placed the sun in the centre of the system, and arranged the several planets around him in their order, has no less shewn itself, in the provision made for the food and dwelling of every bird that roams the air, and every beast that wanders in the desert; equally great, in the smallest, and in the most magnificent objects; in the star, and in the insect; in the elephant, and in the fly; in the beam that shines from heaven, and in the grass that cloaths the ground. Nothing is overlooked. Nothing is carelessly performed. Every thing that exists, is adapted with perfect symmetry to the end for which it was designed. All this infinite variety of particulars must have been present to the mind of the Creator; all beheld with one glance of his eye; all fixed and arranged, from the beginning, in his great design, when he formed the heavens and the earth. Justly may we exclaim with the Psalmist, *How excellent, O Lord, is thy name in all the earth! How manifold are thy works! In wisdom hast thou made them all. No man can find out the work that God maketh, from the beginning to the end. Such knowledge is too wonderful for us. It is high; we cannot attain unto it.*

‘This wisdom displayed by the Almighty in the creation was not intended merely to gratify curiosity, and to raise wonder. It ought to beget profound submission, and pious trust, in every heart. It is not uncommon for many who speak with rapture of creating wisdom, to be guilty, at the same time, of arraigning the conduct of Providence. In the structure of the universe, they confess that all is goodly and beautiful. But in the government of human

human affairs, they can see nothing but disorder and confusion.—Have they forgotten, that both the one, and the other, proceed from the same author? Have they forgotten, that he who balanced all the heavenly bodies, and adjusted the proportions and limits of nature, is the same who hath allotted them their condition in the world, who distributes the measures of their prosperity and adversity, and fixes the bounds of their habitation? If their lot appear to them ill-forted, and their condition hard and unequal, let them only put the question to their own minds, Whether it be most probable, that the great and wise Creator hath erred in his distribution of human things, or that they have erred, in the judgment which they form concerning the lot assigned to them? Can they believe, that the divine Artist, after he had contrived and finished this earth, the habitation of men, with such admirable wisdom, would then throw it out of his hands, as a neglected work; would suffer the affairs of its inhabitants to proceed by chance; and would behold them, without concern, running into misrule and disorder? Where were then that consistency of conduct, which we discover in all the works of nature, and which we cannot but ascribe to a perfect Being?—My brother! when thy plans are disappointed, and thy heart is ready to despair; when virtue is oppressed, and the wicked prosper around thee; in those moments of disturbance, look up to him who created the heaven and the earth; and confide, that he who made light to spring from primeval darkness, will make order at last to arise from the seeming confusion of the world.

‘Had any one beheld the earth in its state of chaos; when the elements lay mixed and confused; when the earth was without form and void, and darkness was on the face of the deep; would he have believed, that it was presently to become so fair and well-ordered a globe as we now behold; illumined with the splendor of the sun, and decorated with all the beauty of nature? The same powerful hand, which perfected the work of creation, shall, in due time, disembroil the plans of Providence. Of creation we can judge more clearly, because it stood forth at once; it was perfect from the beginning. But the course of Providence is progressive. Time is required for the progression to advance; and before it is finished, we can form no judgment, or at least a very imperfect one, concerning it. We must wait until the great æra arrive, when the secrets of the universe shall be unfolded; when the divine designs shall be consummated; when Providence shall be brought to the same completion which creation has already attained. Then, we have every reason to believe, that the wise Creator shall appear, in the end, to have been the wise and just Ruler of the world. Until that period come, let us be contented and patient; let us submit and adore. *Although thou sayest thou shalt not see him, yet judgment is before him; therefore, trust thou in him.\**’

The sermon on the dissolution of the world, which concludes the volume, has for its text, 2 Peter, iii. 10. *But the day of the Lord will come as a thief in the night; in the which the heavens*

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\* Job, xxxv. 14.\*

*shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.*

These words present to us an awful view of the final catastrophe of the world. Having treated, in the preceding discourse, of the commencement, let us now contemplate the close, of all human things. The dissolution of the material system is an article of our faith, often alluded to in the Old Testament, clearly predicated in the New. It is an article of faith so far from being incredible, that many appearances in nature lead to the belief of it. We see all terrestrial substances changing their form. Nothing that consists of matter, is formed for perpetual duration. Every thing around us is impaired and consumed by time; waxes old by degrees, and tends to decay. There is reason, therefore, to believe, that a structure so complex as the world must be liable to the same law; and shall, at some period, undergo the same fate. Through many changes the earth has already passed; many shocks it has received, and still is often receiving. A great portion of what is now dry land, appears, from various tokens, to have been once covered with water. Continents bear the marks of having been violently rent, and torn asunder from one another. New islands have risen from the bottom of the ocean; thrown up by the force of subterraneous fire. Formidable earthquakes have, in divers quarters, shaken the globe; and at this hour terrify, with their alarms, many parts of it. Burning mountains have, for ages, been discharging torrents of flame; and from time to time renew their explosions, in various regions. All these circumstances show, that in the bowels of the earth, the instruments of its dissolution are formed. To our view, who behold only its surface, it may appear firm and unshaken; while its destruction is preparing in secret. The ground on which we tread is undermined. Combustible materials are stored. The train is laid. When the mine is to spring, none of us can foresee.

Accustomed to behold the course of nature proceeding in regular order, we indulge, meanwhile, our pleasures and pursuits with full security; and such awful scenes as the convulsion of the elements, and the dissolution of the world, are foreign to our thoughts. Yet, as it is certain that some generation of men must witness this great catastrophe, it is fit and proper that we should sometimes look forward to it. Such prospects may not, indeed, be alluring to the bulk of men. But they carry a grandeur and solemnity, which are congenial to some of the most dignified feelings in our nature; and tend to produce elevation of thought. Amidst the circle of levities and follies, of little pleasures and little cares, which fill up the ordinary round of life, it is necessary that we be occasionally excited to attend to what is serious and great. Such events as are now to be the subject of our meditation, awake the slumbering mind; check the licentiousness of idle thought, and bring home our recollection to what most concerns us, as men and Christians.

Let us think what astonishment would have filled our minds, and what devout emotions would have swelled our hearts, if we could have been spectators of the creation of the world; if we had seen



seen the earth when it arose at first *without form and void*, and beheld its parts arranged by the divine word; if we had heard the voice of the Almighty, calling light to spring forth from the *darkness that was on the face of the deep*; if we had seen the sun arising, for the first time, in the east, with majestic glory; and all nature instantly beginning to teem with life. This wonderful scene it was impossible that any human eye could behold. It was a spectacle afforded only to angels, and superior spirits. But to a spectacle no less astonishing, the final dissolution of the world, we know there shall be many human witnesses. The race of men living in that last age, shall see the presages of the approaching fatal day. There shall be *signs in the sun*, as the scripture informs us, and *signs in the moon, and stars; upon the earth, distress of nations, with perplexity; the sea and the waves roaring*\*. They shall clearly perceive, that universal nature is tending to ruin. They shall feel the globe shake; shall behold their cities fall; and the final conflagration begin to kindle around them.—Realising then this awful scene; imagining ourselves to be already spectators of it, let us,

‘ I. Contemplate the Supreme Being directing the dissolution, as he directed the original formation, of the world. He is the great agent in this wonderful transaction. It was by him foreseen. It was by him intended; it entered into his plan from the moment of creation. This world was destined from the beginning to fulfil a certain period; and then its duration was to terminate. Not that it is any pleasure to the Almighty, to display his omnipotence in destroying the works which he has made; but as for wise and good purposes the earth was formed, so for wise and good ends it is dissolved, when the time most proper for its termination is come. He who, in the counsels of his Providence, brings about so many revolutions among mankind; who *changeth the times and the seasons*; who raises up empires to rule, in succession, among the nations, and at his pleasure puts an end to their glory; hath also fixed a term for the earth itself, the seat of all human greatness. He saw it meet, that after the probationary course was finished, which the generations of men were to accomplish, their present habitation should be made to pass away. Of the seasonableness of the period when this change should take place, no being can judge, except the Lord of the universe. These are counsels, into which it is not ours to penetrate. But amidst this great revolution of nature, our comfort is, that it is a revolution brought about by Him, the measures of whose government are all founded in goodness.

\* It is called in the text, *the day of the Lord*; a day peculiarly his, as known to him only; a day in which he shall appear with uncommon and tremendous majesty. But though it be the day of the terrors of the Lord, yet from these terrors his upright and faithful subjects shall have nothing to apprehend. They may remain safe and quiet spectators of the threatening scene. For it is not to be a scene of blind confusion; of universal ruin, brought about by undesigning chance. Over the shock of the elements, and

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\* ‘ Luke, xxi. 25.’

the wreck of nature, Eternal Wisdom presides. According to its direction, the conflagration advances which is to consume the earth. Amidst every convulsion of the world, God shall continue to be, as he was from the beginning, *the dwelling-place of his servants to all generations*. The world may be lost to them; but the Ruler of the world is ever the same, unchangeably good and just. This is the *high tower* to which they can fly, and be safe. *The righteous Lord loveth righteousness*; and under every period of his government, *his countenance beholdeth the upright*.

Let us contemplate the dissolution of the world, as the end of all human glory. This earth has been the theatre of many a great spectacle, and many a high achievement. There the wife have reled, the mighty have fought, and conquerors have triumphed. Its surface has been covered with proud and stately cities. Its temples and palaces have raised their heads to the skies. Its kings and potentates, glorying in their magnificence, have erected pyramids, constructed towers, founded monuments, which they imagined were to defy all the assaults of time. *Their inward thought was, that their houses were to continue for ever, and their dwelling-places to all generations*. Its philosophers have explored the secrets of nature, and flattered themselves, that the fame of their discoveries was to be immortal. — Alas! all this was no more than a transient show. Not only *the fashion of the world*, but the world itself, *passeth away*. The day cometh, when all the glory of this world shall be remembered, only as *a dream when one awaketh*. No longer shall the earth exhibit any of those scenes which now delight our eyes. The whole beautiful fabric is thrown down, never more to arise. As soon as the destroying angel has sounded the last trumpet, the everlasting mountains fall; the foundations of the world are shaken; the beauties of nature, the decorations of art, the labours of industry, perish in one common flame. The globe itself shall either return into its ancient chaos, *without form and void*; or, like a star fallen from the heavens, shall be effaced from the universe, and *its place shall know it no more*.

From these sublime reflections, the Doctor proceeds 'to contemplate the soul of man, as remaining unhurt in the midst of this general desolation, when the whole animal creation perishes, and the whole frame of nature falls into ruins.' We are under the necessity, however, of recommending this *third head* to the perusal of our readers, and can only extract the following animated conclusion:

'Having now treated both of the creation and dissolution of the world, I cannot conclude, without calling your thoughts to the magnificent view, which these events give us, of the kingdom and dominion of the Almighty. With reverence we contemplate his hand in the signal dispensations of Providence among men; deciding the fate of battles; raising up, or overthrowing empires; casting down the proud, and lifting the low from the dust. But what are such occurrences to the power and wisdom which He displays in the higher revolutions of the universe; by his word, forming, or dissolving

dissolving worlds; at his pleasure, transplanting his creatures from one world to another, that he may carry on new plans of wisdom and goodness, and fill all space with the wonders of creation! Successive generations of men have arisen to possess the earth. By turns they have passed away, and gone into regions unknown. As he hath raised up, to occupy their room. We too shall shortly disappear. But human existence never perishes. Life only changes its form, and is renewed. Creation is ever filling, but never fall. When the whole intended course of the generations of men shall be finished, then, as a shepherd leads his flock from one pasture to another, so the great Creator leads forth the souls which he has made, into new and prepared abodes of life. They go from this earth to a new earth, and new heavens; and still they remove, only from one province of the divine dominion to another. Amidst all those changes of nature, the great Ruler himself remains, *without variableness or shadow of turning*. To him, these successive revolutions of being are but *as yesterday when it is past*. From his eternal throne, he beholds worlds rising and passing away; measures out, to the creatures who inhabit them, powers and faculties suited to their state; and distributes among them rewards and punishments, proportioned to their actions.—What an astonishing view do such meditations afford of the kingdom of God; infinite in its extent; everlasting in its duration; exhibiting, in every period, the reign of perfect righteousness and wisdom! *Who by searching can find out God? who can find out the Almighty to perfection? Great and marvellous are all thy works, Lord God Almighty! Just and true are all thy ways, thou King of saints!*

We ought now to take our leave of this respectable author, and to consign his work to the fame which awaits it. Be it observed, however, that the productions of the pulpit constitute every where the most interesting species of literature. Of all compositions, they are most generally disseminated, and tend most to establish the opinions and form the characters of mankind. They are the great and the solitary study of the common people, and come to them with irresistible associations of sacredness and solemnity. They constitute the principal stock of domestic literature. They are the study of every wise and considerate parent; and from them he derives all the precepts of religion and morality, by which those whom he has brought into this world of trial are fitted for a better. Sermons are the first compositions recommended to the young. To them, the serious, the unfortunate, and the aged, apply themselves in their hours of thoughtfulness and distress; and from them, they often derive their hopes or fears. How important, therefore, to mankind, are those books which have this influence upon human opinions; which form the sentiments of youth, the principles of manhood, the hopes and consolations of age? and how well does that preacher deserve of his country, who, feeling

feeling the importance and the dignity of his office, brings forth all the powers of a wise, and all the acquisitions of a cultivated, mind, to recommend the spirit of pure and enlightened religion to every order of mankind!

In the enjoyment of lettered fame, there are other men who participate with Dr. Blair: but in the application of talents and of learning, to render mankind wiser or better, there are few literary characters who can claim an equal share; and however we may be disposed to consider his sermons as the productions of genius and of taste, when we regard them in this more important light, we feel them intitled to that still more honourable fame which is the portion of the wise and good alone, and before which all literary splendor disappears.

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**ART. V.** *A Specimen of a General Astronomical Catalogue*, arranged in Zones of North-polar Distance, and adapted to January 1, 1790: Containing a Comparative View of the Mean Positions of Stars, Nebulæ, and Clusters of Stars, as they come out upon Calculation from the Tables of several principal Observers; together with a Proposal for setting on foot some regular Method of observing the Heavens, through the concurrent Assistance of Astronomers in all Nations; in order to form a more perfect Register of their present State, and discover any Alterations to which they may regularly be subject, or which they may hereafter undergo. By Francis Wollaston, F.R.S. Folio. pp. 292. 3l. 3s. Boards. Wilkies. 1789.

**T**HE catalogues of the fixed stars, which we have hitherto possessed, were confined to two forms: in the first, and most ancient, the stars were classed in their respective constellations; in the latter, they followed each other, in one continued series, according to the order in which they transit the meridian. All the catalogues, to that of Flamsteed inclusively, were of the first of these forms: but most of those which have been since constructed, are of the latter, as being much more convenient for every purpose.

Classing the stars in constellations, was, certainly, very useful in many respects; and might, perhaps, be absolutely necessary to ancient astronomers, whose ideas might have been utterly overpowered, and lost in confusion, if they had attempted to contemplate such a vast number of similar objects, scattered, without any apparent order, over so large a space, in one collective body: whereas they might be able, not only to contemplate, but also to speak of them, with a considerable degree of perspicuity, when separated into small portions, every one of which, as they conceived, put on the appearance of some animal, or other object, with whose form they were well acquainted.

acquainted. It is not to the ancient astronomers alone, that classing the stars in constellations has been useful: the moderns found the advantage of it; when they began to place the stars in their proper situations, with respect to one another, on maps, or on the surface of a globe; for, without this contrivance, the eye would wander among them in uncertainty and confusion, as will be experienced by those who will be at the trouble of comparing the two hemispheres, which are at the end of Bayer's *Uranometria*, and where the stars are put down without the figures, with those in Flamsteed's *Atlas Caelestis*, in which the figures of the constellations are inserted.

So far the ancient mode of dividing the stars into constellations, is certainly of use: but Mr. Wollaston, with some degree of truth, observes, that when the stars were to be put into catalogues, and distinguished by their longitudes and latitudes, or by their right ascensions and declinations, expressed in numbers, the disposition should have been different: it certainly ought, as soon, at least, as meridional instruments were introduced into the practice of astronomy; and therefore we are somewhat surprized that Flamsteed, who settled the places of the stars chiefly by their transits over the meridian, did not adopt another form: but the force of custom is strong, and not easily broken, even by men of science and genius; which seems to be the only reason that can be pleaded in excuse for his not doing it. Before his time, however, we are by no means satisfied that classing the stars by constellations, even in catalogues, was not the best form which could have been chosen, and especially for the ancients, whose mode of contemplating the stars was always by constellations, and whose boasted skill in astronomy consisted, perhaps chiefly, in being able to distinguish and point out the stars which belonged to each constellation. Even afterward, so long as their observations were made only with armillæ, or with instruments which gave only the angular distance, or azimuths and altitudes, of the stars, it does not appear to us that any other form would have had any great advantage. It was, therefore, natural enough for Hypparchus, (who, as far as we know, made the first catalogue of the fixed stars, 128 years before the birth of Christ,) to put it into this form, and for the ancient astronomers, who immediately succeeded him, to continue it.

The catalogue of Hypparchus (at least, as it came out of his hands) has not descended to us: that which we have, is found in the works of Ptolemy; and he tells us that he added  $2^{\circ} 40'$  to the longitudes of Hypparchus, in order to reduce them, from the beginning of the 128th year before Christ, (the epoch for which Hypparchus had given them,) to the beginning

ginning of the year 137 after Christ, or the first of *Antoninus Pius*. This allowance is after the rate of one degree in 100 years, the quantity of the precession which was found by Hyparchus, from comparing his own observations of *Spica Virginis*, with those which had been made of the same star by Timocharis, about 140 years before; and hence it is manifest, that Ptolemy depended on no observations of his own in this affair, but rested wholly on such as had been made by those two excellent astronomers, three centuries before his time. Had he made any observations himself, he must have found that the quantity which he had allowed was too small, by a whole degree at the least; the true quantity of the precession, for 265 years, being  $3^{\circ} 42' 22'' 6$ . This catalogue, as it stands in Ptolemy, consists of 1026 stars, in 48 constellations: but, according to Pliny, (*Nat. Hist. cap. 41.*), it contained 1600 stars, in 72 constellations. This author, however, is so subject to error, (though it is not easy to conceive how he could fall into it here,) that little attention has been paid to what he says on the subject; and it has generally been concluded that the catalogue never contained more stars than are to be found in Ptolemy; especially as none of the copies, which the Arabs have left us, contain more.

The next catalogue which we have, is that of Ulugh Beigh, or, as Mr. Wollaston writes his name, Oleg Beg, a prince of Tartary, and grandson of the famous Tamerlane. It contains the places of 1016 stars, adapted to the beginning of the 841st year of the Hegira, or the year 1437 after Jesus Christ. It was published at Oxford, with notes by Dr. Hyde, in 1665.

William IV. Prince of Hesse, made another catalogue of the stars, rectified to the year 1593: but whether to the beginning or to the end of it, is not certainly known. It was first published by Willebroid Snellius in 1618, and is said to have contained the places of 400 stars: but the copy of it which we have in the 3d volume of Flamsteed's *Historia Caelstis*, contains no more than 368.

Tycho Brahe was contemporary with the Prince of Hesse; and observed the places of 1000 stars. His *Progymnasmata*, published in 1610, contained only 777 stars; and his *Opera omnia*, printed in 1648, contain no more; though the places of 223 more stars had then been deduced from his observations, by Kepler, and published, with those of the former 777, at the end of the *Rodolphine Tables*, in 1627. The places of the stars, in this catalogue, are adjusted to the end of the year 1600.

In 1603, John Bayer published a catalogue of the fixed stars, at Augsbourg in Germany; and here the situations of the stars, with

with respect to the constellation in which they are placed, are expressed in words : but their longitudes and latitudes are exhibited by means of maps, on which the figures of the constellations are drawn, and the stars put down in their proper places, and of their respective magnitudes. The chief excellence of this publication, however, consists in the author's having marked every star with a letter ; the brightest star in each constellation being always denoted by the first letter in the Greek alphabet ; the next in degree of brightness, by the second letter of the same alphabet, and so on ; and when the stars, in any constellation, exceed the number of letters in that alphabet, the remainder are marked by Roman letters ; the relative brightness of the stars being still expressed by the order of the letters. By these means, we are not only enabled to refer to every star in the heavens, with great readiness and precision, but to express likewise its relative brightness to other stars in the same constellation ; and, in some degree, its magnitude also. It is not to be understood that Bayer formed this catalogue from observations made by himself. The places of such stars as are visible in Europe, were taken from the catalogues of Ptolemy and Tycho Brahe ; and with respect to those which are about the South Pole, he tells us, they are partly from the observations of Americo Vesputius, partly from those of Andrew Corsalis, and partly from those of Peter de Medina ; and that Peter Theodore, a most skilful mariner, first formed them into constellations, and published them. Theodore's publication would now be a curiosity indeed !

In 1673, John Hevelius, of Dantzic, published his *Machina Cælestis*, which, among many other curious and valuable articles, contained a catalogue of the fixed stars. This work is very rare ; as the greatest part of the impression was burned, with his observatory and instruments, on the 26th of September 1679, and we are not at present able to consult it. Chambers, in his Dictionary, (*Art. Catalogue,*) says, this catalogue contained the places of 1888 stars, of which 1553 were from his own observations : but, as it stands in the *Historia Cælestis* of Flamsteed, (1725,) it contains only 1520 stars. Their places are rectified to the end of the year 1660.

The most complete catalogue that ever was given from the labours of one man, is the *Britannic Catalogue*, deduced from the observations of the Rev. John Flamsteed, the first Royal Astronomer at Greenwich. We have two editions of this catalogue : the first in 1712, which is generally called Dr. Halley's edition, because he was employed as the editor by Prince George of Denmark, at whose expense it was printed. This edition

edition contains only 2680 stars; owing, possibly, to its having been published without the consent, and, we believe, contrary to the wishes of Mr. Flamsteed, and who might not, on that account, contribute all the materials for it which he could have done. It is, however, more correct in some instances, than that which was published in 1725, by Mr. Flamsteed's executors, pursuant to his will: but this latter contains the places of 2934 stars, and is that to which astronomers generally refer. The stars in both are adapted to the beginning of 1690.

In 1782, M. Bode, member of the Royal Academy of Sciences at Berlin, published a very extensive catalogue of the fixed stars, collected from the observations of Flamsteed, Bradley, Hevelius, Tobias Mayer, De la Caille, Messier, Le Monnier, D'Arquier, and other astronomers; in which the places of the stars are given for the beginning of the year 1780; and it contains the places of 5058 stars: but there is great reason to believe that some of the stars are put down twice, under the names of different observers; and we are not certain that there are not instances in which the same star is inserted three times. It is, however, a very valuable work, and is accompanied by a celestial Atlas, or set of maps of the constellations, engraved in a most delicate and beautiful manner.

In all the catalogues hitherto enumerated, the stars are classed in constellations. In those now to be mentioned, they succeed each other in the order in which they transit the meridian, without any regard to the constellation to which they belong: the name of the constellation being given, with the description of the star's situation in it.

The first catalogue, to our knowledge, that was printed in this form, is that of M. de la Caille, given at the beginning of his *Ephemerides* for the ten years between 1755 and 1765, and printed in the former of these two years. It contains the right ascensions and declinations of 307 stars, adapted to the beginning of the year 1750.

In 1757, M. de la Caille published his *Astronomiæ Fundamenta*, in which there is a catalogue of the right ascensions and declinations of 398 stars, adapted likewise to the beginning of 1750.

In 1763 (the year immediately after his death) the *Cælum Australe Stelliferum*, of the same author, was published; which contains a catalogue of the places of 1942 stars, all situated to the southward of the Tropic of Capricorn, and observed by the same learned and indefatigable astronomer, while he was at the Cape of Good Hope, in 1751 and 1752. The places of these, also, are given for the beginning of the year 1750. In



the same year, his Ephemerides for the ten years between 1765 and 1775, was published; in the introduction to which, the places of 515 zodiacal stars are given, all deduced from the observations of this great man. The stars in this catalogue are referred to the beginning of the year 1765.

The Nautical Almanac for 1773 was published in 1771; and at the end of it we have a catalogue of 387 stars, in right ascension, declination, longitude, and latitude, derived from the observations of the late Rev. Dr. Bradley, and adjusted to the beginning of the year 1760. It is greatly to be lamented, that this small catalogue, and the results of about 1200 observations of the moon, are all that the public have yet seen of the multiplied labours of this most accurate and indefatigable observer, notwithstanding he has now been dead nearly 30 years. We have already complained of this mysterious business\*: but Mr. Wollaston's remarks on it are so pointed, and so much to the purpose, that we shall give them in his own words:

'The stars to which Bradley's name is affixed, are only those 380 given in the Nautical Almanac for 1773, suited to the beginning of 1760. They make but a very small part of what might have been deduced from the labours of that great man, if his representatives had not withheld the rest from the public. After many years' expectation, and fruitless solicitation, his papers were claimed and sued for, in his Majesty's name, in the court of Exchequer, and, *pendente lite*, presented by the defendants to the then Chancellor of the Exchequer, who gave them to the university of Oxford, of which he was also Chancellor, from whence they have not yet emerged. Astronomy has to lament, what hitherto she has lamented in vain. It is certain, from papers I have seen, that Dr. Bradley had the whole British catalogue calculated to the year 1744; and there are traces therein of his having examined almost every star in it. Indeed I have been well informed, that Dr. Bradley observed the British catalogue twice through; first with the old instruments of the Royal Observatory, previous to 1750; and afterwards with the new ones: but the fruit of those examinations has never yet been given to the public, *though done with their own instruments*.' . . . 'Several errors will be found among these stars, which cannot in equity be ascribed to Dr. Bradley, or to those who have made their deductions from what scattered papers they could procure; but to the Doctor's own family, who, regardless of his fame, kept back the originals, till time had made it an irksome task to an astronomer to lay aside his own observations, that he might unravel so long a series of what was done by another.'

In 1775, a thin volume, containing several papers of the late celebrated Tobias Mayer, of Göttingen, was published, under the title of *Opera Inedita*; and, among the rest, a catalogue of

\* See Monthly Review, vol. lxxiv. p. 188.

the right ascension and declinations of 998 stars, which may be occulted by the moon and planets. It is adapted to the beginning of the year 1756; and, from the known skill and accuracy of its author, is much valued.

At the end of the first volume of 'Astronomical Observations made at the Royal Observatory at Greenwich,' published in 1776, Dr. Maskelyne, the present Astronomer Royal, has given a catalogue of the places of thirty-four principal stars, in right ascension and north-polar distance, fitted to the beginning of the year 1770; and which, being the result of several years' repeated observations, made with the utmost care, and the best instruments, may be presumed to be exceedingly accurate.

To these may be added, Dr. Herschel's catalogue of double stars, printed in the Philosophical Transactions for 1782 and 1783; M. Messier's *nebulae* and clusters of stars, published in the *Connoissance des Temps*, for 1784; and Dr. Herschel's catalogue of the same kind, given in the Philosophical Transactions for 1786.

From these materials, the catalogue before us is compiled. However, Mr. Wollaston has not made any use of those which come before Flamsteed, except that of Hevelius, and not much of his; nor, indeed, was it necessary, as astronomers seldom refer to them: but all the stars in the British catalogue of 1725 are inserted, as well as those which are in the three latter catalogues of M. de la Caille, those of Dr. Bradley in the Nautical Almanac for 1773, of M. Mayer, of Dr. Maskelyne, the double stars of Dr. Herschel, M. Messier's *nebulae*, and all those of Dr. Herschel, excepting his 2d and 3d classes, that is, all those which 'are capable of being discerned with any telescopes inferior to his own.' Before we speak of the disposition of the stars in this work, it may be necessary to inform our readers, that it contains five distinct catalogues; namely, Dr. Maskelyne's *new* catalogue of thirty-six principal fixed stars; a general catalogue of all the stars, in zones of north-polar distance; an index to the general catalogue; a catalogue of all the stars, in the order in which they pass the meridian; and a catalogue of zodiacal stars, in longitude and latitude.

The first catalogue contains the right ascensions in time, the annual precession of right ascension in time, and the annual proper motion, both in time and in degrees, for each star, and also the zone to which it belongs in the second catalogue. These circumstances are deduced from a multitude of observations, recently made, with the utmost care and circumspection, by the Astronomer Royal, for the purpose of determining, when compared with his former settlement of the same stars in 1770, whether those stars have any motion of their own,

and what it is. That the *fixed stars*, as they are usually called, have a proper motion of their own, has long been suspected; and it was supposed that it had even been detected in *Arcturus*: but this motion is certainly so small, that no observations, made before Dr. Bradley's time, were sufficient to exhibit it; and the basis of twenty years, which our present ingenious and indefatigable Astronomer Royal has yet been able to obtain, seems much too short to determine it with any great degree of accuracy, even in the present improved state of astronomical instruments. The observations, however, sufficiently indicate such a motion in all the stars, and one which is pretty considerable in *Arcturus*.

The second catalogue, or that in zones, as its disposition is entirely new, will require some explanation. All the stars which are situated within 10 degrees of the north pole are collected together, and inserted in a catalogue by themselves, according to the order in which they pass the meridian; and this is called the first zone. The second zone contains all the stars which are situated at a greater distance from the north pole than 10 degrees, and at a less distance than 15 degrees, disposed in the same manner. The third zone contains all the stars which are distant between 15 and 20 degrees from the north pole: but hence, till the author comes within 20 degrees of the south pole, the zones are but one degree in breadth, that is, the fourth zone contains all the stars which are at the distance of more than 20 degrees from the north pole, and less than 21 degrees, disposed in the order in which they pass the meridian, and so on. The stars which are at a less distance from the south pole than 20 degrees, are disposed, like those which are at the same distance from the north pole, into two zones, each 5 degrees broad, and into one which is 10 degrees broad: so that the whole number of the stars is distributed into 146 distinct catalogues, or zones; and in each of these the stars follow one another in the order in which they pass the meridian.

Each of these catalogues employs nine columns: the first contains the right ascension of the stars, in degrees, for the 1st of January 1790; the second, the precession of right ascension, in the same measure; the third, their right ascensions in time; and the fourth, the precession in time. The fifth contains the star's distance from the north pole; the sixth, its precession in north-polar distance. In the seventh, the magnitude is expressed; the eighth contains the number, name, or character of the star, together with the name of the observer by whom its position was ascertained; and the ninth column

contains short notes, intended to call the attention of observers to certain circumstances there mentioned, in order that they may either be disproved or verified by future observations. Where the situation of a star has been given by different observers, as is the case in most, each of their situations is given, reduced to the same time, (January the 1st, 1790,) and set down in the order in which their observations were made. By these means, it is readily seen how far different observers agree with each other, and wherein they disagree. This part of the work struck us, immediately on opening the book, as being both curious and useful; and the comparison afforded us more amusement and satisfaction than we could possibly have expected to derive from a mere catalogue of stars.

That we may explain to the reader Mr. Wollaston's reason for thinking that a catalogue of the fixed stars would be more useful in this form than in any other, we must refer him to two papers written by this gentleman, printed in the *Philosophical Transactions*, vol. lxxiv. p. 181, and vol. lxxv. p. 346\*, where a proposal is made for frequent examinations of the heavens, in order to detect any alterations which may happen among the fixed stars. In this business, every astronomer was invited to take a part, and to examine a certain number of zones, (each one degree in breadth,) with a telescope of a large field, mounted on a polar axis, and furnished with a system of wires in its focus. This telescope being directed to the proper parallel of declination, and fixed there, the business of the observer would be, to take the transits of all the stars which passed over the field of the telescope, at the several wires in its focus; which were so disposed as to give both the difference of right ascension and declination between them; and for such a purpose, this catalogue is evidently well adapted.

The third catalogue is called, an index to the stars in the British catalogue, referring to the zone of north-polar distance in which each star is to be found. This catalogue contains only the stars in the British catalogue of 1725, arranged in constellations; and the stars in each constellation follow one another in the same order as in that catalogue: but the constellations are disposed alphabetically. The catalogue employs three columns: the first containing the number of the star, as it stands in the British catalogue; the second, Bayer's letter of reference, where the star has one; and the third, the number of the zone to which the star belongs, in the second catalogue, reckoning

\* See an account of the first of these papers, in our Review, vol. lxxiii. p. 200; and of the second, in vol. lxxv. p. 216.

from the north pole: but the reader must take care that he is not misled with regard to the import of this last column, as we were, on first perusing it: the author does not mean, by the number there put down, the number of the zones as they stand in his catalogue, but the number of the zone in which it would have been, if every one of his zones had been no more than one degree in breadth; so that his first zone, (as described above,) is to be considered as containing 10 of the zones in the second catalogue; and the second and third zones must be considered as each containing five.

The fourth catalogue contains the stars of the British catalogue, of De la Caille's southern catalogue, and about eighty stars from Hevelius's catalogue, which were omitted by Flamsteed, all arranged in one continued series, according to the order in which they pass the meridian. This catalogue employs four columns: the first containing the star's right ascension in time, for the 1st of January 1790, put down to the nearest second; the second, the stars' distance from the north pole, for the same time; the third, the magnitude of the star; and the fourth, the number, name, or character of the star, and the constellation in which it is placed.

The fifth catalogue gives the longitudes and latitudes of such stars as are situated within nine degrees of the ecliptic, arranged in the order of their longitudes. It contains all the stars which are to be found within these limits, in the catalogues of Flamsteed, Bradley, Mayer, and the small catalogue of de la Caille, at page 238 of his *Astronomiæ Fundamenta*. This catalogue employs five columns: the longitude of the star, reduced to the beginning of 1790, stands in the first column; the second contains the latitudes of such stars as are on the north side of the ecliptic; and the third gives the latitudes of such as are on the south side of it. The fourth column exhibits the magnitude of the star; and the fifth, the number, name, or character of it, and the name of the observer who assigned its situation. Where any star has been observed by two or more persons, the result of each of their observations, (reduced to the same epocha,) is inserted, in the order in which their observations were made.

The volume concludes with some farther hints toward carrying on the author's plan for general and repeated examinations of the heavens; and with contrivances for facilitating it. On the whole, we think that the work must be of great use to astronomers.

ART. VI. *The Antiquities of Athens*, measured and delineated by James Stuart, F. R. S. and F. S. A. and Nicholas Revett, Painters and Architects. Vol. the SECOND. Folio. Imp. Paper. 4l. 9s. Boards. Sold by Mr. Stuart's Widow, No. 35, in Leicester Square.

THE architecture and sculpture of the ancient Greeks exhibit such beautiful examples of form and proportion, as have deservedly been the admiration of all succeeding ages. To surpass them, is deemed impossible; and to equal them, is the highest ambition of the modern artist: nor do we degrade ourselves by looking up, with a degree of idolatrous veneration, to men who have furnished the most elegant and the most pure models, and who carried the arts which they possessed to such an height of perfection, that, after the exertions of more than two thousand years, we are obliged to recur to their instructions, and to follow their examples. The ancient Greeks were, doubtless, a very wonderful people; and nothing is more conducive toward obtaining a pure and correct taste in the fine arts, than attentively to study whatever monuments of their power and grandeur have escaped the ravages of time, and the more destructive ravages of barbarians. In order to promote this study, it is requisite that the region which they inhabited should be attentively explored by men of genius and abilities; who, by drawings and admeasurements, faithfully taken and laid down on the spot, will not only give new existence to the crumbling ruin, but assist us in restoring it to its original beauty, that it might become a model to the architectural student.

Every lover of the fine arts must have applauded the undertaking of Mr. Stuart and Mr. Revett, who went to Athens for the sole purpose of delineating and measuring its antiquities; assured that, in this place, the purest and most elegant examples of ancient architecture were to be discovered.

It was at Rome, in the year 1748, where they had been, during six or seven years, employed in the study of painting, that they formed this resolution; and there they published proposals, setting forth their purpose, and requesting assistance to carry it into execution.

Flattered by the approbation with which these proposals were received, and encouraged by the friends whom they procured, after the necessary preparations for their journey were made, which took up, of course, some time, they left Rome in the month of March 1750, and proceeded to Venice, intending

tending to embark in one of the curran ships for Zant: but arriving too late in the year, they were disappointed. These inquisitive travellers did not, however, suffer their time to pass unemployed. Finding it impossible, at that season, to proceed to Athens, they bent their course to Pola in Istria, assured by the testimony of Palladio and Serlio, that its antiquities deserved attention. Here their expectations were gratified.

On their return from Pola to Venice, they met with further delays. At length, however, on the 19th of January 1751, they set sail on board an English ship bound for the island of Zant. From Zant, they continued their voyage, in a vessel of that island, to Corinth, where they arrived on March 11, N. S. After a short stay there, during which they measured an ancient temple, and took some views, being informed that a vessel of Egina was in the port of Cenchrea, ready to sail with a fair wind to Porto Leone, (the ancient Pireus, the celebrated harbour of Athens,) they crossed the isthmus to Cenchrea. Departing hence early on the 16th of March, N. S. they landed and dined at Megara, slept at Salamis, and, on the 17th, at night, anchored in the Pireus. The next morning they were conducted to Athens, by a Greek, who resided there in quality of British consul.

In this celebrated region, they continued, assiduous in accomplishing the object of their voyage, till the latter end of the year 1753, when they quitted Athens, and went to Thessalonica, now called Salonica, where they copied the remains of a very ancient and beautiful Corinthian colonnade; to which they should have added, as Mr. Stuart further informs us, some remarkable buildings, supposed to be of the age of Theodosius: but a most destructive pestilence, which broke out while they were there, rendered the measuring of them unsafe, and, indeed, impracticable. In their way hence to Smyrna, they visited the several islands of the Ægean Sea, corruptly called the Archipelago. From Smyrna, they sailed for England, where they arrived in the beginning of the year 1755, having employed nearly five years in their laborious and expensive expedition from Rome to Athens.

We have abridged the foregoing account of their voyage, from the preface to the first volume, as it was not noticed in our former review of it, and as it serves to shew with what diligence and perseverance these travelling architects prosecuted their enquiries.

From this account, it will appear, that their survey of Athens was not hasty: but that they were employed for more than *two*

*years and a half*, in exploring \*, measuring, and delineating its antiquities.

An examination, continued without interruption for so long a period, might well raise the expectations of their subscribers ; nor were they disappointed, though not immediately gratified. Time was requisite for engraving the plates, and for preparing so expensive a work for the inspection and entertainment of the public.

The first volume of the *Antiquities of Athens* did not appear till 1762 ; and we must refer our readers so far back as to p. 302 of the 28th volume of the *Monthly Review*, for our account of it. There we expressed a wish that the remainder might soon follow : but our wishes were not gratified, for it has been the fate of this work to have been singularly retarded.

Since the publication of the first volume, the work became, either by Mr. Revett generously assigning his part, or receiving a valuable consideration for it, the sole property of Mr. Stuart ; who, since he became the proprietor of it, has paid the debt of nature, and is removed far beyond the reach of our commendation : but the praise to which his performance is entitled, must not be withheld.

Mr. Stuart's patient and minute researches into the antiquities of Athens, procured him the name of *Athenian Stuart* ; an appellation by which the lovers of antiquity, and of the fine arts, will long continue to distinguish him. To him the praise of fidelity and accuracy is due ; and when we consider the gross impositions which travellers are incessantly passing on the public, and the licence which painters give themselves in their drawings of ruins, &c. Mr. Stuart's *Athenian Antiquities* will meet with peculiar approbation. He assures us, that ' he has no where obtruded a line of imaginary restoration ; and that, preferring truth to every other consideration, (*a most noble and highly to be applauded preference,*) he has taken none of those liberties with which painters are apt to indulge themselves, from a desire of rendering their representations of places more agreeable to the eye, and better pictures.' Not an object, he further adds, is embellished by strokes of fancy. Mr. Stuart, therefore, by his views and designs, may be considered as presenting us with pictures of what really exists, and of placing us among the very ruins of Athens.

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\* Which they did with considerable labour and expence, digging about the foundations of the ruins, and removing vast quantities of rubbish.



The Athenian Antiquities, according to the original proposals, were to be included in three volumes: the first volume, it was intended, should contain the antiquities belonging to the Acropolis, or ancient fortress of Athens; the second, those of the city; and the third, those which lie dispersed in different parts of the Athenian territory: but the authors were induced to deviate from the plan first submitted to the consideration of their subscribers. Mr. Stuart gives the reason for this deviation, and the plan on which the work was really conducted, in the following concise advertisement, at the beginning of the second volume:

*Advertisement to the Second Volume.*

‘ When Mr. Revett and I returned from Athens, and received subscriptions for our first volume, uncertain whether we should be encouraged to proceed farther with this work, we selected such buildings for our proposed publication, as would exhibit specimens of the several kinds of columns in use among the ancient Greeks; that if, contrary to our wishes, nothing more should be demanded of us concerning Athens, those who honoured us with their subscriptions to that volume might find in it something interesting on the different Grecian modes of decorating buildings.

‘ But the favourable reception that volume met with, having encouraged me to go on with the work, (now my sole property,) I shall publish the remainder in the following order, with as much dispatch as is consistent with that accuracy and elegance which are indispensably requisite in a work of this kind.

‘ The present volume will treat of buildings erected while the Athenians were a free people, chiefly under the administration of that great statesman, Pericles.

‘ The third volume, which is intended to complete the work, and which is at present in great forwardness, will contain descriptions of some buildings erected after the time that Athens became subject to the Romans. For though deprived of its liberty, and greatly fallen from its ancient splendor, it was still a respectable city, to which the principal men of Rome sent their sons for education; it still produced artists, and had a taste for magnificence. To these will be added, such other remains of antiquity, as in our different excursions appeared to us not unworthy the notice of the public, on account either of their excellence or their singularity.

JAMES STUART.’

We congratulate the world of taste on the appearance of Vol. II. The work becoming, as we have already noticed, the sole property of Mr. Stuart, before his decease, this continuation of it is published by his widow, who, in a prefixed address to the public, very properly acknowledges her obligations to her friends, and particularly to the gentlemen of the Dilettanti Society, who, with the utmost liberality, presented her with many of the plates which were necessary to complete the

the work, from original drawings in their possession. She likewise gratefully owns the assistance which she has received from Mr. William Newton, of Greenwich, who, by generously taking a principal part in the completion of this volume, has contributed to give the world a collection of antiquities, which, without such united aid, must have been left in oblivion.

Highly are these friends of Mrs. Stuart to be applauded for so liberally affording their aid toward finishing so noble an undertaking; and we hope that their generous patronage will suffer no diminution, till the whole design is completed.

Though this be a posthumous work, left in an unfinished state, owing to the death of the ingenious author, it was judged proper by his friends, (as the introduction to this second volume informs us,) to publish it without alterations or additions, excepting only such as were requisite to complete his intention, and for which the materials left by him afforded authority. At the same time, they esteemed it their duty to account to the reader for some deficiencies that may be observed, and to apprize him of what has been done since Mr. Stuart's decease, in order that the known accuracy, taste, and classical knowledge, of the able author might not, possibly, be undeservedly impeached.

Mr. Stuart having been very infirm for some years preceding his death, left his papers in great confusion and disorder; many were incomplete; and some were missing. The first business, therefore, was to discover the arrangement; and, when that was obtained, recourse was had to the original sketch-book, and such authentic documents as could be found, in order to complete the examples that were unfinished, and supply those that were wanting. Where these authentic materials have failed, the deficiency has been left remaining, except that, instead of some of the views which could not be found, others, relative to the subject described, have been substituted. The work is very highly indebted to the liberality of the Society of Dilettanti, who have been at the expence of engraving a great number of the plates, from original drawings in their possession. Several of the members of the society have interested themselves in promoting the publication of this volume, and have contributed to that end much of their time and knowledge. To them, therefore, it is in a great measure owing, that upon the author's death the work was not entirely relinquished, and that the honour and utility of so valuable a performance were not lost to the British nation.

By this extract, the reader may judge of the authenticity of the materials from which the second volume is composed.

Frequent notice was taken by Mr. Stuart, in his first volume, of the errors of M. Le Roy: but, in the subsequent publications, he determined not to mention him: thus expressing himself in a paper which he has left behind him: "M. Le Roy,

ROY, during a short stay at Athens, made some hasty sketches, from which, and the relations of former travellers, particularly Wheler and Spon, he fabricated a publication, in which the antiquities, that even at this day render Athens illustrious, are grossly misrepresented. This performance was censured in our first volume, and some of his errors detected and exposed: he has highly resented this in a second edition; but deeming his attempts at argument, as well as his abuse, undeserving an answer, I shall not detain my reader, or trouble myself, with any further notice of him, but submit my opinions and works to the judgment of the public."

As the present volume contains, for the most part, the antiquities of the Acropolis, it opens with a plan and view of this ancient fortress, in its present state, taken from the situation of the old Piraic gate. To this is annexed the following short account:

'The Acropolis furnishes materials for the principal part of the volume; I have therefore given a plan and view of it, in its present state. It is built on a rock, which is on every side a precipice, and accessible only at the entrance. The summit is fortified by a wall, built on its extreme edge, encompassing the whole upper surface, which is nearly level.

'The natural strength of its situation is said to have induced the first inhabitants to settle there; and when, in process of time, their numbers increased, they began to build on the adjacent ground below; till at length the Acropolis, being surrounded on every side, became the fortress of a large and populous city.

'It was richly adorned by the Athenians, in the days of their prosperity, with temples, statues, paintings, and votive gifts to their divinities, but is now in a most ruinous condition; though the remains of the famous Propylæa, the little temple of Victory without wings, the Doric temple of Minerva, called Parthenon, and Hecatompedon, and the Ionic temples of Erechtheus and Minerva Polias, with the cell of Pandrosus, are still to be seen.

'Its walls have, at different times, been rudely repaired, or rather rebuilt, very little of the ancient masonry remaining; numerous fragments of columns, cornices, and sculptures, appear in several parts of them, which make an uncouth and ruinous appearance.

'The Turks keep a small garrison here; and it is the residence of the Disdâr Agâ, or governor of the fortress, as also of the Asâp Agâ, and other inferior officers of the place.'

Chapter I. contains a description of *the temple of Minerva, called Parthenon and Hecatompedon*\*, with explanations of the many plates that belong to the subject. Here Mr. S. was naturally led into a very curious investigation, which, as it may entertain our learned readers, we shall transcribe.

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\* Erected, in the time of Pericles, under the direction of Phidias.

'The

\* The name of this temple, (Hecatompodon,) implying that it extended a hundred feet, led me to inquire into the length of the Attic foot. For which purpose, I compared the length of the lower step in front, with its length on the side, and found them incommensurable: neither were the front and side-lengths of the step above it commensurable with each other. But the third step, on which the columns of the portico stand, measured 101 feet  $17\frac{3}{8}$  inch English, in front, and 227 feet  $7\frac{1}{8}$  inch on each side, which are so nearly in the proportion of 100 to 225, that, had the measure been  $\frac{1}{4}$  of an inch less, it would have been deficient of it.

\* These measures were taken from a brass scale of three feet, divided by that eminent artist Mr. John Bird, whose works are known all over Europe.

\* The front measure gives an Attic foot of 12,137 London inches, and decimals; the side measure, one of 12,138.

\* Hence the Roman foot, which, according to Pliny, was to the Attic in proportion of 600 to 625, or of 24 to 25, will be found to be 11,651 London inches and decimals, or 971 such parts as the London foot contains 1000, which does not sensibly differ from what has been determined by other methods.' P. 8.

What he adds respecting the adhesion of the contiguous blocks of marble that compose the steps of the portico, is easily credible.

Chapter 2, treats of the temples of *Erechtheus*, *Minerva Polias*, and *Pandrosus*. By the plates belonging to this chapter, which exhibit a view of the front, back, and profile, of the Caryatides, it appears, that the ladies of ancient times dressed their hair nearly in the style of the ladies of Great Britain of the present day. The wheel of fashion is continually turning round, and "*there is nothing new under the sun.*"

Chapter 3, relates to the theatre of *Bacchus*;—Chapter 4, to the Choric monument of *Thrasyllus*, &c. With the description of this monument, Mr. Stuart has endeavoured to give a distinct and comprehensive idea of the Choric games of the Athenians, as the mode of conducting them furnishes a not altogether uninteresting specimen of ancient manners.

\* It should be observed, that the greater *Dionysia*, or festival of *Bacchus*, was celebrated by the Athenians with extraordinary magnificence. Tragedies and comedies were then exhibited in the theatre; and hymns in honour of *Bacchus*, accompanied with flutes, were chaunted by the chorus in the Odeum. On this occasion, each of the Athenian tribes (they were ten in number) appointed a *Choragus*, an office attended with considerable expence, as we may infer from what *Plutarch* has said in his disquisition, *Whether the Athenians were more illustrious for their military achievements, or their progress in science.* When the festival drew near, an emulous contention arose among the *Choragi*, which sometimes proceeded to great violence, each striving to excel his competitors, and to obtain the tripod, which was the prize gained by that *Choragus*

ragus to whom the victory should be adjudged. His disbursements did not finish with his victory; there still remained for him the charge of dedicating the tripod he had won, and probably that of erecting a little edifice, or temple, on which to place it, such as is described in the present chapter. Thus Nicias is said to have erected a temple whereon to place the tripod he had won. Nor shall we wonder that the honour of gaining a tripod was so anxiously and earnestly contended for, since, thus won and dedicated, it became a family honour, and was appealed to as an authentic testimony of the merit and virtue of the person who obtained it; as we learn from Isaus, in his oration concerning the inheritance of Apollodorus, where he thus addresses his judges: "What office did he not completely fill? What sum was he not the first to contribute? In what part of his duty was he deficient? Being Choragus, he obtained the prize with the chorus of boys which he gave; and yonder tripod remains a monument of his liberality on that occasion." And again, in his oration concerning the inheritance of Diogenes, he says: "Yet our ancestors, O judges! who first acquired this estate, and left it to their descendants, were Choragi in all the Choric games: they contributed liberally to the expences of the war, and continually had the command of the triremes which they equipped. Of these noble acts, the consecrated offerings with which they were able, from what remained of their fortune, to decorate the temples, are no less undeniable proofs, than they are lasting monuments of their virtue; for they dedicated, in the temple of Bacchus, the tripods, which, being Choragi, and victorious, they bore away from their competitors; those also in the Pythium and in the Acropolis, &c."—I should, however, observe, that sometimes the public defrayed the expence of the chorus, as appears by two of the inscriptions on this monument. There is a passage quoted from Pausanias, in our first volume, p. 30, from which we must conclude that these monuments were numerous. He there tells us of a place in Athens called the Tripods, with temples in it; not great ones, I imagine, as the printed copies have it, but Choric temples; for on them, he says, stand tripods well worth seeing, although they are of brass. Harpocration mentions a treatise written by Heliodorus, describing these Choric tripods of Athens; and cites it to prove that Onetor had been a Choragus.\*

We must pass over his observations on the statue on the top of this Choric monument, in which he offers substantial reasons for rejecting the opinion of that ingenious and learned traveller, Dr. Chandler\*.

The 5th and last chapter treats of the *Propylæa*, a magnificent building facing the entrance to the Acropolis, which, in its original state, according to Pausanias, was covered with roofs of white marble, and surpassed, for beauty, and the dimensions of the marble, all that he had before seen.

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\* Of whose travels, see our accounts, Rev. vol. xlii. lii. liv. and lv.

All the architectural plates belonging to this chapter were taken from drawings made by Mr. Revett, and the basso relievos, and the views of the Propylæa, from sketches and a drawing made by the late Mr. Pars on the spot. This gentleman was employed, with Dr. Chandler and Mr. Revett, by the Society of Dilettanti, in the year 1764, to visit and describe the antiquities of Asia Minor.

Thus have we briefly noticed the contents of this valuable work. The views of the several buildings, of which each chapter treats, are elegant; the architectural plates are well executed, but the plates of basso relievos are the worst.

As to the letter-press, it evinces Mr. Stuart to have been a man of reading as well as of observation, and who examined the writings, together with the ruins, of the venerable ancients, united learning with taste, and was qualified for illustrating the subject on which his abilities had been employed.

We shall conclude this article with expressing an ardent wish, with respect to the remaining volume, that Mrs. Stuart may receive that aid and encouragement which will enable her, without loss of time, to present it to the public.

The volume before us is embellished with a head of the author, a very good resemblance.

The head and tail-pieces—the *vignettes*—to each chapter, are numerous, very neatly engraved, and are, moreover, illustrative of the work; and explanations are given of them at the end of the volume.

ART. VII. *An Essay on Vision*; briefly explaining the Fabric of the Eye, and the Nature of Vision: intended for the Service of those whose Eyes are weak or impaired, &c. By George Adams, Optician. 8vo. pp. 153. 3s. Boards. Sold at the Author's Shop in Fleet-street. 1789.

THE author of this essay does not aspire at the high and lofty praise of extending the science of optics, by adding any new discoveries to that branch of it on which he treats: nor does he attempt a more satisfactory solution of the difficulties attending what is already known. He adopts the inventions and explanations of others; and is contented with aiming at the more humble, but still useful, merit of giving a wider circulation to established truths and opinions, by rendering them more familiar to the generality of readers. Mr. Adams's book is compiled from the labours of former writers; and, in general, we think it is compiled with care, fidelity, and judgment.

After describing the construction of the eye, its several coats and humours, and explaining so much of the general properties

of light, and of the nature of vision, as he thought necessary to render the subsequent part of his work intelligible; he comes to what he professes to be his principal object, viz. to treat of the imperfections of sight, and the various methods in use for remedying them. He controverts, very justly, the mistaken notion that spectacles act as preservers of the sight: but though he allows that they can be of no service, if they are not of service, to eyes that are perfectly sound and good; yet he maintains that they contribute to preserve the sight when it is beginning to decay, and that we may injure our eyes by deferring the use of glasses too long. We are not, however, convinced of the validity of what he has advanced on this point.

That spectacles assist and relieve the sight, and render a person much more comfortable to himself, in many cases, is unquestionable: but that they preserve the sight, *in any case*, we have very great doubts; and, indeed, Mr. A.'s recommendations, to those who find themselves growing either near, or far sighted, to have immediate recourse to glasses, as a method of retarding the progress of the defect, seems inconsistent with what he says before, in page 99, where he advises both the far and near sighted to put some constraint on themselves, and to resist their respective propensities; by which means they would improve and strengthen their sight. Glasses are calculated to ease and humour the eye, and to take off the necessity of any effort or exertion; and thus the growing propensity not being resisted, the predisposing cause of the defect, whether habit, age, or any thing else, is left to act at full liberty. If persons choose their first spectacles so as either to magnify, or diminish, more than is absolutely necessary for the mere purpose of distinct vision, which they are apt to do, then their glasses do not only not resist, but conspire with, the predisposing cause, and augment the evil. Against such imprudent choice, however, Mr. A. has properly cautioned his readers, in his rules for choosing spectacles, p. 96, and again in p. 107.

Among other things which occasion long-sightedness, Mr. A. mentions (p. 89.) as one cause, the retina being too far removed from the cornea, or crystalline; and as another, the pupil being too small: but the very reverse of this is the truth. Far sight is occasioned by the retina being placed too near to the cornea or crystalline, or by the pupil being too large. Where the retina is too far removed, the rays converge before they reach it; and, therefore, such persons, in order to obtain distinct vision, must look nearer to the object, in order that by so doing, the eye may take in the more diverging rays, which will not converge till they reach the retina: that is, such persons are *near* sighted; and Mr. A. has rightly enough mentioned

mentioned this very circumstance (p. 122.) as a cause of *near* sight. In like manner, where the pupil is too small, it will admit only the less diverging rays which will converge too soon; and, therefore, those who have small pupils, *ceteris paribus*, in order to see distinctly, are obliged to carry their eyes nearer to the object, that they may thereby take in the more diverging rays: that is, such persons are near sighted. It is true, indeed, that long sighted persons have the smallest pupils, and that short sighted people have the largest: but these are not the *causes* of their respective defects, but the *consequences* of the efforts which they are continually exerting to relieve themselves. A far sighted person is always endeavouring to contract his pupil; and a near sighted one to dilate it. It is observable also, that Mr. A. (p. 93.) says, that 'to the long sighted, objects are rendered more distinct if viewed through a small hole.' Now what is a small pupil, but a small hole?

In describing the several parts of the eye, Mr. A. would have done better if he had referred occasionally to his figure, in the description of each part, as he proceeded; instead of postponing his references till he had finished the whole, and then giving them altogether: but if he here gives us no reference to his figure, he elsewhere, (p. 57.) in order to make matters even, gives us no figure to his reference. He also inserts some definitions which scarcely any readers will think necessary, while he omits others which many will require. Thus, he explains what the *points* of an object are, and what a *medium* is: but gives no definition of a *focus*, or of a *pencil* of rays. In page 40, he says, 'every ray of light *carries with it* an image of that point from which it proceeded:' an expression which will probably *carry with it* a very improper idea to an ordinary reader. These things, though they will create no difficulty to any one already acquainted with the subject, may yet perplex or mislead those who are wholly ignorant of it; and for such Mr. Adams writes. In compiling from others, he sometimes adopts that which, though it might be proper and necessary in the original writers, is improper and superfluous in the present work; as, for instance, when he points out the distinct species of beauty in a black eye and a blue one; the particular indications of mind in a depressed or elevated eyebrow; and when he tells his readers, very gravely, (who, perhaps, as we did, will smile at the information,) that their eyelids cover their eyes when they sleep; and that the hairs of their eyelashes never want cutting.

These small defects, however, detract but little from the general utility of Mr. Adams's book; which may be briefly characterized by saying, that it is to be classed with those nu-

merous



merous treatises, which have of late years been published, on every branch of natural philosophy, with the laudable design of spreading a popular knowledge of such matters among the great body of the people; and that if it cannot claim any proud elevation above its brethren, it may, nevertheless, hold up its head boldly, without being ashamed in their company.

ART. VIII. *Wiltshire, extracted from Domesday Book*: to which is added, a Translation of the original Latin into English. With an Index, in which are adopted the modern Names to the ancient; and with a Preface, in which is included a Plan for a general History of the County. By Henry Penruddocke Wyndham. 8vo. pp. 580. 6s. 6d. Boards. Wilkies. 1788.

THE utility of county histories is so great, and, indeed, so generally acknowledged, that we cannot but express our surprise that they are not more frequently executed in a manner which might entitle them to general approbation. The truth, however, is, that each being, for the most part, the compilation of an individual, it is, consequently, defective in some particular points: for it cannot be expected, that any one person should be able to collect the whole of the information which a work of so very complex and extensive a nature will demand. Sensible of the difficulties attending the arrangement of its multifarious materials, when undertaken by any man singly, Mr. Wyndham has offered to the public a *sketch*, or outline, for the completion of a history of Wiltshire, to which the present publication is intended as an introduction. This we will lay before our readers, as being, in our opinion, admirably calculated to answer the desired end; and which, in a little time, we shall hope to find adopted, as well with respect to the county in question, as of others, whose histories are at present either not related at all, or, if attempted, *imperfectly* executed.

#### ‘ THE PLAN.

‘ A general subscription to be opened, and no subscription to be less than 25 l.

‘ Every subscriber of 50 l. to be entitled to one copy of the work, when published, and also to one copy for each other 50 l. which he may chuse to subscribe. The profits arising from the publication to be proportionably divided among all the subscribers in general.

‘ A committee of five, or more, to have the sole management and conduct of the work.

‘ The subscription money to be lodged in the hands of a banker, and to be drawn for, as occasion may require, by the order of the committee.

‘ If any person should wish to recede from the committee, or should, by any misfortune, be incapable of attending it, the remaining

maining part of the committee might elect another in his place. And as it does not seem necessary that every committee-man should be a subscriber, (though, perhaps, the majority of them ought to be,) some ingenious men might be admitted, to whom it might be inconvenient to subscribe, but whose assistance would be very useful and desirable. As soon as 1500 l. or 2000 l. should be subscribed, the committee might immediately be chosen, either by the personal election, or by proxy, or by the recommendatory letters of the subscribers.

‘ The committee, when appointed, might elect their secretary, and proceed upon the work; and as they would soon engage, each in their respective departments, the most able historians, antiquarians, draughtsmen, heralds, botanists, engravers, &c. &c. it seems probable that the history of a county, which has hitherto been considered as the labour of twenty or thirty years, might easily be effected within the short period of three or four. Even this period might be shortened, if the country gentlemen could be persuaded liberally to communicate abstracts of their ancient deeds and papers, or at least suffer the committee to employ proper persons to make such extracts from them, as might be necessary toward the perfection of the work.’ —

‘ Every one must naturally wish to see the history of his property traced to its original holder; and no one would blush to know, that his present estate was anciently part of the possessions of the principal men in this kingdom.’ —

‘ If the general subscription should fall short of my expectation, which I can scarcely suppose, an open and common subscription might be proposed for the work, as soon as the number and value of the volumes can be known, and before any expences attending the press have been incurred. The certainty of this future supply may enable the committee to proceed in the history, even under the disadvantage of a present deficiency.

‘ I shall only add, that the editor of this volume will gladly contribute one hundred pounds, either in support of this plan, or of any other that may be better approved of by the county.’

Mr. Wyndham has remarked in his preface, that the ancient and authentic record of Domesday-book, (i. e. a register of estates at the time of the Conquest,) has been universally esteemed the foundation of English property; and that it is, consequently, to be considered as the ground-work on which all our provincial histories must be erected. Hence the ‘ Extract’ before us; and for the purposes already stated. He then proceeds to describe the original holders of the several manors, who were known by the distinctive appellations of *Villani*, *Bordarii*, *Coliberti*, *Coscei*, and *Cotarii*. As we think ourselves enabled to throw some additional light on the matter, we shall extract what he has advanced respecting them.

‘ I shall now proceed to the holders of the various parts of the manor. The Lord himself kept the *dominium*, or *demesne*, in his own hands, which was overlooked by the *servi*, or servants, who  
were

were actually annexed to the manor, and were considered as a portion of it. The other parts were allotted to the *Villani*, *Bordarii*, *Coliberti*, *Cofceæ*, and *Cotarii*, who, on account of the lands which were assigned to them, were obliged by their tenures to perform the various offices which the demesne lands required.\*

\* The *Villani*, who were the originals of our present copyholders, held their lands by doing the services of husbandry on their lord's demesne, which were, in after-times, commuted for what is now called a *quit rent*.'

'The *Bordarii* were also holders of land by particular services; though it is not precisely known what those services were. The name, indeed, seems to indicate an obligation to supply the lord with provisions of some kind or other.

'The *Coliberti* are supposed to be fishermen, and were, probably, obliged to provide fish for the lord's table: and, I think, this landholder is never mentioned, but in those manors wherein is a river\*.

'*Cofceæ* and *Cotarii* have been considered by our antiquaries as synonymous terms, who define them to be cottagers, occupying small quantities of land, the possession of which required them to supply the lord with poultry, eggs, and other menial provisions. But that there was some distinction between the *Cofceæ* and *Cotarii*, will be clearly visible from the following Extract, in which they are sometimes distinguished with as much precision as the *Villani* and *Bordarii*. It may appear, at the first sight, that one of these words might denote the cottage, and the other the cottager: this, indeed, will not agree with the text; but as I cannot pretend to mark out the difference between them, I must be contented, with the authority of our glossaries, to class the *Cofceæ* and *Cotarii* under one and the same name of cottager.'

The author appears to be right in his explication of the two first terms, and of the consequent obligations of the people, except that the *Bordarii* were those who furnished the master with poultry, eggs, &c. and not the *Cofceæ*, or *Cotarii*—as we shall presently shew. With respect to the third, *Coliberti*, he considers it as signifying *freedmen*. Freedmen they certainly were: but this is not saying enough: *Coliberti* is intended to point out those persons who were made free by one

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\* 'I have found reason, since the printing part of the following sheets, to retract my opinion with respect to the interpretation of *Coliberti*; for, on re-perusing them, I have observed that *Coliberti* are noticed among other holders in some manors, where no appearance of a river ever existed. I must therefore beg the reader to substitute the word *freedmen*, for fishermen, whenever the latter occurs in the translation, as I now conceive that *Coliberti* may be understood in the sense, that such holders might have been freed from their servitude by their lords, but on some certain conditions, that might distinguish them from the *Liberti*, or real freemen.'

and the same master :—a band of freedmen, and of a particular class.

As to the *Cosces* and *Cotarii*, they were evidently distinct, as Mr. Wyndham has well observed. He is, therefore, wrong in classing them under the simple name of cottager. The *Cotarii* were those who held by a free soccage tenure, and who were afterward known by the title of *Sockmen*; a kind of farmers who provided wheat for their respective lords—while the *Cosces*, or, as they are sometimes written, *Cosbes*, i. e. *Couches*\*, (for the word appears to be derived from the French *coucher*), were obliged to furnish the lord and his retinue with lodging, whenever they might chuse to demand it. This particular privilege of the lords of manors is, in the feudal law, pointed out by the term *coshering*, (i. e. *couchering*: *couchant*, Fr.) The word *Cosces*, or *Cosbes*, was, therefore, apparently, chosen to distinguish such people from the tenants from whom provisions alone were required for the use of the lord.

With regard to the *value* of the manors, as described in the present Extract, the author has the following observations:

' In order to understand this valuation properly, the reader must first know, that the Norman pound was actually a pound weight of silver; and that it was divided into twenty (perhaps nominal) shillings, each shilling being equal in weight to three of our present shillings, as was the Norman pound equal in weight to three of our modern pounds. Therefore, to make the value of the lands perfectly intelligible, we must multiply the ancient valuation by three, by which the money of those days will be nearly brought to the same sterling standard as the present coin. We must next proceed, to ascertain, as well as we are able, the proportionate value that money bore, at that distant period, to what it does at the present instant: though I am afraid, to do this with any degree of accuracy, will be attended with almost insuperable difficulties.'

After remarking, that neither the prices of wheat, nor the prices of cattle, will any way assist us in such a speculation,—as in the early times they were both in a very fluctuating state,—he continues:

' If any circumstance could tend to bring this subject to a demonstration, it would be the price of labour, which, we may naturally suppose, must have been at all times sufficient for the daily support of the labourer. But as labourers for hire were unknown at the time of the survey, we must advance somewhat forward in the English history, before we can make any discovery of that nature. The earliest authentic account that I have been able to meet with, of the settled price of labour, is to be seen in Fleetwood's *Chronicon Preciosum*, p. 129, where, in the year 1351, the daily pay of a labourer appears to have been legally fixed at one penny

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\* It is formed by the same analogy as *referee*, *trustee*, &c.

and a halfpenny, or nine-pence by the week, which, regulated by our present standard, would be one shilling and ten-pence. Now, I think, a fair conclusion may be made, that in the space of near 300 years, the price of labour might be doubled, and, consequently, that labour might have been worth, at the time of the survey, eleven pence of our money by the week.

‘ If we can thus discover the proportion between the price of labour at that period, and at the present, we may, probably, not be far from solving the question. I shall take it for granted, that the general price of labour is now seven shillings a week, and therefore, as eleven pence is to seven shillings, so will be the difference of the value of money between the time of the survey and the present period. It will appear by this calculation, that the difference is something more than seven and a half, and that we must multiply the valuations in Domesday by twenty-two and a half, (the pounds in Domesday being equal in weight to three sterling pounds,) before we can pretend to form any judgment of the value affixed to the estates described in that book.’

Mr. Wyndham's attempt to ascertain the value of money, at the early period in question, by an inquiry into the price of labour; at the same time observing, that labourers for hire were unknown at the time of the survey; appears, at first sight, a little extraordinary. He means, however, that had labourers for hire been known at the age of which we are speaking, such would probably have been their pay; judging, we imagine, in some sort, from the price of provisions in 1351; but still, it is much more likely, that in the space of three hundred years, the price of labour, (estimating it by the rates of the markets,) would be more than doubled. We therefore think, it may be better placed at nine pence of our money *per* week, at the time of the conquest, multiplying the valuations in Domesday by *thirty*, instead of twenty-two and an half. This will be in exact proportion with the now established price of labour, which is seven shillings and sixpence *per* week, and will agree with the assertions of historians, that money, at the time of the Norman invasion, was ten times its present value.

*Hida* and *Carucata*, which frequently occur in the register, have hitherto been considered as synonymous terms. Mr. Wyndham's conjecture respecting them, viz. that the first was intended to signify *the valuation of the estate*, and the latter *the measurement of the land*, is founded on a nice attention to the subject before him, and is very clearly right.

We here conclude, with expressing our wish, that Mr. Wyndham's plan may speedily be carried into execution, and that he may become its principal director.

ART. IX. *A Narrative of the Mutiny on board his Majesty's Ship BOUNTY* \*; and the subsequent Voyage of Part of the Crew in the Ship's Boat, from Tofoa, one of the Friendly Islands, to Timor, a Dutch Settlement in the East Indies. Written by Lieutenant William Bligh. Illustrated with Charts. 4to. pp. 88. 7s. Boards. Nicol. 1790.

**I**N the latter end of the year 1787, the above-mentioned ship sailed from England, under the command of Lieutenant Bligh. The object of her voyage was to convey young plants of the bread-fruit tree from Otaheite to the West Indies, where, it was very naturally supposed, this useful species would thrive, and prove a most valuable acquisition. The beginning of the voyage was prosperous. The ship arrived at Otaheite in October 1780; and left that island on the 4th of April following, laden with 1015 fine bread-fruit plants, beside many other valuable fruits of that country,—all in the best state of perfection.

On the 24th of the same month, they anchored at Annamooka, one of the Friendly Islands; whence they sailed on the 27th. On the 28th, at night, Mr. Bligh directed his course toward Tofoa; and on this night, the unsuspected mutiny broke out.—To this memorable event, with its distressful consequences, we owe the present very interesting publication.

On the night of the 28th of April 1789, Mr. Fletcher Christian, the master's mate, having the morning-watch, just before sun-rise, together with the master at arms, the gunner's mate, and one of the seamen, came into the captain's cabin, while he was asleep, seized him, tied his hands behind his back, and threatened him with instant death if he made the least noise. Mr. Bligh, however, called out, loud enough to alarm every person on board: but in vain, for the rest of the conspirators had secured the officers who were not of their party.

Being hauled out of bed, he was forced on deck in his shirt, suffering great pain from the tightness with which they had bound his hands. On his demanding the reason of such violence, no other answer was given, than threats of instant death, if he did not keep silence. In brief, all remonstrances were vain; and Mr. B. was forced into the launch †, together with such of the officers and seamen as would not join the conspirators, to the number of eighteen; and then, with a

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\* A vessel of 215 tons burthen, carrying 4 six pounders, 4 swivels, and 46 men, including every person on board.

† An open boat.

very scanty stock of provisions, and no fire-arms; they were consigned to the mercy of the ocean. The number of the mutineers remaining on board the *Bounty*, under the command of *the new Captain*, Christian, was twenty-five, and they were the most able men of the ship's company.

It seems to be the opinion of Mr. Bligh, that these desperadoes intended to steer immediately for Otaheite, the land of voluptuousness,—whence we may, in time, hear more of them; and possibly of their turning pirates:—*pirates*, indeed, they were, at the moment when they seized the vessel.

With Captain Bligh, when the boat was turned adrift, were the master, surgeon, botanist, gunner, boatswain, carpenter, two midshipmen, &c. &c. Their stock of provisions was about sufficient, in the ordinary way of consumption, to last them about five days\*. Their object was to go to the East Indies, a course of 'more than 1200 leagues.' The hardships which they underwent, in this wonderful, and, we believe, unparalleled voyage, exceed all that we could have thought human nature capable of sustaining; yet they miraculously survived their miseries, and, on the 1st of October, arrived at Batavia: excepting one man who was killed by the savages, when, (in order to get a supply of bread-fruit and water,) they landed at Tofoa, one of the Friendly Islands, and Mr. Nelson the botanist, who died of a fever, after their happy arrival (in June) at Timor, a Dutch settlement, where (more dead than alive) they were received with the utmost kindness and compassion; and where they procured the schooner, in which they proceeded to Batavia.

During Mr. Bligh's voyage to Europe, he happily recovered his health, which had been greatly injured by his past sufferings: as was the case with all his companions. On the 2d of January 1790, he sailed in a Dutch packet from the Cape of Good Hope; and on the 4th of March, he landed at Portsmouth.—On this happy occasion, what must have been his feelings!

We have perused many accounts of disastrous voyages, hair-breadth escapes, and all the extremes of wretchedness, to which the adventurous mariner is exposed: but we never met with a narrative so astonishing, and, at the same time, so unquestionable, with regard to the facts, as this of the skilful, the prudent, the intrepid—but we want words to do complete justice to the merit of Lieutenant Bligh.

The narrative, of which we here, for the present, take leave, is given 'only as a part of a voyage undertaken for the

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\* Yet they subsisted, or rather *famished*, on it, for nearly *six weeks*.

purpose of conveying the bread-fruit tree from the South-Sea Islands to the West Indies. The manner in which this expedition miscarried, with the subsequent transactions and events, are here related. This part of the voyage is not first in the order of time, yet the circumstances are so distinct from that by which it was preceded, that it appears unnecessary to delay giving as much early information as possible, concerning so extraordinary an event. The rest will be laid before the public as soon as it can be got ready; and, it is intended to publish it in such a manner, as will make the account of the voyage complete. ADVERTISEMENT prefixed.

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ART. X. *Julia, a Novel; interspersed with some poetical Pieces.*  
By Helen-Maria Williams. 12mo. 2 Vols. About 250 Pages  
in each Vol. 6s. sewed. Cadell. 1790.

TO compose a novel that shall be universally acknowledged excellent in all its parts, is an undertaking almost as difficult as to write a good epic poem: for what is a novel, when properly conducted, but a kind of humble epic in prose? Yet, while few think their genius sufficiently athletic to sustain the labour of the former, every stripling in literature conceives himself competent to the latter. Hence novels spring into existence like insects on the banks of the Nile; and, if we may be indulged in another comparison, cover the shelves of our circulating libraries, as locusts crowd the fields of Asia. Their great and growing number is a serious evil: for, in general, they exhibit delusive views of human life; and while they amuse, frequently poison the mind.

The work now before us is an exception to this censure. With pleasure, we take this opportunity of announcing *Miss Williams's Julia*, since it not only possesses no pernicious tendency, but conveys a very useful moral\*. We will not compliment the lady on an extensive and accurate knowledge of life; nor on having reached the perfection of this species of writing; but we must give her the praise of having framed a simple, instructive, and affecting story. Her characters are, for the

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\* 'The purpose of these pages (says the advertisement) is to trace the danger arising from the uncontrolled indulgence of strong affections: not in those instances where they lead to the guilty excesses of passion in a corrupted mind—but when, disapproved by reason, and uncircumscribed by prudence, they involve even the virtuous in calamity: since under the dominion of passion, if the horror of remorse may be avoided, misery at last is inevitable; and though we do not become the slaves of vice, we must yield ourselves the victims of sorrow.'



most part, well drawn. Mr. Seymour constitutes no unfaithful picture of our modern men of the world (as they are called); nor is Mrs. Chartres a bad representative of those ladies who compose the herd in our London card-parties: but Miss Williams's portrait of Mrs. Chartres's servant, especially the drapery of it, is drawn from an old farce at the play-house, not from modern life; where, though the servants in little families, pretending to gentility, be frequently awkward, their clothes are cut according to the fashion. Miss W. likewise, does not use the language of the card-room, when she talks, vol. ii. p. 36, of 'settling the price they were to play for;' she means *the stake*.

We have heard of so many characters like that of Mrs. Chartres, (for know, gentle reader, we sometimes descend from our garrets, and talk with those who mingle in fashionable circles,) that we cannot resist giving her picture at full length:

'Mrs. Chartres was one of those persons to whom time is a burden, which, without the assistance of cards, would be insupportable. She considered whist as the first end of existence, and the sole pleasure of society; for she thought conversation the dullest occupation in the world; and, although she knew there was such a term as friendship, her feelings did not convey much force to its meaning. Yet, she was not insensible of some preference towards those who gave her the best dinners. A present of a brace of woodcocks, of which she was remarkably fond, would also secure her partial regard, and a young hare never failed to win her heart. With too little sensibility to feel her own deficiencies, and too little discernment to perceive when she was treated with contempt, Mrs. Chartres could bear neglect without mortification, and derision without resentment. She was perfectly satisfied with being admitted into company, as one who helped to make up the necessary number at a whist-table, and to act a part, which an automaton, with a very little farther improvement in mechanism, could have performed as well. It was fortunate for Mrs. Chartres, that she was not difficult in her choice of society, or rigorous in her demands of attention and respect; for she found solitude the most insupportable of all evils. Her mind resembled an empty mirror, which has no character, no images of its own, borrows every impression from some passing object, and if left to itself, would for ever remain vacant.' Vol. ii. p. 22.

Julia, the heroine, is, of course, all beauty and amiableness. The moral required a melancholy conclusion, but not so hasty a termination. We could have wished that the tale had been more enlivened with incidents: but this defect is compensated by the richness and brilliancy of the similes, which are, perhaps, the best parts of the work. The pieces of poetry, occasionally introduced, are, in general, elegant; and considerably

enhance

enhance the value of the volumes. We will transcribe the 'Sonnet to Hope,' as a *short specimen* :

' SONNET TO HOPE.

' Oh, ever skill'd to wear the form we love!  
To bid the shapes of fear and grief depart,  
Come, gentle Hope! with one gay smile remove  
The lasting sadness of an aching heart.  
Thy voice, benign enchantress! let me hear;  
Say that for me some pleasures yet shall bloom!  
That fancy's radiance, friendship's precious tear,  
Shall soften, or shall chase, misfortune's gloom.—  
But come not glowing in the dazzling ray  
Which once with dear illusions charm'd my eye!  
Oh strew no more, sweet flatterer! on my way  
The flowers I fondly thought too bright to die.  
Visions less fair will sooth my pensive breast,  
That asks not happiness, but longs for rest.'

ART. XI. *An Epitome of the History of Europe, from the Reign of Charlemagne, to the Beginning of the Reign of George III.* By Sir William O'Dogherty. 8vo. 6s. Boards. Hookham. 1788.

A HISTORY of Europe during a period of upward of a thousand years, is here comprised in an octavo volume of 460 pages. The *Iliad* in a nut-shell! Nothing is seen with distinctness\*. Event is huddled on event, in a manner that leaves the mind unsatisfied with respect to the motives by which the several actors on this great and extensive theatre have from time to time been influenced; and which the politician is necessarily desirous of knowing, since it is from such acquaintance only that he is enabled to determine as to the *reasonableness* of their quarrels, and on the wars in which he finds them so repeatedly engaged. The author, indeed, in his preface, has anticipated this objection, and remarked on it in the following words:

' The author is well aware that many may object to this mode of studying history, and say it is useless, as it only tends to charge the memory with a number of dates, and the names of persons and events. That the real use of history does not consist in knowing what has been done, without penetrating into the causes of actions, &c.—But are the reasons alleged by authors for certain actions always the true motives that urged these actions? Surely no. Manifestos of princes frequently hold out false lights; and if the height of policy consists in concealment, how can any historian at the distance of several centuries (nay even when only a few years

\* To this it will probably be answered, that the work is given to the public merely as an *epitome*: but even an epitome may be too concise.

have

have elapsed) have the great sagacity to penetrate into the hidden recesses of the mind, unravel the mazes of a cabinet, or discriminate chance from design? To say that we can, is paying too great a compliment to human faculties; and all we can learn from those who decide in that most peremptory manner, is the opinion of the historian, which may, or may not, be well founded.\*

This is starting rather too widely from the point: for though we are unable to penetrate into the hidden recesses of the mind, we certainly may draw conclusions from the actions of men, and thence deliver our opinion with confidence. Nay, it very rarely happens that the spring of those actions can long be concealed from the world, so many are the circumstances attendant on them, and which consequently lead to the development of the whole.

\* This work (says the advertisement) pretends to be little more than a chronological series of facts.' Such a compilation may, perhaps, be useful. Though it should be remarked, that the author has sometimes omitted incidents which, by many, may be thought interesting; and he has, at other times, related anecdotes which are known to have had their origin only in vulgar opinions and prejudices. To point them out, is here unnecessary.

If style is genius, as a critic of eminence has declared it to be, Sir William O'Dogherty has little chance of being distinguished above the crowd. We observe, in many parts of this performance, an extraordinary poverty of language. We will transcribe a passage or two from the book, to prove the truth of our assertion; and in hope that the writer, should he engage in any future essay, will be more attentive to the graces of composition, to the harmony of his periods, and to the force of his general expression.

\* Charles, with his train of three hundred Swedes, encamped near Bender, and was generously treated by the court of Constantinople; but *he wanted* that they should arm in his favour.'—'At the close of the last campaign, the dominions of his Prussian Majesty, whose forces were *much cut down*, lay entirely at the mercy of his enemies.'—'Prince Charles diligently passed the Rhine, without loss, like a great general, *who cannot be surprised*: but however rapid his march, it was not so speedy as the conquest of the Prussians, and though he could not prevent them, [prevent the Prussians from doing what? where is the substantive?] he had the honour of repairing the misfortune.'—'The abilities of Olivarez *was* infinitely superior, &c.'—'Charles enraged at this new treaty, *went to find* the Grand Vizier.'

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\* *Allait trouver.* From this, and other similar expressions, we suppose this work to be originally of French manufacture.

Not to enlarge on slight defects, however, we agree with this writer, that abridgments are not without their use; that they are not ill adapted to the generality of readers; and that a compendium may be considered, with respect to history at large, 'as a map is to the extent of geography: it may point out the general outlines of countries, though it doth not enumerate every town or village in any one district.'

To conclude, in the words of the author, in the last paragraph of his preface, 'The work before us is only an *Epitome of the modern History of Europe*. It assumes not the title of an History: if, therefore, the author does all he promises, he hopes he shall not be condemned for not doing more.'

ART. XII. *Mammuth, or, Human Nature displayed on a Grand Scale: in a Tour with the Tinkers into the inland Parts of Africa: by the Man of the Moon.* 12mo. 2 Vols. 6s. sewed. Murray. 1789.

A TOUR, so much out of the ordinary road, surely merited an earlier notice, especially as it appears to be the work of a man, who has surveyed various paths of life, and who is capable of delineating them with a strong pencil: but an accident has kept the article back.

We approve not Dr. Thomson's politics, nor his personalities. His indelicacies he would probably justify by the examples of Lucian, of Apuleius, and of Swift,—authors from whom he seems to have learned the happy talent of being romantic without extravagance, and eccentric without absurdity; and whom, in many parts of the present work, he rivals in vigour of invention and depth of observation. The Tour with the Tinkers is, beside, replete with learning; more so, indeed, than may be deemed allowable in a work of humour, that aims at being generally read. Those persons, however, who are not qualified to comprehend the reasonings of the Mammuthian Hierophant, will be entertained with the adventures of the gypsies, with whose manners and mysteries the Doctor seems to be well acquainted.

The tendency of the work is salutary, and its design is liberal, since the moral of the whole may be summed up in the following words:

'It is difficult to pronounce what is natural, and what unnatural, in a being of such boundless versatility as man. Were he guided merely by instinct, or could he completely master the qualities and relations of things by his reason, his views would be steady, and his conduct would be constant. But his knowledge is imperfect, and his opinions, nay his perceptions, vary with his varying situation. Continually agitated between his intellectual and his animal powers,

power, he is the only risible creature in the world, and the only fit object of laughter. It becomes us therefore to treat each other with indulgence, and to deliberate well, before we bring mutual charges of ignorance and error.' Vol. ii. p. 272.

There are some defects and redundancies in the style; which, however, like that of most of the Doctor's works, is, in general, copious, lively, and expressive.

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ART. XIII. *The English Peerage, &c.*

[*Article concluded from the Review for May.*]

IN our former article, we gave a compendious view of the rise and progress of heraldry, from its commencement to the present period: to that account we shall only add, that though the phrase, *coats of arms*, is still in general use, a knight with his arms blazoned on his coat, if seen at present, would be considered as the hero of a puppet-show. Heraldry, however, has become the means of preserving the remembrance of great actions, though it is frequently the registry of unmerited honours. Its ancient punctilios are so much on the decline, that arms are not now purchased at the hazard of life, but at the Heralds'-office. The following anecdote will illustrate what we here advance:

One of our Anglo-India Nabobs having bespoken a carriage, the coachmaker waited on him, to ask what arms he must paint. "Arms, pray—what are most in fashion?" The coachmaker, who, by trade, had some knowledge of the subject, perceiving his customer's ignorance, knew not what to answer. The Nabob demanded whether he did not keep patterns? the artist replied, if he would please to call in at his work-shop, he might see several, on the carriages of the nobility and gentry. The Nabob called, and, fixing his eye on the most splendid carriage in the place, said, "Aye, these will do."—"Sir," said the artist, "these are the arms of the Earl of —."—"So much the better; they are fashionable: let me have them; but only let this black be green, and that lion a griffin." This additional trait of ignorance relieved the coachmaker from his embarrassment; and, with a few other disfigurements, the Nabob was obeyed.

On a first view, and from former examples, a man of taste would pronounce a history of the peerage to be a dry unpromising subject, ill calculated for classical writing, or for constituting the grand beauty of a whole. The laborious and minute Collins had been profuse of his materials; he had bestowed all the gleanings of his common-place book on his readers;

readers; he had recorded names that were nowhere to be found but in charters, parchment deeds, and parish registers; he had inserted every thing, from a belief that nothing ought to be omitted, or, perhaps, because his half-digested materials had cost him much time and trouble to collect. His work has its use: minutiae may, in certain cases, be wanted; and may there be found: but a mere compiler only would imitate his plan. The exact dates and adventures of men, women, and children, distinguished by nothing but by having existed, with copious extracts from last wills, bequests, deeds of gift, charters of hospitals, gazettes, histories, chronicles, and every species of record, are of two insignificant and heterogeneous a nature to bear repetition.

The plan of the English Peerage, now before us, is very different. It is simple, perspicuous, and uniform.

We find in each article,

i. The origin of the family.

ii. An account of every person in that family, who had been distinguished for ability, memorable actions, commands, high offices, and dignities.

iii. A detail of the birth, marriages, promotions, and titles, of the living persons of the family. All deceased persons, who lived unnoticed, are omitted: but the number of descents is accurately marked.

iv. To literature, particular attention is paid. Few, and, if we may trust our memory, scarcely any, peers or their collaterals are left unnoticed, who by their writings, or by their patronage of men of learning, have attempted to aid the progress of arts and useful science.

v. We know not if the extinct peerage in this work be yet rendered absolutely complete: but it is much more so, as well as more systematical, than any we have before seen.

vi. Some articles, such as those of Grey, Abergavenny, Dacre, and others, we observe, are improved, by additions not to be found in Collins and his successors.

Thus much we have held it our duty to say of the plan of a work, which, on examination, we cannot but approve. Our approbation, however, in this, as in almost every other instance, is not entire. While we discover a uniform attention to simplicity, and a rejection of every thing in itself insignificant, we have occasionally observed an omission of circumstances that merited insertion.

Here we must remark, also, that we think the compiler of this work would have done well in adding to the account of each nobleman, a *description* of his arms, and his motto, with a translation; and here, likewise, we would observe that the

mottos, in the plates, are not always correctly given, and that they are, in some instances, wholly omitted: as in those of the Duke of Northumberland, and the Barons Clifford, Bagot, and Suffield. The peers who were lately raised to higher degrees, here remain in their former stations, viz. the Marquisses of Salisbury, Bath, and Townshend, as Earls and Viscounts; and the Earl of Mount Edgumbe as Viscount: but this last defect relates only to a few instances, and was, we suppose, unavoidable, as the sheets in which those titles are to be sought, were, perhaps, printed off before those promotions took place.

The author shews that he had a proper sense of the dignified part of his subject; and he has frequently given abstracts of characters which, though short, may be said to be full, and to make their desired impression on the mind: but there are some few, concerning which, having read, we feel a latent desire to know more.

Of the style, we remark, that its predominant quality is a uniform method of relating circumstances of which there is an unceasing repetition. Though this was judicious, it gave rise to an inconvenience, which, perhaps, could not have been obviated, without incurring one still greater. In the enumeration of family issue, a parenthesis occasionally occurs, by a brief statement of what happened to one particular branch of the family; and in the following period, the reader, till habituated to the author's manner, is obliged to look back, to learn who is the father of the person next mentioned. The difficulty, however, is soon overcome, when it is perceived that the method and phraseology of these details, are invariable.

On the elegance of the engravings of the arms, and on the novelty with which they are designed, much praise may be bestowed. We know not, indeed, whether the strict adherents to habit and custom, may not object to the variety of the attitudes of the supporters; which, previously to this work, had been erect; and, if quadrupeds, on their hind legs. The propriety of this posture seems to have been suggested by their supposed office, to support, or bear up, the shield: but, not to mention the highly picturesque effect produced, the attitudes of the supporters, as varied in this new peerage, shew the former method was far from being the most natural, and probable, by which the supporters might perform their office. The danger of blame, however, has been incurred by the artist in some few instances; in which, being more mindful of the precepts of drawing than of the formalities of heraldry, he has relieved his figures, by shading the shield; which, had he not taken care not to give his lines either a horizontal or a perpendicular

pendicular direction, might have misled, and, as it is, may chance to offend, the learned and the punctilious in the science of heraldry. It may also be remarked, that, in many instances, the coronet being placed in a leaning posture, in conformity to that of the shield, gives the idea that the possessor is in danger of losing this splendid ornament: for it appears to be hastily falling to the ground.

We shall now proceed to give our readers a specimen of the author's style, by an extract from the work itself. For this purpose, we have selected the account of a great man, whose public virtue and extensive genius have been rarely equalled; we mean that of Pitt, Earl of Chatham.

William, first earl of Chatham, was younger brother of Thomas, father of Thomas lord Camelford. He early engaged in the opposition to Sir Robert Walpole, and by a beauty and energy of elocution, of which this country had hitherto afforded no example, acquired a very extensive popularity. In conformity to the practice of the Opposition of that period, he accepted February 1737, an office in the household of Frederic prince of Wales, being appointed one of the grooms of his bedchamber; and in the year 1744, received a legacy of ten thousand pounds, which was bequeathed to him by Sarah, consort of John Cheshil duke of Marlborough, "upon account of his merit in the noble defence he had made for the support of the laws of England, and to prevent the ruin of his country." Having resigned his office in the household of the prince of Wales, he was appointed, 6 May 1746, paymaster general of his majesty's forces, in which employment he continued till November 1755, and signalized his disinterestedness by refusing to make any advantage of the public money which was placed in his hands. The war which broke out at this period, was attended in its commencement with several disastrous events, particularly the capture of Minorca; and, the administration becoming in a high degree unpopular, the voice of the nation called for the appointment of Mr. Pitt to the conduct of public affairs. He was accordingly nominated, 4 December 1756, one of his majesty's principal secretaries of state. From this office he was dismissed 9 April 1757, and reinstated 29 June in the same year. His administration was attended with the most brilliant success; the French being defeated at sea off Belleisle and Cape Lagos, and their navy destroyed; the province of Canada being completely subdued; and the king of Prussia, our only ally, effectually supported by the successful proceedings of prince Ferdinand of Brunswic. Mr. Pitt resigned the seals of secretary of state 5 October 1761, and obtained a peerage for his lady, and a pension of three thousand pounds for the joint lives of himself, his consort, and his eldest son. In the year 1763, Sir William Pynsent, of Burton Pynsent, in the county of Somerset, baronet, bequeathed to Mr. Pitt the bulk of his fortune in consideration of the services he had rendered to his country. After his resignation, many attempts were made to establish a permanent government; but these proving ineffectual, he was again called into office



office 30 July 1766, constituted lord keeper of the privy seal, and created viscount Pitt of Burton-Pynsent, and earl of Chatham. Mr. Pitt had been from his early youth the master of an hereditary gout, and soon after this period was rendered incapable by that infirmity of attending to public business. He resigned the place of lord keeper of the privy seal 2 November 1768. Lord Chatham directed his last parliamentary efforts to a vigorous opposition to the American war; but, it being at length proposed in the house of lords 8 April 1778 to recognize the American independence, the proposition was vehemently opposed by lord Chatham, who was seized with a sudden illness in the course of the debate, and died in the following month. He was buried in Westminster Abbey at the public expence; and it was voted by parliament that a monument should be erected to his memory, and that an annuity of four thousand pounds should be annexed to the inheritors of his title for ever.

As a brief summary of our opinion, we shall only add, that this was a work absolutely wanting. Previously to this publication, we possessed no clear, concise, and classical account of our noble families; the high worth of truly elevated characters was buried under a mass of uninteresting materials. Vanity, indeed, may take offence, when it finds a laconic narrative of descents, offices, and honors, which it is not known at present how they were acquired; while those who can boast the essence of nobility, will receive entire satisfaction. No eminent persons have been treated with neglect; though the author, in conformity to his subject and his plan, has forbore to invade the more ample province of history.

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ART. XIV. *Hints, &c.* submitted to the serious Attention of the Clergy, Nobility, and Gentry newly associated: by a Layman, a Friend to the true Principles of the Constitution, in Church and State, and to religious and civil Liberty. The *fourth Edition*, revised, with Additions. 8vo. pp. 80. 1s. White. 1790.

**T**HIS excellent tract, recommending a revival of the liturgy, and discussing some other points of a similar nature, is now generally understood to be the production of a nobleman who, some few years back, was at the head of affairs in this country. It is not, however, the rank of the author, but its own intrinsic merit,—the general attention that it has excited,—and the able pens that it has called forth, both in opposition to it, and in support of it, that induce us to notice it now, a third time. See Rev. vol. lxxx. p. 186 and 562. The gentle and liberal spirit, the unaffected candour and moderation, diffused over the original work, convinced us of the goodness of the writer's intentions, when we first perused it. The readiness of concession, and the desire of accommodation, that have dictated the

the present alterations, which however are not very numerous nor important, have greatly strengthened and confirmed our opinion. The principal addition that occurs to us is a new hint, which we think not unseasonable; 'a hint to those high church-men, who have lately, on more occasions than one, somewhat unbecomingly, and somewhat incautiously, shewn what spirit they are of, to have less of toleration in their language, and more of it in their conduct.'

The great principle which forms the basis of this well-written pamphlet; (that an ecclesiastical reform would tend greatly to the increase of piety and morality;) though it has been sneered at, and treated with contempt, rests, we are satisfied, on a firm and solid foundation. The number of those who absent themselves from the established worship, from motives of absolute disgust, is perhaps much larger than some are willing to believe: but this is not all. The mischief does not end here. The cause of virtue and morality sustains the widest and deepest injury, not from the absence of those conscientious persons who are kept away by positive dislike, but from the languor, or the levity, of those careless worshippers who attend with indifference; and where shall the great source of this indifference be sought, or where shall it be found, so likely and so truly, as in the imperfections of our church-service?

Public worship, to be efficacious and useful, should be plain and simple. It should rigidly exclude every thing unmeaning; every thing superfluous; every thing intricate. Noise and nonsense may raise the transient fervor of enthusiasm: prolixity and repetition may generate the external grimace of hypocrisy: mystery and ceremony may produce the lifeless formality of superstition: but sense and reason only, can kindle, and keep alive, the steady flame of solid and true piety. These only, can produce that moral and habitual devotion, which will be carried abroad into the world, and extended to every relation and transaction of life. Rituals and service-books, therefore, should be clear and perspicuous, rational and intelligible, in every part. They should be entirely free from all obsolete phrases; from all ambiguous expressions; from all needless repetitions; from all doctrinal obscurities. They should be made as level as possible, in every, the minutest, article and circumstance, to the meanest understanding.

Will the most partial admirer of our established church say that this is the case with her liturgy? As it now stands, is it not, in many points, quite the reverse? And is it not to this state of things, that we owe much of that coldness and torpidity, that giddiness and inattention, so visible in our churches and chapels? Is it not to the long-continuance of them in  
this

This state, that we owe that subversion which has taken place in the ideas of men respecting the national worship; by which the sermon, because it is accommodated to the circumstances of the times, and generally is, or aims to be, intelligible; by which, we say, the sermon, which, in the infancy of our establishment, was but the auxiliary, is now, in the eyes of most men, become the principal; while the prayers are neglected as insignificant and unimportant; though the latter are unquestionably, in their own nature, much more essential, and capable, if cleared of all improprieties and objections, of producing a much more beneficial influence on the heart and life; than the former? Is it not to the continued operation of the same cause, that we owe those vulgar notions so prevalent among the unthinking mass of worshippers, both high and low; that there are parts of the service with which the congregation have little or nothing to do: that their duty, at times, is to be spectators, rather than actors, in what is said and done: that they do all that is required as necessary, on their part; to keep the Sabbath, provided they be not *absent in body*: but never suppose that their spiritual guides, who framed the liturgy, and on whom they rely with implicit faith, ever intended that they should be *present in spirit* universally, in all parts of the service? These gross notions, that there are parts of our worship with which the congregation are wholly unconcerned; parts which are above their capacity; beyond their sphere; with which it does not become them to interfere; will help to account for that complacency with which, it has been said, and said too with seeming satisfaction, that the bulk of the people submit to the religion of the state. Yes, they do submit with complacency, we would rather say, with shocking and destructive indifference, to the worship of the state. Why? For this very reason, that they think it is the worship of the state; the worship of the priest; or any body's worship, rather than their worship: a worship composed, in many parts, of state property, allowing them no claim either of possession or use: a worship, much of it, contrived to answer the ends of state-regularity, state-formality, or some other purposes of state, they know not what, neither do they inquire: but never, as they conceive, directed, *throughout*, to the practical purpose of regulating and reforming the morals of private individuals.

It has likewise been said, by those who have contended against the principle of the present writer, that such as are restrained by their consciences from joining in our public worship, 'are not deserving of particular regard for their numbers; inasmuch as the bulk of the people, where no undue arts are employed to perplex their understandings, do not usually

trouble themselves or their neighbours with theological niceties.\* This may be very true: but if these niceties force themselves on us, whether we will or not, at every turn and corner of the public service, what is to be done in such a situation? Men, so circumstanced, must either puzzle themselves with difficulties, or slip over many things with indifference; they must either be curiously inquisitive, or coldly negligent; they must either perplex their understandings, or suppress their devotions. Of these two evils, the great majority of men usually choose the last, though possibly it be not the least; and hence arises much of that want of interest and concern in what passes within our churches; and much of that want of principle which we lament without. These things, surely, deserve particular regard.

We would enlarge on this topic: but what we have said, will, we trust, be sufficient to justify\* the noble author of the 'HINTS;' and to shew the strength of the ground which he has taken.

## MONTHLY CATALOGUE,

For JULY, 1790.

### LAW.

Art. 15. *A Dialogue on the Revenue Laws*, between a Magistrate, a Lawyer, a Courtier, and an Anti-Courtier. 8vo. pp. 198. 3s. sewed. Egertons. 1790.

THE public are greatly indebted to every gentleman of independent fortune and principles, who executes, with ability, integrity, and humanity, the office of justice of the peace. It is much to be lamented that many persons, who are qualified for the discharge of this important trust, are withheld from undertaking it by a blameable love of ease; and it is likewise to be apprehended that some are deterred from it, by the unpopularity that attends the infliction, by a summary process, of the heavy and increasing penalties of the revenue laws. The consequence is, that if men of character will not execute the office, it falls into the hands of those who are too often wholly unfit for it, and who prostitute the dignity of magistracy, and render it odious in the eyes of the people.

The subject of discussion in the Dialogue before us, is the severity of some of the laws now in being, and particularly of the modern stamp acts; and the author endeavours to recommend a larger power of mitigating the penalties to be vested in the discretion of the magistrates.

\* At the same time, as ardent well-wishers to our national church, we trust, that we are ourselves justified, in thus earnestly recommending the present truly important HINTS.

This tract is evidently the production of a man of talents and literature. If we were disposed to hazard a conjecture, we should attribute it to the same pen to which the public are indebted for some ingenious "Maxims and Reflections" that made their appearance a few years ago\*. We found this conjecture on a similarity of style and sentiment, that cannot be the result of accident.

**Art. 16.** *Imprisonment for Debt unconstitutional and oppressive*, proved from the fundamental Principles of the British Constitution, and the Rights of Nature. By Edward Farley, Esq. 8vo. pp. 160. 2s. 6d. Boards. Hookham.

Mr. Farley is an enemy to the practice of imprisonment for debt, and an equal enemy to lawyers, who receive no quarter from him in the course of this pamphlet. 'The great evil of the present day,' says he, 'is, that the framing acts of parliament is entrusted to lawyers, who, in general, so confound the letter with the spirit of the law, that it often requires two acts of parliament to explain one; and the intricacy of the law at present is such, that men of plain understandings are afraid of calling the lawyers to account, and thereby suffer the most flagrant acts of injustice, oppression, and extortion, to be committed.' He, however, expects to be more successful in his attacks on them than former assailants. 'I endeavour to convince mankind that the creditor and debtor are both injured by the practice of imprisonment for debt, and mean to substantiate it by respectable evidence before parliament; when, I doubt not, the consent of mankind will be given to abolish so great a national evil.' At what time Mr. Farley means to try his powers on this subject, we are not informed. Eighteen months, (during which time his work has been accidentally overlooked,) have elapsed without our hearing that the doors of the King's Bench, or the Fleet, have been opened to discharge their numerous inhabitants. The lawyers, 'who have done more harm to this country than the plague, the pestilence, or the sword of tyrants,' still continue their depredations; and though the people of France have, since this publication, got rid of their King's power to issue *lettres de cachet*, we, unhappy people! are still pestered with what our author, not disdaining a pun, calls (p. 91) letters to catch him. Mr. Farley has also treated us with some excellent verses, which cannot but have a great effect in his application to parliament. To be serious, however, on a serious subject, we, in common with many considerate men, should rejoice to see some means pointed out which would render imprisonment for debt unnecessary. Many plans have been proposed, most of them visionary, or likely to be attended with worse evils than those already experienced. Mr. Farley has afforded us no new information on the subject. The same objections are here produced, the same complaints are repeated, and the same remedies are prescribed. When the evils of which he complains are removed, we apprehend more powerful aid must be called in to effect so important a design, than is to be found in the present work.

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\* See Monthly Review, vol. lxx. p. 198.

- Art. 17. *The Laws of Masters and Servants considered; with Observations on a Bill intended to be offered to Parliament, to prevent the forging and counterfeiting of Certificate of Servants' Characters. To which is added, An Account of a Society formed for the Increase and Encouragement of good Servants.* By J. Huntingford, Gent. Secretary to the Society. 8vo. pp. 124. 2s. 6d. fewed. Brooke. 1790.

After a profusion of learning on the state and condition of servants in various periods of our history, we come to the main purpose of this publication, which is to recommend a new institution for the encouragement of good servants; concluding with a modest hint, that servants having a certificate of their characters duly filled up, according to the form prescribed by the society, leaving the same with Mr. J. Gray, bookseller and stationer in Glasshouse-street, Golden-square, may have notice every day, (Sunday excepted,) between the hours of ten and three, of any members of the society in want of such servants!

- Art. 18. *The Duty of Constables, containing Instructions to Constables, Petty Constables, Headboroughs, Tything-Men, &c. in the several Particulars of their Office.* 8vo. pp. 30. 6d. Robinsons.

We understand that these very useful instructions are published by the direction of the society for carrying his Majesty's late proclamation into effect, and are designed to assist in the preservation of peace, decency, and good order, in the community, and a more vigorous enforcement of the laws; those, especially, wherein the morals of the lower order of people are concerned. We cannot help wishing that these instructions were put into the hands of every high-constable, petty-constable, and tything-man, &c. at the time of their being sworn into their offices.

#### MEDICAL.

- Art. 19. *Thoughts upon the Means of preserving the Health of the Poor, by Prevention and Suppression of Epidemic Fevers. Addressed to the Inhabitants of Manchester, and of the several populous trading Towns connected with it.* By the Rev. Sir William Clerke, Bart. Rector of Bury, in the County of Lancaster. 8vo. pp. 27. 6d. Johnson. 1790.

The attention of the benevolent author of this pamphlet was directed to this subject, in consequence of a severe epidemic fever, with which the inhabitants of Manchester and its neighbourhood were afflicted. The principal parts of these judicious observations are taken from Mr. Howard and Dr. Percival. Like the former of these gentlemen, Sir William strongly recommends the white-washing of the houses of the poorer class, twice in a year; and we are happy to find that the expence, attending this useful practice, is so trifling, as scarcely to prove an obstacle to its becoming general. 'One horse-load of lime, which, at Manchester, costs 1s. 2d. will be sufficient to white-wash about a dozen cottage houses.'

The 'excellent rules of prevention and suppression of epidemic fevers,' are selected from the observations of Dr. Percival.

## SLAVE TRADE.

Art. 20. *A Speech delivered at a free Conference between the Council and Assembly of Jamaica*, held the 25th of November 1789, on the Subject of Mr. Wilberforce's Propositions in the House of Commons, concerning the Slave Trade. By Bryan Edwards, Esq. Member of the Assembly of the said Island. 8vo. pp. 72. 2s. Debrett. 1790.

This gentleman appears to be a sensible and able advocate for the cause which he has undertaken to defend. Well acquainted with the traffic, the country, and other circumstances, he must be qualified for an inquiry of this kind; although it should, at the same time, be supposed that his habits and pursuits may have given him some bias to one side of the question. The pamphlet is indeed not merely to be considered as declaring the sentiments of an individual, but those of the Council and Assembly of Jamaica; and, accordingly, the different subjects here illustrated and discussed, are disposed into twelve resolutions, which may be received as the authoritative language and determination of the government and inhabitants of that island. Mr. Wilberforce is regarded with great respect, at the same time that his assertions are freely canvassed. One instance is produced, of which this writer says, 'I must be free to charge him with a failure of his usual candor and fairness.' The immediate subject of this remark is, the manner in which Mr. Wilberforce has formed the calculations whence he deduces the welcome and desirable conclusion, 'that no considerable permanent inconvenience would result from discontinuing farther importations' of Negroes. If, in this particular, he has mistaken his ground, we are sorry for it; yet we cannot say that Mr. Edwards affords that clear and perfect satisfaction concerning it, which we should expect. The treatment which Mr. Clarkson\* receives, is not equally favourable. He is mentioned with a degree of contempt; even as unworthy of credit; and concerning some of his assertions, it is said, that *they are most scandalously false, cruel, and wicked*. It is not for us to enter into these charges. The pamphlet before us, however, advances nothing to prove the morality, or lawfulness, of this traffic in the *human species*: nay, the author asserts without hesitation, that, did all the European nations concur, 'it *ought* to be relinquished.' The arguments which its most able defendants have produced, reach no farther than a political support: it still remains an unjust, cruel, and wicked trade, in its very nature essentially and unalterably wrong.—Its abolition, not in a rash, but in as gentle and equitable a way as circumstances will allow, is greatly to be wished, and, we hope, may be accomplished. In that case, Mr. Edwards, in opposition to Mr. Pitt, pleads for a compensation, to which, he urges, the West India planters must have a claim.—This is a point on which we presume not to determine: yet any one may perceive it reasonable to submit to some loss in desisting from a commerce which has been very profitable, though unjust,

\* For his essay, see Review for November 1786, vol. lxxv. p. 364.

especially when there is a prospect of placing the business on a footing both righteous and advantageous.

We observe, with pleasure, that one of the resolutions contained in this pamphlet, closes by declaring, *there is reason to believe, that since the late regulating act, the mortality of British seamen in the slave-trade has decreased nearly one half.*

We ought to add, that this gentleman acknowledges himself *no* friend to slavery in any shape; and he expresses an earnest wish that the time may soon arrive, when the name of slavery alone shall remain, without any of its attendant miseries. Much has been done, he tells us, to meliorate the condition of our Negroes, within the last twenty years; and he hopes it will go on to improve. Yet with these and other concessions, Mr. Edwards is still an advocate for the traffic in human beings!

## SCHOOL-BOOKS.

Art. 21. *Grammaire Italienne, Réduite en Six Leçons. Par M. Curioni.* 12mo. pp. 48. 3s. De Boffe. 1790.

This abridgement of the Italian Grammar is recommended by the author as containing '*tout ce qui est nécessaire pour acquérir une connoissance parfaite de la langue Italienne.*' Pref. p. 1.

We are not, however, of opinion that an acquaintance with this little grammar is sufficient to supercede the necessity of studying those that are more diffuse and comprehensive. So concise a method as that adopted by M. Curioni, may be attended with success, when seconded by the supplementary instruction of an intelligent master: but would be of little use to the young scholar, without the assistance of such an auxiliary.

We do not mean to discountenance this grammar; because science, whether dilated or compressed, must be productive of utility.

Art. 22. *The Historical Pocket Library: or, Biographical Vade-Mecum.* Consisting of, i. The Heathen Mythology. ii. Ancient History. iii. The Roman History. iv. The History of England. v. Geography. vi. Natural History. The whole forming a moral and comprehensive System of Historical Information, for the Amusement and Instruction of the young Nobility of both Sexes. 18vo. 6 Vols. 12s. bound. Riley.

This compilement contains much of that kind of historical knowledge, which may be early communicated to children, ranged in a clear method; neatly, though often somewhat too finically, expressed; and, which in works of this kind is no small recommendation, handsomely printed and embellished with cuts.

Notwithstanding these circumstances, we cannot, however, give an unqualified recommendation of this work. Some of the most important facts in history are, we observe, stated in a manner very little adapted to inspire the young reader with the love of freedom; and in the volume which treats of mythology, we meet with endless misrepresentations, arising from the erroneous idea, that the heathen mythology and philosophy were founded on the Jewish scriptures. The writer asserts, that 'the Bible was turned by the Greeks into their



their pantheon; and that the principal agents concerned in the facts recorded in scripture were selected by the mythologists, as persons proper for the exercise of their fabulous invention. According to him, Saturn represents Adam; Jupiter's dividing the dominion of the world between himself and his two brothers, is very *picturesque* of what we are taught to believe concerning the Trinity; Apollo is David; Mars is Joshua; and Mercury is the Arch-angel Michael. If the author means in all this to serve the cause of religion, it is in the good old way of *pious fraud*. The volumes, however, taken altogether, will form a pretty little present for young readers.

## NOVELS.

Art. 23. *Ellen Woodley*. By Mrs. Bonhôte, Author of the Parental Monitor, Olivia, and Darnley Vale. 12mo. 2 Vols. 5s. sewed. Lane. 1790.

Mrs. B. still maintains the character which she justly acquired by her former publications, viz. that of a natural, easy, moral, and (generally speaking) not inelegant writer.—If her productions do not excite our admiration by the splendor of exquisite language, by the strength or novelty of the characters which they exhibit, by traits of genuine humour, or by the brilliancy of wit; they have, nevertheless, the power of interesting her readers, by affecting circumstances, and incidents, in the story; and of touching their hearts by edifying examples, and improving sentiments.

In this work, we have a very striking instance of the force of education, in the amendment of a bad temper, and the reformation of evil habits, contracted in infancy, or early youth: but whether, in fact, and in nature, good instruction is often (if ever) attended with such complete success, and productive of such total and happy changes, is a question not unworthy the discussion of experienced and judicious observers.

Art. 24. *The interesting Story of Edwin and Julia*; being a rational and philosophical Enquiry into the Nature of Things. In a Series of Letters. By a Doctor of Physic, M. A. &c. 12mo. pp. 202. 3s. Kearsley.

When a man is poor, he must borrow, if he can: but there seems to be no reason why he should publish to the world a list of his obligations. On this principle, our author (and, alas! he is poor enough!) tells us, that 'the sentences which he has been obliged to borrow from other productions, are printed without any mark of quotations.'—In another part, we are told, that 'a wit is always a great dealer in plagiarism.' What a pity it is that the converse of the proposition will not hold true, and allow us to compliment this plagiarist as a wit!—But to the point.—Never did we toil through a more ridiculous compilation of inconsistent and incoherent stuff: a thing without beginning, and without end; equally devoid of form and usefulness. Of the peculiar delicacy of Julia's character, the following is a curious specimen:

'Sir, let me know if your father and mother are still alive, and tell me why you left them; I know I can make free with you.

You are the first man I ever loved, and I trust you will be the last. My heart pants secretly after the happiness of one day becoming yours; and I am sure, were we both in the city of Paris, you should soon have my hand, as you have had my heart long ago. We should neither ask priest nor father to be present at the ceremony; we would leave that bondage to those who are afraid of one another.—Our sincere and unfeigned vows to Heaven would be our witnesses, and a continual observance to please one another, should be the only proofs of our matrimony.’

Art. 25. *Norman Tales.* From the French of M. Le Grand. 12mo. pp. 280. 3s. sewed. Egertons.

It is no mean proof of the good sense and improved taste of the present age, that the ancient tales of gallantry, commonly told with more grossness than wit, are generally suffered to sleep in peace; and we have no doubt, that the editor of this compilation, which is, in fact, nothing more than a stale repetition of stories from Boccace, Sanfovino, and other old novellists, will find that the present race of readers can entertain themselves more agreeably, as well as more profitably, than by having recourse to his *Norman Tales*; and will leave M. Le Grand and his translator to settle the dispute about the original authors.

Art. 26. *Mary, a Fiction.* 12mo. pp. 187. 3s. sewed. Johnson.

This little tale certainly possesses the merit of being well written: but that the author has succeeded in his attempt to delineate an original character, is not so certain. When we say this, we do not mean to insinuate that the heroine is a transcript from any of our standing novels; which, as far as we remember, is not the case. Indeed it cannot be the case, in any considerable degree; for there is nothing so striking, marked, or characteristic, in the manners of Mary, as to make her a very close copy of any particular model. She is too much like the crowd, to resemble an individual; and toward this side chiefly, the author has deviated from originality.

The design, as we are informed, was, in an artless tale, without episodes, to display the mind of a woman who has thinking powers; but the education which the author has bestowed on her, if education it may be called, is such as, in our apprehension, is not likely to produce the effect required. ‘Neglected in every respect, and left to the operations of her own mind, she considered every thing that came under her inspection, and learned to think.’ Then she is the first being that ever *so* learned to think: but indeed, as might be expected, she turns out to be no very great proficient in this difficult art. Though her part, like that of Lord Burleigh in *THE CRITIC*, is to think, she is, alas! very far from being ‘perfect.’ Instead of a woman who has *thinking* powers, the author has rather given us the portrait of one who has *feeling* powers. The leading trait in her character is compassion. This she finds many occasions for exercising, in different situations; till at last, meeting with a proper object, her compassion rises into love. An insurmountable obstacle to the accomplishment of her wishes, creates the principal interest in the piece. The painful sensations, and the distressing

distressing conflicts of her mind, are in general well imagined, and well expressed; though the language often consists of sentences and phrases borrowed, without mark or acknowledgement, from other writers.

The fiction is of that cast which is called moral; that is, good principles and a love of virtue are inculcated throughout: but we very much doubt whether these tender and pathetic moral tales ever do, in fact, contribute to promote virtue and morality in the world. They are too apt to enervate young minds; to cherish propensities which are better checked; to make them affect what they do not feel; to give them false and romantic notions of life; to teach them to expect incidents and characters which are rarely, if ever, to be found; to disgust and put them out of humour with such as actually occur. Thus they are unfitted for the duties of life; and by seeking after an ideal and imaginary happiness, they are cheated out of that which nature sets before them.

Art. 27. *Arnold Zulig*, a Swiss Story. By the Author of *Constance*, *Pharos*, and *Argus*. 12mo. pp. 281. 3s. sewed. Hookham. 1790.

This, also, is one of those stories which we must allow to be well written; and this is the highest degree of commendation which we can allow it. It contains no discrimination of character; and, in the management of its incidents, probability is continually violated. Arnold's doubts of his wife's constancy must be seen to be evidently groundless; yet they form the foundation of the whole story, which consists of a long series of adventures, where every promise of happiness is unaccountably changed to a scene of misery; and where distress, after being heightened to the utmost reach of fiction, is converted, for the tale must otherwise have been cut short, into joy. The escapes, indeed, of the hero and his friends are astonishing; and such have been the surprising recoveries, which we have witnessed, of persons not only dead, but even buried, that our grief, at the conclusion of the piece, is considerably alleviated by the pleasing hope, that the Baron and his Lady, who were drowned in our sight, are by this time restored to life.

#### POETRY and DRAMATIC,

Art. 28. *Epistola Macaronica ad Fratrem, de iis quæ gesta sunt in numero dissentientium conventu, Londini habito, prid. id. Febr. 1790.* 4to. pp 21. 1s. Johnson.

A late dinner-meeting of the dissenters at the London Tavern, is here described in verses, which would convince us, if we were not already acquainted with the author's merit, that he is of no mean name in the literary world. Some, perhaps, who are the objects of his good humoured laugh, may think that he has treated grave matters in too jocose a style;—for our part, we like a joke, and so we shall let it go round.

After an humorous description of the dinner, and the toasts which succeeded it, the author continues:

"*Fœcundi calices quem non fecere disertum?*"  
Verè plim dixit, quisquis fuit ille, poeta.

Speechum hoc bitterum, potius quam suave, fuisse.

Pauci adeo plausus.—Multo pejora sed illi,

Fari qui post hunc tentavit, fata fuere;

Nomine (pshaw! pshaw! pshaw!) *Hubb, Hubb*—et syllaba longa\*.

Ter conatus erat facunda aperire labella,

Ter labra occludit loud vociferatio: "Down, Down!"

'Tum surgit Chairman; et, "Num placet, O! generosi

"Watsonis votum?"—Plerique upliffimus handas!"

Art. 29. *The Brunniad*: an Heroic Poem. In Six Cantos. Containing a solemn Detail of certain Commotions which have, of late, divided the Kingdom of Physic against itself. A critical and truly Homeric Catalogue of our present Luminaries of Medicine. A Preface, describing the present State of Medicine, being the Result of deep philosophical Investigation. And a Dedication, being a Specimen of the Author's Talents in the Sublime and Beautiful. By Julius Juniper, Poet Laureat to the Royal College of Physicians. 4to. pp. 86. 3s. 6d. Kearsley. 1789.

In parts of this poem, we meet with some tolerable thoughts, pleasantly expressed: but its general strain is dull and tedious. Six cantos are here employed in ridiculing the system and practice of Dr. Cullen and his associates; and in celebrating the midnight debaucheries and unintelligible reveries of his late adversary, 'Johannes Bruno.'

Art. 30. *Love in many Masks*: as altered by J. P. Kemble, from Mrs. Behn's *Rover*. 8vo. pp. 73. 1s. 6d. Egertons. 1790.

Mrs. Behn's *Rover* had for some time been thought unfit for public representation, when Mr. Kemble undertook to new-model it, and to present it to the audience in its present form. It retains, however, sufficient marks of its ancient character.

It cannot be supposed that we shall give in detail the business of a play, which contains an incident in almost every page, and which, like other dramas of its own age, consists of love and fighting, of gallantry and treachery; of assignations, prevented by vigilance, or defeated by folly; of stratagems, which were not to succeed, and of escapes, which led to closer confinement: till at length, the love, the wranglings, the treachery, and the jealousy, are all consolidated in one general mass of matrimony.

Art. 31. *Sacred Poetry*: comprising an entire System of divine Truth. 2 Vols. 12mo. pp. 157, and 156. 6s. sewed. Edwards. 1790.

These poems are partly original, and partly compiled. Those which are original are the productions of a lady, by whom the whole has been arranged. In the arrangement, there is, however, a material deficiency: the authoress has forgotten to tell us whence she has borrowed her materials, and even to distinguish her own productions from the compositions of others.

The merit of the poems must, necessarily, be unequal. Some parts will be read with pleasure, and some with disgust: but to sit

down to study these volumes, as containing 'an entire system of divine truth,' is an effort which few readers will have courage to make. We attempted this task: but we soon found ourselves plunged into mysteries so totally unintelligible to us, that we were happy to desist.

This work is neatly printed, on elegant paper.

Art. 32. *Ode on the distant View of France, from Dover Cliff, in the Year 1789.* 4to. pp. 10. 1s. Becket. 1790.

It is the province of a bard to watch over the cause of freedom, and to celebrate its defenders; to rouse the languid to action, and to animate the active to perseverance. In this view, the author of the spirited lines before us employs his powers. The concluding stanzas may serve as a specimen of his manner.

'Enlighten'd France; no more I view  
With cold contempt thy glittering coast;  
To active worth is honour due—  
Th' unfetter'd slave has cause to boast.  
Henceforth ev'n Britain's splendid name  
Can no superior lustre claim;  
Nor singly now shall dart its rays,  
But blend with thine in Freedom's spreading blaze.  
Enough of war, of proud disdain—  
The selfish thought, the taunting jest,  
Absurd distinction, preference vain,  
Be banish'd from the liberal breast!  
Ye swell'd the list of human woes!  
Ye made of France and Britain foes,  
Taught each to scorn its neighbouring state,  
And thwart its views with unremitting hate.  
Malignant shadows! hence, away!  
Hie to some dark, unletter'd shore,  
Behold the dawn of Reason's day!—  
Britain and France contend no more.  
In Freedom's cause, from age to age,  
Shall both with equal warmth engage,  
Pursue the same exalted plan,  
To vindicate on earth the Rights of Man.'

Art. 33. *An Ode on the Marriage of his Grace the Duke of Dorset with Miss Arabella Diana Cope.* Humbly dedicated and inscribed to their Graces the Duke and Duchess of Dorset. 4to. pp. 28. 2s. 6d. Fores. 1790.

'Hills, vallies, groves, and sheep and fawns shall sing'—

Indeed!—to a better tune, then, we hope, than that with which this poet has favoured us.

#### POLITICAL.

Art. 34. *The Spanish Pretensions fairly discussed,* by A. Dalrymple. 8vo. pp. 19. 1s. Elmsly. 1790.

The Spanish claims are of two kinds: 'of all the Magallanic regions; and of all parts on the N. W. side of America.'

Mr.

Mr. D. with great geographical precision, proves, that the Spaniards have not even the pretence of *first discovery* to the Magallanic regions; and that 'the only discovery which the Spaniards can claim here, is the *Discovery* of the Strait of Magellan, the Portuguese having discovered the East Coast of Patagonia, long before Magellan's Voyage, and the English, having completed the *Discovery*! consequently, as much *exclusive right* to *That Navigation*, must belong to the English, as the Spaniards can pretend to, from their having gone *beyond* the Portuguese; but a pretension of the English to an *exclusive Right of navigating on the South of Cape Horn*, could They be so absurd to make it! would be laughed at, by all The World, as too ridiculous to merit serious attention.'

The Spanish pretensions on the North are next considered; and the author concludes, from authorities which he produces, that 'the first public and authentic description of Nootka, or King George's Sound, in  $49^{\circ}\frac{1}{2}$  North Lat. and the parts adjacent, was given to the world in Captain Cook's last voyage, 1778.'

There may be truth, and we believe there is, in what is here advanced: but in disquisitions on this subject, it would be well if attention were paid to the interest and wishes of the inhabitants of these discovered regions? Have they not the right of disposing of the produce of their own land and labour at any market which they may choose? and is not the pretence of restricting their trade to that country whose navigators first discovered their situation, too ridiculous to be seriously confuted?

#### TEST ACT.

Art. 35. *A Letter to the public Meeting of the Friends of the Repeal of the Corporation and Test Acts*, at the London Tavern, Feb. 13, 1790, from a Lay Dissenter. 8vo. pp 15.

In this spirited and well-composed letter, the author instances some of the opposition that was made to the repeal solicited by the Dissenters; and affirms that such opposition is better than support. He exhorts to perseverance, and concludes with observing, that 'nothing good or great is to be obtained without courage and industry; but courage and industry must have sunk in despair, and human life remained unornamented and unimproved, if men had nicely compared the effect of a single stroke of the chisel with the pyramid they were to raise, or a single impression of the spade with the mountain they were to level.'

Art. 36. *A Vindication of the Short History of the Corporation and Test Acts*. 8vo. pp. 28. 1s. Johnson.

Mr. Loft's History was noticed in the last volume of our Review, p. 452. This Vindication is a reply to a pamphlet, of which we gave some account in our last, (p. 238,) entitled, "Observations suggested by the perusal of the Short History of the Corporation and Test Acts." Mr. Loft very sensibly animadverts on this Observer, and manifests himself to be a warm friend to civil and religious liberty; and, in opposition to those who have expressed their apprehensions that great confusion must arise in the state, by a general admissibility of all sects to civil offices, he refers the reader to the

the province of Pennsylvania, where there is the greatest mixture of religious opinions, with a general admissibility to civil offices, and yet religion and the public peace, so far from being disturbed, have experienced great benefits.

Art. 37. *An Appeal to the Common Sense and Common Honesty of every Inhabitant of Birmingham*, respecting the Passages extracted from the Preface to Dr. Priestley's Letters to the Rev. Edward Burn, and sent to the Bishops and Members of the House of Commons, previous to the Debate on the Repeal of the Corporation and Test Acts. 8vo. pp. 31. 6d. Johnson.

The temper with which this pamphlet is written, may be conjectured from its motto: 'Next to the satisfaction I receive in the prosperity of an honest man, I am *best* pleased with the *confusion of a rascal*.' Dr. P. will not be much disposed to thank this writer for thus commencing his advocate. Hard names never carry conviction to considerate minds. This writer takes equal liberty with things as with men; witness his account of the *pedigree of orthodoxy*, p. 19.

'Orthodoxy is the *foolish* daughter of a *tyrannical* and *surly* mother, the Hierarchy; begot by the civil power, through an unnatural alliance—of course the child is a *bastard*.'

## MISCELLANEOUS.

Art. 38. *Letters from the late Emperor Joseph II. to General D'Alton*, Commander of the Troops in the Austrian Netherlands. Written between December 1787 and November 1789. Translated from the original French. Small 8vo. pp. 198. 3s. 6d. sewed. Robinsons. 1790.

The personage here introduced having been of most exalted rank, and one whose schemes attracted the attention of all Europe as bystanders, beside that of those extensive regions more intimately affected by his undertakings, is no sooner dead, than, lo! forth comes his private correspondence with General D'Alton, to display his system of Low-country politics:—but are we to suppose that this confidential general sold his Imperial master's letters to a Brussels bookseller? or was his private cabinet seized by the patriots? We may suppose what we please, for the preface, throughout which the dead prince is most liberally abused and execrated, affords not a syllable of information to account for the sudden exposure of these letters, to bespeak the reader's confidence. Here they are, whence-soever they came; and so far as these letters pass current, they may serve the views of the publisher, before any disavowal or consultation can follow.

The authenticity of this correspondence is, moreover, not well supported by internal evidence; for the letters are written in a loose flimsy manner, not so much resembling instructions from a great potentate to a general officer, intrusted with very critical service, as the suggestions of a man, who knowing nothing beyond common occurrences, has fabricated a set of letters to fit the circumstances of their dates; and who then abuses the man to whom he imputes them.

Should our scepticism with respect to this publication be well founded, whatever advantage the contrivers of the scheme may  
hope

hope to derive from it, the means cannot be applauded: but neither princes nor people are very scrupulous about the rectitude of measures to answer their purposes.—After all, however, we cannot take on us to affirm that these letters are spurious.

Art. 39. *Imperial Election, and Journey to Hanover*; containing an Account of the Manner of electing an Emperor of Germany, &c. 8vo. pp. 29. 1s. Stockdale. 1790.

The account here given of the election appears, on the whole, just and satisfactory. Some thoughts on the importance of the event at this particular crisis, are added, and they appear to be sensible and well-founded. The pamphlet was published while the late emperor was yet living, and who is here pretty freely censured, perhaps not without reason. This writer farther remarks on the British king's intended visit to Hanover, and the propriety of his residing there on so *momentous an occasion*. On this, also, he talks plausibly, if not rationally: but it is a point which we do not undertake to discuss.

The pamphlet is concluded by an account of the journeys of our sovereigns of the house of Brunswick to their dominions on the continent, with the government established during their absence, &c. &c. which, to several readers, may prove an agreeable amusement.

Art. 40. *Town Talk, the Fish-pool, &c.* By the Authors of the *Tatler, Spectator, and Guardian*. Now first collected; with Notes and Illustrations. 12mo. pp. 452. 3s. sewed. Nichols. 1789.

Mr. Nichols, we see, is determined to persevere in collecting the works of that constellation of wits of our own country, who flourished in the early part of the present century; and we applaud his industry, as well as his taste, in the objects of his pursuit. Some of the smaller pieces of Sir Richard Steele, particularly, were in danger of sinking into oblivion, merely through the want of sufficient *rangibility*, as a late pleasant writer expresses it: but which will happily be preserved by the bulk of the volume, and the occasional illustrations given to them by the present editor.

The pieces here collected are,

I. *The Town Talk*, in nine weekly numbers, by Steele.

II. *The Speech of the Lord Chancellor Cowper*, when he passed sentence on the six condemned Lords, [Derwentwater, &c.] Feb. 9, 1715.

III. *A Letter to a Member, &c.* concerning the condemned Lords.

IV. *Sir Richard Steele's Speech on the Septennial Bill*, April 24, 1716.

V. *Character of Sir Richard Steele*, from "Memoirs towards a History of Men eminent in the Republic of Letters, &c." a work printed for Curl, 1731.

VI. *An Account of the Fish-pool*. This was a favourite project with Steele, in which he was assisted by Mr. Joseph Gilmore, a mathematician; and a patent for it was obtained, to secure to Sir Richard and his family the advantages of the invention. The Fish-pool was a name given to a vessel invented for the importation of fish alive, in good health, from parts however distant. A machine  
for



for the conveyance of fish by land was also contrived on this occasion; and engravings are given of both the vessel and the machine: but this scheme, though, like many others, plausible in theory, did not answer in the execution; for the fish were so miserably battered in the conveyance, that no price could be had for them in the London market, adequate to the expence of bringing them to town.

VII. *The Plebeian*, a political Essay, published periodically; of which no more than Four Numbers appeared.

VIII. *The Old Whig*; written by Addison, in answer to the *Plebeian*. On this occasion, the two friends were adverse: but it seems probable that Mr. Addison, at the out-set of this controversy, was not aware that Steele was his opponent. Dr. Johnson's *Remarks* on this dispute are here reprinted; and to them we refer for an explanation of the subject.

IX. *A Letter to the Earl of Oxford*, concerning the Bill of Peerage. By Sir Richard Steele.

X. *The Spinster*. A periodical paper, in defence of the woollen manufactures. This went no farther than the First Number; but it appears in this collection attended by some Letters to the Spinster; and all seem to be well worth preservation.

XI. An additional Number of the *Lover*. Of Mr. Nichols's new edition of this paper, together with the *Reader*, we gave some account in our Review for July 1789, p. 56.

Art. 41. *Thoughts in the Form of Maxims*, addressed to young Ladies, on their first Establishment in the World. By the Countess Dowager of Carlisle. 12mo. pp. 160. 2s. 6d. sewed. Cornell.

This small volume has a better claim to the public attention, than the circumstance of its proceeding from the pen of a Countess. It is evidently written by one who thinks justly on the most important subjects, and who has been an accurate observer of female manners. We have seldom seen so much good sense, and so many useful remarks, comprized in so narrow a compass, and expressed with such unaffected ease and simplicity. The noble writer's particular design is, to guard young women, who have been well educated, and who appear in the fashionable world, against those minute follies and blemishes, which are the less easily avoided, because their consequences do not strike at first sight. The prudential and moral hints here suggested, are happily adapted to supply the place of experience, and to preserve those to whom they are addressed, from much mortification and infelicity, and to render them amiable and happy in every connection of female life. There is not a young woman of fashion in the kingdom, who might not reap advantage by making this manual a part of the useful furniture of her toilette.

Art. 42. *Strictures on Duelling*: Selected from the most authentic Authors; with Additions. By a Gentleman, late of the University of Oxford. 8vo. pp. 35. 1s. Walter, Piccadilly. 1789.

Unfortunately for mankind, many customs and practices prevail, in all nations, which can never be vindicated. Among these, *duelling* is to be numbered, a practice which stands condemned by reason and revelation, by all laws human and divine. This writer

very properly exposes its folly, guilt, and misery. As his tract is short, it may prove more generally useful than larger treatises. It might have been supposed, that the vain and wicked custom of duelling should have been for ever banished from the army by the articles of war, a part of which is so expressly and powerfully pointed against it: but false shame, and false notions of honour, too often prevail against the convictions of truth and virtue.

This author's style is not always pleasant, though not very faulty: but there is one expression which appears unpardonable; it is when he alludes to the slave-trade, and mentions the *sufferings of slavery as ideal*, and farther, as *commiserated by Methodistical fanaticism*. This is really astonishing, in a man who professes himself an advocate for humanity, benevolence, and virtue. The bare recital of the passage is sufficient to expose it.

We have seen a Letter in the *London Chronicle*, of May 4—6, addressed to the Author, which contains some remarks on duelling, that seem to deserve his attention.

Art. 43. *Anti-pugilism: or, the Science of Defence, exemplified in short and easy Lessons for the Practice of the Broad-sword and Single-stick. Illustrated with Copper-plates.* By a Highland Officer. 8vo. pp. 48. 2s. 6d. Aitkin, Castle-street.

The author expresses his contempt of boxing and boxers, and gives a decided preference to the use of the weapons above-mentioned; of which he strongly recommends a scientific knowledge, especially to all who belong to the army and navy. It would, in particular, he says, enable our sailors to board the enemy with a confidence and success unknown to those that are ignorant of the science, 'who rashly rush on the points of the weapons, that the least judgment would have enabled them to put aside.'

How far the Highland officer may, in his *lessons*, have improved on Godfrey's *Science of Defence*, or whether this tract differs, in many respects, materially from the approved work of that author, we know not; it being many years since we had an opportunity of looking into Mr. Godfrey's performance.

Art. 44. *The Defence of Innes Munro, Esq; Captain in the late Seventy-third, or Lord Macleod's Regiment of Highlanders, against a Charge of Plagiarism from the Works of Dr. William Thomson; with the original Papers on both Sides.* 8vo. 1s. Ridgeway. 1790.

Captain Munro published, in the spring of the last year, a "Narrative of the Military Operations\* on the Coromandel Coast, &c." Soon after the publication of that work, the author was charged, in the morning papers, with having made too free with the "Memoirs of the late War in Asia†," written by Dr. William Thomson, an author of considerable respectability. On this impeachment of the Captain's literary character, a news-paper controversy was, for some time, carried on with much asperity and personality. Mr.

\* See Rev. vol. lxxxi. p. 408.

† ——— vol. lxxix. p. 86. Dr. Thomson did not prefix his name to the work.

Murray, the bookseller, was involved in this dispute; and, if we may hazard a conjecture, he, or some friend, has been concerned in giving to the public this collection of the paper bullets that flew about in the course of this inky warfare, for the strength of the argument runs much in his favour. Dr. Thomson's defence of himself seems likewise complete. He appears, indeed, to have been attacked in consequence of a mistake into which Captain Munro had unluckily fallen.

Art. 45. *An Account of the Mutinous Seizure of the Bounty*; with the succeeding Hardships of the Crew. To which are added, Secret Anecdotes of the Otaheitean Females. 8vo. pp. 76. 2s. Bell and Taylor, Royal Exchange, &c. 1790.

Compiled from Lieutenant Bligh's narrative, (see p. 332, of this Month's Review,) and from Hawkesworth's collection of the voyages of Cook, Carteret, Byron, and Wallis. What this literary free-booter means by *secret* anecdotes of the Otaheitean females, we have not been able to discover. How can that be *secret*, which Hawkesworth published so many years ago?

## THEOLOGICAL.

Art. 46. *A Short View of the Life, Sentiments, and Character of Mr. John Mort*; in an Address to the Dissenters of Atherton, and in a Sermon preached in New Brent Chapel, Jan. 20. 1788. By H. Toulmin. To which are added, two Family Prayers, by Mr. Mort. 8vo. pp. 67. 1s. Johnson. 1789.

This small piece of private biography, though not particularly valuable for the manner in which it is written, may exhibit an useful example of the honest endeavours of a plain man to form a judgment for himself on religious subjects. Mr. Mort appears to have been, from conviction, a Socinian, and, though a Dissenter, a zealous advocate for the use of a liturgy in public worship: but his best praise was, that he merited, as we are well informed, the character, written many years since by Mrs. Barbauld, and inserted in this account of his life.

“ Happy old man! who stretch'd beneath the shade  
Of large grown trees, or in the rustic porch,  
With woodbine canopied, where linger yet  
The hospitable virtues, calm enjoy't  
Nature's best blessings all!—a healthful age,  
Ruddy and vigorous; native cheerfulness;  
Plain-hearted friendship; simple piety;  
The rural manners, and the rural joys,  
Friendly to life. Though rude of speech\*, yet rich  
In genuine worth, not unobserv'd shall pass  
Thy bashful virtues: for the Muse shall mark,  
Detect thy charities, and call to light  
Thy secret deeds of mercy; whilst the poor,  
The desolate and friendless, at thy gate,  
A numerous family, with better praise,  
Shall hallow in their hearts thy spotless name.”

\* Alluding to a natural impediment in speaking.

The two prayers by Mr. Mort, here reprinted, ought to have been revised before they were committed to the press. 'We see the footsteps of an almighty band,' would bespeak the worthy author to have been a native of our sister island.

Art. 47. *Two Charges delivered to the Clergy of the Archdeaconry of Leicester*, in the Years 1786 and 1787. By the Rev. Andrew Burnaby, D. D. Vicar of Greenwich, and Archdeacon of Leicester. 8vo. pp. 38. 1s. Payne.

In the first of these charges, Dr. Burnaby expresses his concern at the progress of *religious empiricism*; and calls on the *regular practitioners*, the parochial clergy, to exert themselves against it. He is a warm advocate for Sunday schools; nor is he merely solicitous for the education of the poor, but benevolently recommends to parishes an annual visitation of those children whom they have apprenticed. This seems to be a very wise plan for securing the morals, and for increasing the comfort and usefulness, of the poor.

The second charge relates to the Test laws, the propriety of which Dr. B. vindicates, but with great candour and moderation. He applauds the Dissenting clergy for their diligence in discharging the duties of their ministry; and exhorts his brethren not only to equal, but to surpass them.

Art. 48. *Practical Sermons*, selected and abridged from various Authors. By J. Charlesworth, late Fellow of Trinity College, Cambridge. Vol. II. Small Octavo. pp. 300. 3s. Boards. Johnson.

Of this continuation of a plan which has already passed under our notice, in our account of the first volume\*, it is only necessary to say, that the author continues to execute his design with great correctness. By abridging and *altering* the sermons of various authors, he gives the whole so uniform an air, that the discourses might easily pass, with readers or hearers not much accustomed to criticism, for the productions of the same pen. The discourses are all, as the title indicates, practical. When the scheme is completed, which will be done in four volumes, the authors' names will be specified.

Art. 49. *A Defence of the Unity of God*; in Four Letters to the Rev. Mr. Harper. In Reply to his Address to Dr. Disney, for resigning the Rectory of Panton, and Vicarage of Swinderly, and for quitting the Established Church. Including Remarks upon Mr. Romaine's Sermon on the Self-existence of Jesus Christ: Together with Remarks on the Rev. Mr. Hawkins's Letter to Dr. Priestley; and upon a Publication intitled, *Horæ Solitariae*: With general Observations on the common unsubstantial Mode of defending the Doctrine of the Trinity. By G. Clark. 8vo. pp. 171. 2s. 6d. Johnson.

This is a popular treatise against the doctrine of the Trinity; in which, most of the texts of Scripture, adduced in support of this doctrine, are explained in the sense in which they are commonly

\* See Rev. vol. lxxviii. p. 445.

understood by those who reject it. They who are deeply read in this controversy will not meet with much new matter in these letters: but such as have taken up their opinions, respecting this point, on the ground of authority alone, will find many things in this treatise which will deserve their diligent attention.

Art. 50. *Two Sermons*, for the Festivals and Fasts of the Church of England. By Joseph Holden Port, M. A. Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. pp. 51. 2s. Rivingtons. 1790.

The first of these discourses was preached at St. Paul's cathedral, on the 24th of August 1788, being St. Bartholomew's day, from 2 Pet i. 16. The second was preached at St. Magnus, London bridge, from Matt. xvi. 24. They are ingenious, and well calculated for the occasions, and the subjects, on which they were delivered.

#### SINGLE SERMONS.

Art. 51. *Preached at the Cathedral Church of Salisbury*, at the Triennial Visitation of the Lord Bishop of Sarum, July 23, 1789. By George Isaac Huntingford, A. M. Rector of Corsley, Wilts, and Fellow of Winchester College. 4to. pp. 36. 1s. 6d. Robinsons.

The learned author of this discourse here appears as an able apologist for professing the Christian religion, in reply to the strictures of the anonymous author of a late *Apology for professing the Religion of Nature*\*. He addresses himself to two different classes of Deists; to those who acknowledge a God, but maintain that nothing can be known concerning his attributes; and to those who adore the divine attributes, and affirm that human reason, without the aid of divine revelation, can discover the moral perfections of the Deity. To the former class, he urges the necessity of seeking a better guide, than that reason, which they confess to be so incapable of leading them to the knowledge of God. With the latter, he pleads, that modern philosophers owe their consistent and exalted ideas of the Supreme Being, and the just conclusions which they deduce from those ideas, to revelation; and that the attributes, which they acknowledge and adore, are confirmed and illustrated by the peculiar doctrines of Christianity. In confirmation of this latter position, Mr. Huntingford insists particularly on the provision which Christianity has made in the atoning sacrifice of Christ, for vindicating the dignity and rectitude of the moral government of God.

After defending, with much ingenuity, what is commonly called the Orthodox doctrine concerning the scheme of redemption, he proceeds to refute the objection of the apologist for Deism, "that all religious atonements are motives to vice," by shewing, that, according to the Christian doctrine, repentance and reformation are absolutely necessary to salvation, and pardon is offered only as a motive and encouragement to repentance. His arguments on this topic are, in our opinion, clear and decisive.

A summary view of the external evidence by which the truth of Christianity is confirmed, drawn up with great perspicuity and

\* See our last vol. p. 353.

energy, and an apology for Christian mysteries, close the discourse. Whatever may be thought of the controverted tenets for which the author is an advocate, the sermon bears those marks of good sense, and elegant taste, which entitle it to particular attention.

Several notes are subjoined, which not only discover the author's well-known erudition, but furnish weighty arguments in refutation of the *Apology for professing the Religion of Nature*.

Art. 52. Preached at the Primary Visitation held by the Bishop of Hereford, at Church Stretton, in the County of Salop, June 17, 1789. By John Mainwaring, B. D. Rector of Church Stretton, and Lady Margaret's Professor of Divinity in the University of Cambridge. 4to. pp. 27. 1s. Cadell.

To the *conscientious sceptic*, and to the *ingenuous doubter*, the preacher submits the following considerations: 'What, in all probability, *would have been* the condition of mankind, if the Christian revelation had not been granted?—Whether there was any ground to hope, that the universal darkness and corruption of natural religion ever would or could have been removed by human endeavours?—And whether it were reasonable to expect that Christianity itself should escape corruption; and if not, whether the errors which have been mixed with the doctrines of the gospel can justly be urged as objections against it?'

In examining these questions, he follows some of our most able advocates for the necessity of revelation.

Sermons are too confined a species of composition for entering, with any degree of minuteness, into these discussions; and without a proper adduction of facts, they have little prospect of converting Deists to the Christian faith; it may therefore be questioned, whether the preaching of them, as far, we mean, as relates to infidels, is not mere lost time and labour.

Mr. M.'s discourse is well composed; and it shews his acquaintance with the subject. Under the last query, he *seems* to refer all the errors, that have been mixed up with the gospel, to *popery*; for he mentions none that have crept into our reformed church. He objects to men attempting to *reason out their faith*; and yet he asserts the aid of human learning to be indispensably necessary to understand the doctrines of revelation, and to defend them against heretics, enthusiasts, and opposers.

The *ingenuous doubter* will not allow this to be fair dealing. He will say, "if you submit Christianity to the examination of reason, let it be employed on *all* its doctrines. That I am to reason so far, and then renounce reason for my guide, is a position that no reflecting mind will admit."

Art. 53. *On Education*: preached before a Society of Protestant Dissenters at Bradford, Yorkshire, 28th June 1789. By S. Catlow. 8vo. pp. 22. 6d. Johnson.

After some general observations on education, and parental duty, this author proceeds to point out three objects to which a careful attention should be paid:—Instruction, in those subjects which particularly relate to their future destination in life; in ornamental acquisitions; and in moral and religious principles. The importance

ance of the first and last of these topics is self-evident; the second chiefly relates to those whose condition is such as to justify them in extending their views beyond merely necessary acquirements: but here we observe, that Mr. Catlow seems principally to speak of what he terms ornamental, as signifying mental, cultivation, in different kinds of literature, history, philosophy, &c: to which he unites a polite address and engaging manners, with those assiduous exercises which now generally prevail in the course of modern education: but, says he, mistake me not—I would wish that this branch of instruction, though of acknowledged utility when moderately attended to, were for ever annihilated, rather than that it should be made the principal object of education; for though influential on the manners, and productive of ease in social intercourse, its consequence is only of a secondary nature, and should be considered merely as an assistant in the display of manly sentiments, and liberal information.

An advertisement affixed, informs us, that Mr. Catlow has opened a seminary at Mansfield, to prepare youth, by liberal instruction, for the commercial departments of life, and for entrance on professional studies.

## CORRESPONDENCE.

' *To the AUTHORS of the MONTHLY REVIEW.*

' GENTLEMEN,

' PERMIT me to render my acknowledgements, for the handsome manner in which you have vindicated me, (and the English in general,) against the censure of M. Bernoulli\*, who seems to suppose, that we disdain to receive information from foreigners. I hope, and trust, that the repeated acknowledgements that I have made, for the assistance derived from the works of illustrious foreigners, will fully refute any such charge against myself.

' It appears singular that M. Bernoulli, who has translated and published my Memoir of 1782, should select a single passage from it, as the subject of a particular criticism, in another place.

' But as a part of the public may refer this criticism to my last map of Hindostan, (published in 1788,) I beg leave to observe, that Goa is *there* placed in the longitude assigned to it by the *Connaissance de temps*, that is,  $73^{\circ} 45'$  East from Greenwich, (the quantity contended for by M. Bernoulli,) and which the state of my information in 1782 inclined me to reject. There can be but two reasons for adopting an observation of longitude: the one, the public character of the observer; the other, the coincidence of geographical authorities. The latter were at variance with the observation, and I was uninformed concerning the former. When convinced, I did not content myself with *silently* correcting the longitude in the new map; for in the Memoir (page 29,) I noticed my former erroneous opinion in an apologetical way. I was at that time ignorant of M. Bernoulli's criticism; and the correction was

\* See Appendix to Vol. I. of the New Series of the Monthly Review, p. 510.

founded on coincidences of a very close nature, and not on the opinion of any individual. Unluckily, a wrong figure is printed in the Memoir; for it stands there,  $72^{\circ} 45'$ , instead of  $73^{\circ} 45'$ : but the intention is evident; and the degree, in the map, where alone it could affect the general geography, is right.

' If I do not intrude too much on your time and room, I request the favour that this letter may be inserted in a future Review.

' I am, Gentlemen,

' Suffolk-street, ' Your obliged, and very obedient servant,

22d June, 1790.'

' J. RENNELL.'

\* \* Æ Diphthong somewhat humorously tells us, that we give, for the money, too great a quantity of matter in each of our Monthly Numbers; "more," he says, "than we either desire or deserve." We do not believe, however, that this is a *universal* opinion; and we ourselves are not inclined to the idea, that it is, in general, more than is *desired*; and as to its being more than the public *deserve*, we cannot subscribe to that remark, while we meet with such generous and increasing encouragement.

††† The work mentioned by P. C. S. is in the hands of one of our corps.

#### *General Index to the Review.*

††† Mr. Williams, of Oswestry, and a writer who signs *Verax*, in two polite letters, urge us to continue our *General Index*, to the close of the *Old Series*, viz. to the end of vol. lxxxi.—To these gentlemen, we cannot, at present, say more, than that the matter is in contemplation.

*Verax* also inquires concerning our critique on a certain work: to which we answer, "*What we have written, we have written.*"

\*†\* 'A Friend to all Parties,' likewise asks, if we mean to continue our Index; for the reply to which, we refer him to the preceding article †††.

This Correspondent also recommends to us to insert the surnames, after the Christian names, of Bishops; which hint, as far as it is practicable, shall be followed. With respect to *particularizing*, in our general table of contents to each volume, any material article of correspondence inserted in the course of the volume, we must observe, that this plan is pursued in the *index* to each volume, separately, under the name or title of the gentleman, or work, to whom, or which, it bears reference. The consideration of the other part of this Correspondent's letter is unavoidably deferred, on account of the illness of the gentleman to whose perusal it was submitted.

††† The new edition of *Anderson on Commerce*, Williams's *Lectures on Political Principles*, and the *Devil on two Sticks in England*, concerning which J. W. inquires, will appear in our next.





# THE MONTHLY REVIEW,

For AUGUST, 1790.

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ART. I. *The Poems of Ferdosî.* Translated from the Persian by Joseph Champion, Esq. 4to. pp. 460. 12s. Boards. Cadell,

WITH men of science, it must be a source of extreme pleasure to observe, that the extensive provinces of Asia are now visited and explored for other purposes than the acquisition of wealth; and that our countrymen are, with the manufactures, gradually importing the literature of the East. Though Mr. Hastings, (in his recommendation of Mr. Wilkins's translation of the *Bhāgvat Gītā*, prefixed to that work,) modestly styles himself an *unlettered man*, his government, at least, merits the commendation of having been propitious to letters. Under his auspices, learning was encouraged, and the servants of a trading company were inspired with a desire of traversing the rich and fragrant fields of Oriental science. Mr. Halhed and Mr. Wilkins have done much to pave the way; and as there are many gentlemen of cultivated minds among the servants of the East India Company, and as a thirst for scientific investigations has been propagated among them by the vigorous efforts of Sir William Jones and others, we may reasonably expect a plentiful harvest. By degrees, it may engage the attention of the literati of Europe, become a fashionable study, and in some degree diminish our fond admiration of the writings of the ancient Greeks and Romans.

In poetry, we sigh for some kind of novelty. What Mr. Gibbon calls the *elegant mythology of the Greeks*, is so hackneyed and thread-bare, that it rather fatigues than amuses. How delightful, then, is the prospect of a new poetic world! 'The heathen gods and goddesses, (as Mr. Champion observes,) have sported for so many ages in the regions of heroism, that new fiction, new imagery, new manners, and new warriors, must yield the highest intellectual amusement.'

The poetry of the Asiatics promises more than amusement. Their annals and their religion being exhibited in verse, their poems solicit the examination of philosophers, and particularly of historians and divines. The original of the poems here translated by Mr. Champion, are greatly admired in the East. Ferdosi is the Homer, and his Shâh Namêh is the Iliad, of Persia. As a proper introduction to the translation of that part of this voluminous poem, which has been prepared for the English press, Mr. Champion has prefixed an amusing essay on the life and writings of Ferdosi.

By this account, it appears, that Abul Cassem Munsuril Ferdosi was descended from Ahmed' ul Ferdosi, one of the principal inhabitants of the town of Sar, in the province of Tus, in the kingdom of Khorasan. As superlative abilities excite a kind of idolatrous admiration, mankind are not satisfied unless they introduce something unusual, if not marvellous, into their history. Various presages of greatness have, according to ancient story, accompanied the births of remarkable persons, whereby they have been distinguished from the herd, marked as Beings peculiarly blessed, and held up as objects whom Fame is to place on her highest pinnacle. It was in this way, as the Persians relate, that Ferdosi was ushered into the world. His great celebrity as a poet was, at the time of his birth, revealed to his father in a dream, in which he saw the infant standing with his face to the west, and elevating his voice; the echo of which reverberated from every quarter. This was explained by the interpreter whom Ahmed consulted, as meaning, "that the fame of his son, and his poetic talents, would be the theme of the universe."

So the fact was : Ferdosi soon discovered a mind remarkably vigorous ; the strength of his memory was equal to the intensity of his application ; and the dawn of his poetic career evinced to the poet Assadi the glory of his meridian sun. Animated by him, Ferdosi applied himself to history, and conceived the noble design of exhibiting the exploits of the kings and heroes of Persia in verse. At the court of Mahmoud, sultan of Ghezny, poetry and history were the pursuits which the sovereign at this time most espoused, and which were, of course, the direct road to wealth and fame. Report soon carried the singular reputation of Ferdosi to the sovereign's ear ; he ordered his attendance, received him as the glory of his court, and honoured him with every mark of royal confidence. Ferdosi's design coinciding with the wish of the sultan, he was appointed, as the only man equal to the task, to write the annals of Persia, which had been lately discovered, and the achievements of the heroes, in a series of heroic poems. For every  
thousand

thousand lines, the monarch ordered him a thousand dinars, (a dinar is nearly 8s. 6d.;) whatever the poet composed in each day, was read to him in the evening; and as the poems were finished, they were copied, and dispersed throughout the empire. In the 70th year of his age, (in the 374th year of the Hêjra,) he finished his heroic poem entitled the Shâh Namêh, which consisted of one hundred thousand lines; and, presenting them to the sultan, demanded his reward. Mahmoud, being a poet himself, expressed his approbation of Ferdosi in verse, and ordered the stipulated sum to be paid to him: but the vizir being the poet's enemy, sent him, in sealed bags, sixty thousand silver, instead of gold, dinars. These were brought to him as he was bathing; and Ferdosi, conceiving the silver dinars to be a designed affront of the sultan, immediately distributed them to those about him, giving 20,000 to the keeper of the bath, 20,000 to a fruiterer who attended, and 20,000 to the slave who brought the money.

The poetic courtiers, long envious of Ferdosi, interpreted this spirited conduct of the poet as disrespectful to the sultan; who was, by various insinuations, at last irritated against him, and obliged him to fly from Ghezny.

Ferdosi fled: but he could not be disgraced, nor impoverished. Though abandoned by the sultan of Ghezny, various princes courted and protected him. His flight served only to diffuse his fame. At Bagdad he had an apartment assigned him in the vizir's palace; and the caliph, charmed with the productions of his muse, ordered him the sum that had been withheld by the sultan. The enraged Mahmoud, hearing of his fame at Bagdad, demanded him to be delivered up; and to avoid his anger, our poet was obliged to proceed to Tus. Here, as a boy was repeating to him his verses, he suddenly expired; and as the people were carrying him to his grave, a present of 60,000 dinars arrived from the sultan, whose resentment was now removed. These were tendered to, but refused by, his daughter, who, in honour of her father, erected a famous stone stair-case on the banks of the river, which was to be seen a few years since at Tus. It is related, also, that the sultan expended the 60,000 dinars in building a public edifice to the memory of the poet.

Thus was Ferdosi caressed when living; and though the sumptuous monument erected by Mahmoud to his memory is perished, his poems remain an everlasting monument of his learning and abilities. Homer was never more admired by the Greeks, than was Ferdosi by the Persians. To his poems they attribute seven qualities; the basis of knowledge, the spring of excellence, a model of history, the true portrait of religion,

the exciting of joy, the exciting of sorrow, and the real discrimination of every species of intelligence\*.

Mr. Champion further observes, that

'The families of Ferdosi are *plenissima nati*—his invention [is] lively and vigorous. When we consider the astonishing length of the production, and the constant flame that animates the whole, preserving an equal blaze, leaves the mind of a common reader in astonishment, and leads the poetical genius through unknown regions of the imagination. If Ferdosi is too luxuriant, he is carried on by the rapidity of his powers, and displays such extensive fertility, that the critic, incapable of reaching the sublimity of his conceptions, may judge of him by the coldness of his own feelings. The labours of Rutilius are the standard of Ferdosi's genius. The influence of supernatural beings over his birth, prepare the mind for grand and extraordinary actions. We read of the birth of Minerva and of Bacchus, born in an extra-natural manner. If we admit of the Grecian fable, surely we may subscribe to the Persian, and not turn rigid Roman Catholics in poetry, damning all sects but one!

'The reflections of Ferdosi are animated and moral; the verifications smooth and polished; a quality, though possessed in general by the Persian poets, is heightened by the *poesis divina vis*, and gives that beauty to the range of enchantment which at once seizes on the avenues of the heart: nor can the judgment, in its coolest moment, censure the exuberance. The annals of the Persian kings and heroes would have been cold and insipid, and only would have been perused as they might have related to historical facts.—Ferdosi, piercing through the bounds of nature, created new worlds, and making them subservient to his plan, regulated his own sphere with such superior ability and fanciful system, that the conduct of his poems appears in the natural order of that imaginary creation dignified by himself: they may not bear the touchstone of truth; but the fables of the east admitted them. There are no fatiguing digressions. Every succeeding poet has copied Homer. Ferdosi followed or imitated none, his genius was above all translation, the invention was his own. The story, a recital of actions that happened, in a certain degree embellished by fable: Asiatic splendour favoured the magnificent descriptions.'

Such is the account that Mr. Champion has given of the Shâh Namêh and its author: it is curious, and, no doubt, exhibits the sentiments of the Persians respecting their favourite bard: but we would caution the English reader against raising his expectations to a high degree.

When we compared Ferdosi with Homer, we did not mean to intimate that the poem of the former was strictly epic. The Shâh Namêh must not be tried by the rules of Aristotle. It does not relate a complete action, which has a beginning, a middle, and an end, and which is enlivened by amusing episodes: but it is, as we have already hinted, a series of historical

\* See the Life of Ferdosi, prefixed to this work, p. 65.

poems, in which the author has taken the same liberty with the Persian history, that Homer took with the account of the siege of Troy. Angels, demons, and fairies, are associated with the kings and warriors of Persia, as gods and goddesses are with the heroes of the Iliad. The Shâh Namêh may be thought heavy, as it has no unity of design, and no general interest: but it evinces the genius and perseverance of Ferdosi, conveys information, and deserves attention, as a most celebrated specimen of Eastern poetry; though the very nature of the poem, and its great length, will prevent many from perusing the whole of it.

To assist our readers in judging of its nature, we will transcribe the arguments of Book I, II, III.

I. 'The elevation of Kiûmers, and the attack of the dæmons—Kiûmers, the first monarch who reigned in Persia, and his son Seâmuck, are attacked by the dæmons, jealous of their increasing power—Seâmuck is killed in a single combat with a young dæmon, which closes the first action—The intelligence carried to Kiûmers causes the highest lamentations: he determines on revenge, and assembling his army, places Hoshung, the son of Seâmuck, at the head of his troops—His advice to him—The dæmons meet them in the field, where the old king gains a complete victory—The dæmon, by whose prowess Seâmuck had fallen, is killed by Hoshung—Kiûmers dies—The author's reflections on the instability of life.'

II. 'The introduction of agriculture—The discovery of mines—The rise of the religion of the Magi.

'The character of Hoshung—He forms various implements—Attention to cultivation—To mining—To policy—The worship of fire instituted—The loom first in use—Ferdosi concludes his reign with moral reflections.'

III. 'Tahmuraz, the enchainers of dæmons, assembles the learned—The Magi address them on the subject of his future government—He improves on the plan of Hoshung—The character of the vizier—He seizes on the leader of the dæmons, whose followers assemble, chuse a leader, and conduct their forces against Tahmuraz—Are routed—Their offers of submission—Different arts introduced through their medium—The death of Tahmuraz—The reflections incidental to his death.'

For a specimen, we shall select the following lines from Book II. which contain the account of the origin of the religion of the Magi:

'Fruits were the food of man till this blest time,  
And leaves of trees sole shelter from the clime;  
Rules for society the chief creates,  
And law and order grac'd his rising states.  
Now policy, with eye extended, rose,  
And bade the mountain-hind forget his woes.  
Now tranquil pleasures form their rural life,  
And scenes far varying from their former strife.

Bright-ey'd religion rear'd her cherub face,  
 For piety adorn'd the hero's race.  
 As once, attended by a gallant few,  
 He sought the high-lands, with a patriot view,  
 An object from afar appear'd to rise,  
*Of form immense, and of prodigious size;*  
 Sanguine its face, its eyes were ghastly blue,  
 Its body glaring shock'd the distant view;  
 Through the whole air its dire obnoxious breath  
 Darkness diffus'd, and stench like putrid death:  
 Hoshung with dauntless steps approach'd the sprite,  
 And seiz'd a pond'rous stone with nervous might:  
 The serpent rear'd its crest; on Hoshung came,  
 And fearless threw the stone with dext'rous aim:  
 The serpent bent beneath the weighty blow,  
 And, groaning as he fled, life seem'd to flow:  
 The shatter'd stones in num'rous pieces start,  
 And sparks of fire emit from every part.  
 Amazement seiz'd the chief. The view, unknown,  
 Of fire emitting from repulsive stone,  
 First gave the pious thought, "Bend ev'ry knee,"  
 The chief exclaims, "'tis heav'n's supreme decree!  
 To fire celestial let us altars raise,  
 For God himself his attribute displays."  
 As the high-priest of Mahommed divine,  
 Bends towards Mecca, to the sacred shrine—  
 So the new Magi, as their prince inspires,  
 Bow with devotion to the golden fires.  
 Conquest to kings *have* giv'n exalted fame,  
 And chiefs have reach'd a celebrated name.  
 Yet by this deed, the hero of his age,  
 Stands high recorded in th' historic page.  
 To raise new faith to Hoshung it was giv'n,  
 Who deem'd it the benevolence of heav'n.'

Mr. Champion mentions the difficulty of his undertaking, as an apology for its defects. To considerable praise he is entitled, for so new and arduous an attempt; and we hope he will be encouraged to persevere, till he has translated the whole of these poems; and that his future labours may be more perfect than those which he has at present laid before the public.

With what fidelity he has adhered to his original, we pretend not to decide. The various idioms of the two languages demand some latitude of translation; and the colouring, (as Mr. C. confesses,) must be that of the translator. Much of the spirit of Ferdosi is, probably, evaporated; and Mr. Champion has not given so much attention to his versification as we could have wished. His lines are often feeble and prosaic, and they abound with needless expletives and repetitions:

'Let not obliivion on your muse attend;  
 And know her always as your faithful friend,' p. 322.

'Each

' Each seems the same; no difference to be seen,' p. 203.

' The brave man *does* not fear the lion's rage,' p. 213.

He seems not to possess a good ear; for, sometimes, his lines are too long, and, at others, they are too short:

' 'Tis perilous to provoke such mighty state,' p. 198.

' The iron he *mailows*, and the helmet forms,' p. 124.

' Held down their mute struck souls, and vented many a sigh.'

' The first he *Sulm*\* calls, "Oh, may each deed," &c. p. 213.

We have often detected Mr. Champion descending to a low, if not a vulgar phraseology: 'Impatient *quite* to know.'

' He roar'd so loudly with so fierce a strain,

The pillars of the palace *shook* again.'

' From earth to heav'n *thy equal is not known*,' p. 327.

Sometimes he is obscure; as,

' Wide spread the virtues of his nations o'er,' p. 107.

' Be silent on their names; let there appear  
Such epithets as please a parent's ear,' p. 192.

' Three days they gave to study *deep profound*,

With tables astronomical renown'd,' p. 415.

Mr. Champion is also ungrammatical, and incorrect in his orthography and pronunciation; as,

' Conquest to kings *have* given.'

' And thou *did* nurse him with a parent's joy,' p. 322.

He spells *grateful*, 'greatful,' *aerial*, 'arial,' (p. 101.); *Elyfian*, 'Elyzian,' (p. 192.); uses *propitiate* for 'propitious,' (p. 342.); and 'spoke the tyrant,' and 'spoke the slave,' for 'spoke *to* the tyrant,' and 'spoke *to* the slave,' (p. 143, and 342.) He coins the words, *mallow*, *lascive*, (p. 169.); *ablieve*, (p. 189.); *ebrious*, (p. 167.); and *submists*, (p. 340.) He chuses also to have the word *énervate* pronounced 'énervate:'

' No luxury shall 'énervate my mind,' p. 335.

These are little faults, it may be said: but they tend to destroy the effect of poetry, which loses its fascinating power, if it be not highly finished. We would recommend to Mr. Champion to pay more attention to the force and correctness of his numbers; to compress, and not to draw out into a multitude of feeble lines, the sentiments of his original. To accomplish his great undertaking, he may wish for rapid composition, and to be able, like Lucilius, to write two hundred lines *stans pede in uno*: but he should remember what Dr. Young observes, in *his epistles to Mr. Pope, concerning the authors of the age*:

"Slow runs the *Pegasus* that wins the bays."

\* The translator of Ferdosi may intend *Sulm* to be pronounced as two syllables: but as he has written it, it is but one.

As the remaining parts of the Shâh Namêh are more interesting, displaying a peculiar expansion of genius, and a nobler exertion of the powers of the imagination in the Persian bard, than those already translated, it may be proper for Mr. Champion to attend to our remarks, and to bestow peculiar labour on his future version. It would improve the appearance of his work, and assist his readers in referring to particular passages, if he were to break the poem into paragraphs, place a running title to the books, and number the lines.

We shall reserve our observations on the similies, machinery, and other particulars, in the poems of Ferdosi, till the whole of the Shâh Namêh be submitted to our perusal.

ART. II. *An historical and chronological Deduction of the Origin of Commerce, from the earliest Accounts. Containing an History of the great Commercial Interests of the British Empire. To which is prefixed, an Introduction, exhibiting a View of the ancient and modern State of Europe; of the Importance of our Colonies; and of the Commerce, Shipping, Manufactures, Fisheries, &c. of Great Britain and Ireland; and their Influence on the Landed Interest. With an Appendix, containing the Modern Politico-Commercial Geography of the several Countries of Europe. Carefully revised, corrected, and continued to the present Time. 4to: 4 Vols. 5l. Boards. Robson, Payne, &c. 1789.*

WE have here a republication of the justly celebrated History of Commerce, compiled by Mr. Adam Anderson, and published by him, in two folio volumes, in 1763. The first three volumes of the present edition comprehend the original work of Mr. Anderson; and the fourth, is a continuation of it from the year 1762, where Mr. A. concluded, to the close of the year 1788. The editor's name is not specified.

At the first appearance of this valuable commercial library, we entered into a full detail of its scope and execution, to which we now refer the reader\*. On the present occasion, we have only to attend to the additional materials that bring the work down as nearly as possible to the present time: but, on a general view of the whole, notwithstanding the copious indices with which these volumes are furnished, we cannot but regret the loss of the marginal heads that every page of the original edition contained, and which were so ready a guide to the eye in finding the particular objects of our search. These are now wholly omitted; though the difference between a folio and a quarto could not destroy their value; as they, moreover,

\* See Rev. vol. xxx. p. 81, 166.



pointed out the division of the subject, which, without them, is not, at all times, directly perceived.

In a brief well-written preface to the fourth volume, the name of Mr. Anderson is introduced for the first time, as the writer of the former volumes: but as we well know that Mr. Anderson left behind him a copy of his work enriched by many MS. corrections and additions, we were surprised not to find any claim made to the merit that may justly be supposed due to his last emendations. Nevertheless, we cannot think this edition would have been sent to the press without them.

This preface, after some general remarks on the merit of Mr. A.'s work, the importance and interesting nature of the period that remained for discussion, and the consequent difficulty of the task, concludes with observing: 'That part of the history which is written by Mr. Anderson, has deservedly acquired a place in the first rank of useful British authors; and we trust, that the volume which is now added to it, will not disgrace the work it is intended to complete.'—We make no scruple to add, that we do not think it will; as it comprehends a great variety of interesting particulars respecting many important events that have greatly altered our commercial circumstances since Mr. A. wrote. Yet we have one remark to offer, on the usual complexion of all continuations, which, therefore, is not peculiarly limited to that now before us.

When histories are brought down to the present time, they are generally too circumstantial and diffusive, the result of haste, and of not maturely digesting the subjects. Many instances of this kind might be marked in the present volume, as lists of acts passed in each session of parliament; regular statement of annual parliamentary supplies, with the ways and means for raising them; abstracts of the yearly bills of mortality, &c. all which extend to great lengths. To these may be added several incidental occurrences, as the disputes relating to Falkland Islands, those that, at times, occurred respecting the East India company, minute details of the popular disturbances that prepared the way for the American revolution, riots in London, of the weavers, and of the protestant association under Lord George Gordon, &c. As Mr. Fox's India bills never took place, a brief mention of them might have sufficed, instead of giving abstracts of those bills, and detailing the arguments urged for and against them; which contribute greatly to swell the volume. On these, and other like occasions, this fourth volume is as properly a *political*, as a *commercial* history; a very slight connexion with commerce being sufficient to introduce long circumstantial narratives, with the state papers relating to them:—the subjects seem, however, to be fairly represented.

After

After having thus freely expressed our opinion of this volume on a general view, it will be expected that the work should be allowed to plead for itself; and here arises a difficulty: the articles proper for quotation are of such extent, that some *one* must suffice; and even that one, the history of the tea commutation act, for instance, will be found sufficiently long.

A very principal object during this session of parliament (1784), were the regulations that were adopted upon the subject of smuggling, and particularly the act of parliament commonly called the Commutation Act.

A committee had been appointed early in the last session of the preceding parliament to inquire into the illicit practices used in defrauding the revenue; in consequence of which, three reports were delivered in, which entered very much into a detail of the subject, and were considered as exhibiting very important matter for the melioration of the revenue. On the 11th of February, the chairman of the committee had moved a resolution, stating, that the illicit practice had greatly increased,—that the public revenue was defrauded to the extent of not less than two millions per annum,—and that these enormities and national losses merited the early serious attention of parliament.

Soon after the meeting of the new parliament, the subject of these reports, and of the laws in being for the prevention of smuggling, was referred to a committee of the whole house. On the 21st of June, the Chancellor of the Exchequer moved, that the duties of customs and excise payable on teas, do cease and determine. This motion was made as a preliminary to certain resolutions which were to form the basis of a law to prevent smuggling. This motion was grounded on the following observation on the illicit trade of this kingdom:

That this illicit trade had for some years past been carried to an amazing height, and was become very alarming to the revenue in many of its branches, but more particularly in the article of tea, is matter of universal notoriety. Tea was said, with great reason, to be the staple of smuggling: for though the contraband trade had extended to a variety of articles, yet tea was such a principal commodity in this illicit trade, that if any means could be devised to prevent the smuggling of tea, it was generally believed, as it has since turned out, that the other and lesser branches could hardly give encouragement to the practice, especially if the regulations which were now projecting should be adopted.

The amount of the duty on tea was, at this period, between 700,000*l.* and 800,000*l.* and as it was proposed by government not to raise upon tea in future above 169,000*l.* there would be a falling off of at least 600,000*l.* per annum. Though the reason for lowering the duty at all, was to take away the temptation to smuggling by diminishing the profits, there did not appear, in order to effect this purpose, to be any occasion to take off the whole of the duty; for if we take into consideration the market-price of teas in the other European countries, that the price also of insurance and freight, in so hazardous a trade, was near 25*l.* per cent. to the shore;

ſhore; that the inſurance for the inland carriage of it in this kingdom, was 10l. per cent. more; the profit upon the whole could not be reckoned at more than 5l. per cent. becauſe the voyage from the Continent to England might be very often repeated in the courſe of the year, ſo that the 5l. per cent. might, upon the whole of the ſmuggler's capital, be reckoned in the end at 50l. per annum. It was evident, therefore, that conſidering the expences attending the ſea and inland inſurances, with the freight and profit, the ſmuggler muſt ſell at 40 per cent. above the prime coſt.

' The plan therefore that was propoſed, was to take off all the exciſe duty on tea, and impoſe a cuſtom duty of 12l. 10s. on Bohea tea: this it was apprehended would ruin the ſmuggling trade in that article. On the finer kind of teas a higher duty would be laid; 15l. per cent. on Souchong, &c. 20l. on Singlo and Hyſon, and 30l. on Congo.

' We have already obſerved, that the total annual importation of teas into Europe, amounted to about 19,000,000lbs. above two-thirds of which quantity was conſumed in Great Britain and Ireland, though the legal importation was not quite 6,000,000; conſequently the quantity annually ſmuggled muſt have been above 7,000,000lbs. According to this calculation, the people of England were conſiderably under-rated at the number of 6,000,000. Of theſe, it was ſaid, that 2,000,000 would be relieved from the payment of the preſent duty on tea, without being obliged to contribute a farthing towards the tax which would be propoſed as a ſubſtitution; the other 4,000,000, it was calculated, could, one with another, conſume three pounds of tea each in the year, for each pound of which they, at this time, paid on an average 2s. 7d. duty: this duty, or the principal part of it, being taken off, they could, of courſe, afford to pay a ſubſtituted tax, which was propoſed to be raiſed in the following manner:

' On every houſe with ſeven windows, and which houſe was alſo rated to the houſe tax, it was intended to lay an additional tax of 3s. and ſo on, charging 8s. for every houſe of eight windows; 9s. for thoſe of nine windows; 10s. 6d. for thoſe of ten windows, and ſo on, adding 2s. 6d. for each window up to twenty-four, and ſtill riſing up to one hundred and eighty windows, for which 20l. per annum ſhould be paid, over and above the duty at preſent paid on windows and houſes. This regulation was calculated to produce above 700,000l.; ſo that with the new duty on tea, the produce would be near 900,000l. According to this plan, therefore, it appeared that the public revenue would be a conſiderable gainer, and at the ſame time the people would have no reaſon to complain of additional burdens. As for example, a houſe which ſhould be rated at 10s. 6d. would contain a number of inhabitants ſufficient to conſume ſuch a quantity of tea, as, from its reduced price, would more than indemnify them from the additional duty.

' In England, Scotland, and Wales, it was calculated that there were about 699,058 houſes, which might be divided into the following claſſes: 286,293 houſes under 7 windows; 211,483 houſes, from 8 to 10 windows; 38,324 of 11 ditto; 24,919, from 12 to 13;  
67,652,

67,652, from 14 to 19; 52,652, of 20 windows and upwards; and 17,732 houses in Scotland. Of these, about 200,000, as being excused from the house tax, would pay nothing to this new tax, and the inhabitants being of the poorer sort, would be wholly delivered from the duty on tea. The great benefits therefore that would arise from this new regulation, would be the checking, or rather the absolute ruin of the smuggling trade; that the fair trader would be relieved in a great measure from the disagreeable visits of the excise officers, and that the East India company would possess the very great advantage of supplying the whole kingdom with tea, instead of less than one half: or, in other words, would find a vent for 13,000,000lbs. of tea, when at present it does not dispose of quite 6,000,000: the company also would hereby be enabled to take 20 additional large ships into their service, which would find employ for 2000 seamen, a circumstance in itself of great national importance. Such a plan, therefore, which, while it increased the public revenue, produced a saving to the people, was surely calculated to meet the approbation of parliament, and of the nation at large. It was certainly not the interest of the India company, having the market of tea exclusively, to avail themselves of their monopoly, to raise the prices of that article, because the smugglers who had hitherto carried on their trade against the high duties, would then carry it on against the high prices: nevertheless, that the people might not be left at the mercy of the company, it was proposed, that if ever the price of tea at their sales should exceed a given price, that the ports of the kingdom should then be thrown open for the importation of tea from the Continent.

\* Such were the principles on which the motion was founded for determining the duties on teas, and which was followed by various resolutions that served as the foundation for the act since known by the name of the Commutation Act.

\* The principal objection to this bill arose from the idea that it abandoned a certain national income of near a million per annum, upon an uncertain expectation of benefiting the revenue by putting an end to the practice of smuggling, and to make amends for the defalcation by laying a tax of a very unpopular and oppressive nature. But the arguments used in support of this objection, were by no means sufficient to obstruct the progress, or alter the form of a measure, which had such great public advantages in view.

\* That this bill gave up the existing duties and excise on teas, was undoubtedly true, but proposed to lay another duty in lieu of them; and it proposed an additional tax on windows, not as a new tax, but as a commutation for the portion of the duties on tea that it gave up,—and the reason for such a regulation, was to check the pernicious and destructive practice of smuggling. The great and alarming extent to which that illicit trade had arrived, was well known to every one; while the consequences it threatened to the revenue, to commerce, and to the kingdom in general, were so serious, and of such magnitude, that it became highly necessary to take some effectual measures to check, if not to prevent the continuance of smuggling.

\* With

\* With such a view this bill was framed, and there was every reason to expect that it would go farther toward extinguishing the practice of smuggling, than any measure that had been proposed or adopted for its prevention. Tea was the great basis of the smuggler's trade; if therefore that essential article of illicit traffic was taken out of their hands, there was the greatest reason to believe that smuggling would be carried on, at most, to a very trifling and inconsiderable extent. In order, therefore, to effect this necessary and beneficial purpose, the bill proposed to lower the existing duties on tea, and to reduce them in such a degree as should enable the fair trader to rival the smuggler.

\* As the duties of customs and excise stood at this time, they amounted to about 50 per cent. on the value of teas of all descriptions; and, according to the present bill, those high duties would be lowered to about a fourth part of that amount, a reduction that would leave the smuggler so little room for profit, that it would not be worth his while to run the risk to which his illicit trade would be exposed, for the chance of obtaining the small profit that could be gained by his dealing any longer in tea. Every trade, licit or illicit, depends altogether upon the proportion of profit set against the proportion of risk and probable loss; and if this bill should succeed, by lessening the one and increasing the other, in the contraband commerce which it is intended to correct, there could be no doubt of its immediate and happy effects.

\* It is very true that tea, from the Revolution to the present time, has been considered as a fit object of taxation; nevertheless the duties upon that article might be carried to a point that would in a great degree destroy themselves, as well as assist in decreasing other branches of the revenue. There is a medium in every thing, a point to which it might be prudent to go, but beyond which it would be extremely unwise to proceed. This was precisely the case with tea; the high duties upon it gave so much profit to the smuggler, that it was the basis of his traffic; and all the regulations that had hitherto been devised, were proved, by constant experience, to be insufficient to prevent the smuggler from making it an article of his illegal commerce, when such a profit might be derived from it. The only possible way, therefore, of curing the evil, was to reduce the duties: nor would that reduction be attended with such a deficiency on the revenue arising from the article itself, as had been stated by some of the enemies to this bill; because the new revenue arising from the dismissed duty, *ad valorem*, was not to be calculated upon the quantity of teas that paid the present duties, but upon an infinitely larger quantity; as it was perfectly reasonable to suppose, that when the duties were so much lowered as to render it no longer worth the smuggler's attention to deal in tea, what was now run into the kingdom, would then be fairly imported, and would add to the revenue by the proportion of the increase of duties which would in that case be paid.

\* With regard to the tax on windows, it is sufficient to observe, that it is not proposed by the bill as a new tax, but as a commutation, which might reasonably be relied on for its produce, because

it is nothing more than an extension \* of a tax already existing, the efficacy and productiveness of which is a matter of indubitable notoriety. This bill might be considered as a kind of experiment, but was such an one as promised to be very beneficial to the public, by at once preserving and supporting the revenue, and extending the commerce of Great Britain.

\* This bill met with no inconsiderable opposition in its way to the throne; but the success with which its operations have been attended, and the very beneficial effects it has produced to the public revenues †, as well as the many other advantages which are connected with it, will render it a monument to the honor of the minister who framed it for the service of his country.

\* The Commutation Act was however only a part, though a very principal one, of the system Mr. Pitt had formed to check the progress, and if possible to annihilate the practice of smuggling; another bill was brought into the house this session, to aid that beneficial purpose. The objects of this bill were, to extend the distance from shore at which seizures should be lawful,—to prohibit the building vessels of certain dimensions, and the arming them beyond a certain extent—and to introduce other regulations tending to the same general object.' Vol. iv. p. 550.

This valuable work is furnished with a variety of tables of a commercial nature, that will be not only very useful to merchants, but to all whose business or studies require the occasional assistance of political arithmetic.

Art. III. *An Attempt to prove the Materiality of the Soul*, by Reason and Scripture. With an Appendix, shewing the Influence of this Opinion upon the Faith and Practice of Christians. By the Rev. Edward Holmes, A. M. Master of Scorton School. 8vo. pp. 96. 2s. Longman. 1789.

**M**ETAPHYSICS being rather a dark study in themselves, and this branch, which investigates the nature of the soul, being, perhaps, the darkest part of them; it requires a strong and steady light in him who undertakes to explore it. In every science, there is nothing more conducive to the discovery of truth, than a precise and exact limitation of the meaning of

\* This *extension*, however, has a very pernicious tendency, which, though overlooked by the meer financier, whose object is only *the pocket*, will not escape the attention of a *liberal* politician, who also attends to the public welfare; and this is, rendering the habitations of the Poor close and unwholesome, by inducing them to stop up their windows, to the exclusion of light and fresh air. This has already been remarked by the philanthropic Mr. Howard. See Rev. for February, p. 139, *note*.

† Then surely the people might be allowed to open some of their windows again!

the

the terms and words used; and a regular, methodical arrangement of ideas: but in metaphysics, this is so indispensably necessary, that it is quite impracticable to stir a step, on any other plan, without being presently lost and bewildered. Indeed, with all the accuracy and precision which the human mind can possibly employ, it is sometimes no easy matter, to put another person in such just and true possession of our conceptions on these intricate subjects, as to keep even tolerably clear of misapprehension.

To this absolute necessity, Mr. Holmes does not appear to have sufficiently attended. He has certainly given many proofs of acuteness and of penetration; of deep thinking and of just reasoning: but whether from a want of leisure, or of due care, or from some other cause, he has not limited his terms with that logical nicety, nor expressed himself with that definite perspicuity, nor preserved that luminous order, nor deduced his conclusions in that regular and well-connected chain, which mark the first-rate metaphysician. In one place, he interrupts his argument with two pages of apology for his sentiments, and a declaration of his motives for writing: matters which would have appeared with much greater propriety in a preface, or introduction. In another place, he wanders from his subject, in quest of what has caused some perplexity to ancient philosophers, and afforded some mirth to both ancient and modern wits—a definition of man. After apparently dismissing an argument in one part of his work, he often unexpectedly returns to it in another; and it is not till we are nearly arrived at the conclusion of the first division of his book, that we learn (page 24.) what he ought to have told us at the beginning, that, by an immaterial substance, he understands ‘a substance which, in all its properties, is contrary to matter.’

The principal physical arguments, by which Mr. H. endeavours to establish his point, are these: A material cannot act on an immaterial substance, because there is no medium of communication, no connecting properties common to both: but external material objects, as well as the material organs, do most unquestionably act on the mental faculties. These faculties, therefore, (that is, the soul,) must be material. If this action of a material on an immaterial substance were even possible, yet it would be wholly unnecessary; because the latter, being possessed of all perfection within itself; having all its powers self-derived, can stand in no need of external organs to convey intelligence to it of any kind. An immaterial soul, therefore, would never have been united to a material body by the all-wise Creator.—An immaterial substance being immutable, its properties do not admit of increase,  
nor

nor decrease; of improvement, nor decay. If, therefore, the soul were immaterial, the intellectual faculties of an infant at its birth, would be as perfect, as those of an adult at any future period of existence; and those of decrepid age, dropping into the grave, would be as vigorous as those of youth in the prime of life: but this is contradicted by all fact and experience. Lastly, an immaterial substance, having no parts nor extension, must be incorruptible and indestructible; because destruction is nothing but a dissolution of parts. An immaterial soul, therefore, must be 'in itself incapable of death, or of becoming, like the body, inactive and inanimate. Now if this be true, it must exist somewhere after the death of the body, separate and independent of it,—a *mode* of existence which we can form no conception of, no more than we can form of the *place* of its existence.'

These several arguments are controverted in some notes, subjoined to the work, by a learned friend; who, we think, reasons more closely and connectedly than Mr. H. himself: but we do not mean, by this, to say he has convinced us that the truth of the question lies altogether on that side which he espouses. He contends that the assertions of Mr. H. are *gratis dicta*; mere *argumenta ad ignorantiam*. Ignorant man, it is true, may be unable to comprehend the *mode* in which two substances, so different as a material and an immaterial one, can act on each other: but is the *fact* therefore impossible, merely because *we* cannot comprehend it? and does not the Deity, whom Mr. H. himself allows to be immaterial, act on the whole system of material nature? His friend supposes an immaterial substance to be susceptible of various degrees of perfection; and accordingly, to have more or less need of external assistance. He thinks that it may be created, or destroyed; that, at its first creation, it is simply a *tabula rasa*; that it is capable of very high improvement in man, and of still higher in superior intelligences; that at the dissolutions of the human body, the powers of the immaterial soul become extinct, or rather suspended, and, as it were, lost in a state of sleep, in consequence of the Deity withdrawing his support; and that for a renovation of its faculties, it is wholly dependent on the Divine Will, not being possessed of any inherent principle of existence, or resurrection, within itself.

It is not a little singular, to see the author of these notes, who embraces what is called the orthodox side of the question, avowing all those notions, which have been idly supposed to teem with impiety and irreligion; and which it has been usual to charge on the advocates of the opposite side, as the proper consequences of their tenets: for, though an immaterialist,  
he



he denies the *natural* immortality of the human soul: supposes brutes to possess an immaterial thinking substance; and sees no absurdity in allowing, though he does not absolutely maintain, that they may be sharers in a general resurrection. This adds another instance to those which the liberality of the present age is daily discovering, and bringing forward, to prove the folly and weakness of those vain fears, which induced our ancestors to attempt to proscribe the free discussion of certain questions, and to compel men, by pains and penalties, to maintain only one side of them, under an idea that the other would endanger the Christian faith. Such a procedure may injure the cause of truth, but never can promote that of revelation.

Such of our readers as have duly attended to the statement which we have given above, of the arguments of Mr. H. and his friend, cannot but have observed, that their disagreement in opinion arises principally from the different ideas which they annex to the words, 'immaterial substance.' Mr. H. expressly tells us, that he considers these words as denoting 'a substance which in all its properties is contrary to matter.' He plainly supposes spirit, in many, perhaps in all, its qualities, to partake of the nature of those attributes which are commonly ascribed to the Deity; the Father of our spirits. He looks on it, for instance, as impassive; perfect in itself; immutable; uncompounded; self-existent; indissoluble; and eternal. His friend, on the other hand, seems to allow it none of these properties: but bestows on it such as make it difficult to distinguish it, in many particulars, from matter. While men use the same words in such different senses, there is but little probability of their acquiescing in the same conclusions.

Would writers on these subjects, at the outset of their observations, (as we before observed,) accurately define the terms which they use; or would they tell us, at least, what they mean by spirit—for as to matter, we all know, pretty well, what that means—they would save much trouble to themselves, and to their readers; and they would contribute more by this, than by almost any thing else, to settle the dispute. It would also greatly tend toward bringing the business to an issue, if they would steadily keep in mind the true state of the question; which we take to be simply this: Whether it is more consistent with sound reason and true philosophy, to suppose that the substance, of which the universe is full, and which we call matter, may be so very differently modified and organized, as, in one case, to constitute a stock or a stone; and, in another, to produce thought, volition, and intellect;—in all its various stages, from the lowest state of a percipient being, up

to the highest, including the Creator himself:—or to suppose, that the operations of the mind are caused by a separate, individual substance, called spirit; of which, so far as we exclude from it the properties of matter, that is, so far as we make it immaterial, we seem to be almost incapable of forming any other idea, than that of a negation, or non-entity; and our knowledge of which will not warrant our saying that it is subservient to any other purpose, than that of answering this one particular end.

When we remember that matter really exists; when we reflect on the endless variety of forms which it assumes; and when we call to mind the astonishing diversity of those different modifications, animate and inanimate, which are nevertheless universally allowed to be matter—a diversity, which, to the inattentive observer of nature, is inconceivable; and to the attentive inquirer, is at first scarcely credible—when we meditate on these things, does not the notion of a material soul seem to fall in with the Newtonian rule of philosophizing—“not to admit more causes than are *true in fact*, and are *sufficient* to account for the phenomena?” On the other hand, when we recollect, that the very existence of what is called spirit is problematical, inasmuch as we have no antecedent, independent, proof of any such substance; when we add to this, that we are totally unacquainted with its properties, and ignorant of any method by which we can ascertain them; in this view of things, does not immaterialism appear to favour of the old peripatetic doctrine of occult causes; which, in order to account (if it could be called accounting) for a particular phenomenon, had recourse to conjecture, and invented a particular, hypothetical, cause, appropriated solely to produce the effect in question?

In the second, and largest, part of his pamphlet, in which Mr. H. produces his theological arguments, he has shewn himself an able scripture-critic: though we think he often lays too great stress on particular words and phrases, which are evidently used by the sacred writers in a loose and popular, not in a strict and philosophical sense: but even if all the interpretations for which he contends were to be allowed him, we are of opinion that he would gain but little toward a solid and satisfactory decision of his question. So far are we from believing, as Mr. H. sometimes appears to suppose, that the nature of the soul is to be principally determined by revelation, that we are firmly persuaded, revelation will not throw the smallest light whatsoever on this, or any other, metaphysical subject. What the prophets and apostles thought on these topics, (if they thought at all about them,) was nothing more, we are convinced, than what the rest of their countrymen  
thought.

thought. Their creed, respecting such matters, was popular; and their sentiments were of no more weight nor authority than the sentiments of any other indifferent person. Revelation is not a *doctrinal*, but a *practical* thing; designed, not so much to make us wiser, as to make us better; not to augment our knowledge, physical or theological: but to increase our virtue. When we say theological, we mean speculative theology; and we sincerely wish that theologians, as well as metaphysicians, would attend to this. They would then see, that of those texts, which they are incessantly distorting to prove, or disprove, what are called the mysteries of the faith, nineteen out of twenty—aye, ninety-nine out of a hundred—when viewed in their natural connexion, have not the slightest reference to the paltry, speculative end of informing the head, but are wholly devoted to the noble, practical design of mending the heart.

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ART. IV. EDWARDI-ROWEI MORESI, A. M. et S. A. S. de ÆLF-  
FRICO, Dorobornensi Archiepiscopo, Commentarius: Edidit et præ-  
fatus est Grimus Thorkelin, LL. D. &c. 4to. pp. 115.  
7s. 6d. Boards. Egertons. 1789.

THERE were so many ecclesiastics of the name of Ælfric, in this country, during the tenth and eleventh centuries, and the memorials that have been preserved of them are so slight, inaccurate, and confused, that it has not a little puzzled the antiquaries to make out a tolerably distinct and consistent account of them; to ascertain their identity and diversity; to assign to each his respective works; and to adjust their several preferments, situation, and rank in life. The most considerable of them was the author of the Latin-Saxon grammar, whose life was first written by Leland. That celebrated antiquary expressed his doubts, whether this was the same person with Ælfric, the translator of two volumes of homilies from the Latin into the Saxon tongue, or with Ælfric the abbot of St. Alban's, who drew up a liturgy for the service of his abbey, which continued to be used there till Leland's own times. These doubts of Leland were heightened into certainty by his followers, Bale and Pitts, who, by attributing the three works above-mentioned to as many different authors, made three men out of one. Archbishop Usher, on the other hand, went into the opposite extreme; and, by confounding Ælfric archbishop of Canterbury, with Ælfric archbishop of York, and with Ælfric bishop of Crediton, reduced into one, three men who were really separate and distinct.

This uncertainty and confusion happened to be the subject of some conversations, in the year 1748, between Mr. Mores, author of the present commentary, then a young man at Queen's College, Oxford, and Mr. George Ballard, who had resorted to that university for the purpose of studying Saxon literature. They mutually lamented that Ælfric, archbishop of Canterbury, had been robbed of his just fame; and mutually resolved to vindicate his memory, by investigating his true history, and setting it in a clearer point of view. Mr. Ballard, however, seems to have given himself no further concern about the business at that time, than just to throw together a few crude and imperfect memoranda, which might serve for the ground-work of some future treatise, at his leisure: but as he died without ever carrying his intentions into execution, Mr. Mores purchased his papers of his executors, inserted them entire in his own work, and pointed out their errors. On the part of Mr. Mores, the mutual resolution above-mentioned produced the commentary now before us, which the author seems to have completely finished, and prepared for the press, some years before his death. It was not, however, given to the world during his lifetime, but was sold in manuscript, after his decease, at the sale of his effects in 1779, for 6s. to Mr. Astle, from whose collection it is now exactly published by its present editor.

After noticing and refuting the opinions of the antiquaries above-named, as well as those of Parker, Fox, Godwin, Spelman, Cave, and more particularly of Henry Wharton, who wrote a dissertation expressly on the subject, Mr. Mores proceeds to give us his own sentiments. According to him, Ælfric, who was the son of an earl of Kent, after receiving a few scanty instructions from an ignorant secular priest, assumed the habit of the Benedictine order of monks in the monastery at Abingdon, over which Athelwold then presided, having been appointed abbot in the year 955. Athelwold being created bishop of Winchester in the year 963, settled several of the Abingdon monks in his cathedral. Among these was Ælfric, who, in return for the benefit which he had formerly derived from the instructions of Athelwold, was now eager to shew his gratitude, by forwarding the wishes of his benefactor to instruct the youth of his diocese. With this view, he drew up his Latin-Saxon vocabulary, and some Latin colloquies. The former of these works was published by Somner, under the title of a Glossary, Oxon, 1659. During his residence in this city, Ælfric translated, from the Latin into the Saxon language, most of the historical books of the Old Testament; the greatest part of which translation has reached our time, having been  
printed

printed at Oxford in 1698. Here likewise, at the request of Wulfstine Bishop of Sherborn, he drew up what has been called his canons, but which might more properly be styled, a Charge to be delivered by the Bishops to their Clergy. They are preserved in the first volume of Spelman's Councils, and were composed, according to Mr. Mores, between the years 980 and 987. Some time about the year last mentioned, Ælfric was removed to Cerne Abbey, to instruct the monks, and regulate the affairs of that monastery. Here it was that he translated, from the Latin fathers, the first volume of his Homilies. After remaining in this place about a year, he was made abbot of St. Alban's in 988, and composed the liturgy of which we have spoken at the beginning of this article. In 989, he was created Bishop of Wilton, and, during his continuance in that see, translated, about the latter end of the year 991, a second volume of homilies\*. Here he also wrote his grammar, a supplement to his homilies, and, probably, a tract dedicated to Sigward, or Sigeferth, containing two epistles on the Old and New Testaments, which Mr. Mores concludes to have been written between the years 987 and 991. In the year 994, Ælfric was translated to Canterbury, where, after exerting himself, for some years, with equal spirit and prudence, in defending his diocese against the incursions of the Danes, he died on the 16 Nov. (*xvi calend. Decemb.*) in the year 1005. He was buried at Abingdon, the place where he first embraced the profession of a monk, whence his remains were afterward transferred to Canterbury, in the reign of Canute.

Such was Ælfric, archbishop of Canterbury, 'whom,' says Mr. Wile, (in a letter to Mr. Mores, which Dr. Thorkelin has given us, at length, in his preface,) 'I esteem the greatest prelate the Saxon church ever had since the days of St. Austin. He was properly our first reformer, I mean next to K. Alfred, by introducing the knowledge of the scriptures among the laity.' Whether Ælfric deserved so high an encomium, or not, it is certain that he was a man of considerable learning, for those times; his morals, as far as accounts of them have been handed down to us, were irreproachable; and his faith was free from some of the foulest of those numerous corruptions with which theoretical divines have, in all ages, sullied the native purity, perverted the original design, counteracted the beneficent genius, and almost extinguished the practical

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\* In the year 1713, the learned Mrs. Elstob delivered proposals at Oxford, for printing the originals, accompanied with a translation into English, of the two volumes of Ælfric's Saxon homilies: but she did not live to publish the work. See an account of this lady, and of her learned brother, Rev. vol. lxxiii. p. 428.

spirit—the only genuine, apostolical spirit—of our most excellent religion.

To this account of Ælfric archbishop of Canterbury, Mr. Mores added three other chapters : one on Ælfric Bata, pupil of the former Ælfric, in the school established by Athelwold at Winchester, who, as he shews, was made archbishop of York in the year 1023, and died Bishop of that see in 1051 : another on Ælfric abbot of Malmesbury in 974, created Bishop of Crediton in 977, died in 981 ; and the third on several other persons of the name of Ælfric.

Two appendices are subjoined to the Commentary ; the first consisting of ancient records, grants, certificates, &c. genuine and supposititious, respecting the different persons of the name of Ælfric ; the second containing a few particulars relative to the Canterbury Ælfric, which Mr. Mores did not deem of sufficient importance to be inserted in the body of his work.

Mr. Mores has bestowed much pains, and evinced equal sagacity, in elucidating a dark and perplexed part of our ancient history. What he has said appears to us to be, in general, satisfactory, though it were to be wished that he had been rather more explicit in some parts of his book, especially in his fifth chapter; where, having shewn that the archbishop of Canterbury was the same person who had before been abbot of St. Alban's, he *thence* argues, that the abbot was the same with the president of Cerne Abbey, and pupil of Athelwold.

ART. V. *The Devil upon Two Sticks in England*: being a Continuation of *Le Diable Boiteux* of Le Sage. 12mo. 4 Vols. about 230 Pages in each. 12 s. sewed. Walter, Piccadilly. 1790.

HORACE has told us, not to employ a DEITY, unless there is some business which requires the agency of supernatural powers ; and we see no reason why the remark should not be extended to his fable eminence, the *devil*. Certainly, from such a personage we expect an accurate investigation of the little dark alleys and dirty bye-paths of the human heart ; and when we find him prattling about stale stories, picked up from Newspapers and jest-books, and applying to private persons certain little scandalous anecdotes, of which, like Monmouth-street cloaths, there is always a stock ready-made to fit any customer, we cannot avoid thinking that his highness forgets the dignity of his character, and degrades himself to the rank of inferior devils among the human race.—Such a prattler he frequently is, in the scenes before us :—but, perhaps, with regard to the *French* and us, our devils may be like some other animals, which change their nature with a change of climate. Certainly,

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as we remarked a short time ago\*, our English Satan lost all his dignity at Paris, and the London air seems to have cramped the wit of the strange devil from France. *Mais courage, mon ami*; we can still trace some shining fragments of your diabolic original:

† “These superb houses which you see to the right and left,” said the Devil upon Two Sticks, as they passed down St. James’s Street, “have been erected by different societies of people of fashion, for the sole purpose of gaming with convenience; but as they are not generally frequented in the day-time, I must contrive to afford you a peep into them during our nocturnal excursions.—And that old building,” continued he, “which we are now approaching, is the entrance of the palace, whose back-front you have already seen from the park.” “And the nation,” said Don Cleofas, “ought to be ashamed of it.” “They are so,” replied the demon: “and there the matter ends.”—

“That gentleman who is passing below us, is a man of a certain turn of humour, but who possesses a thousand good qualities. He has lately lost his wife;—nay, it was but last week that he consigned her, with all that philosophy which marks a wise man, to the tomb of her ancestors.” “For my part,” said the Count, “I should rather have conceived, from the cheerfulness of his aspect, and the smartness of his apparel, that he had been a bridegroom, rather than a widower; and that, instead of having just lost a wife, he had just got one. On what whimsical principle can he reconcile his dispensing with the usual solemnity of sables on the mournful occasion?”

“To tell you the truth,” answered Asmodeus, “which, by the bye, he does not scruple to tell all the world,—his late spouse was such a meretricious devil, and, of course, led him such a life, that he absolutely wishes to publish the satisfaction he feels at being rid of her,—by thus adapting his exterior appearance to the joy of his heart.—He has, however, ordered a large bunch of black crape to be tied round the neck of the dog which follows him,—who was occasionally favoured by a kind word from his late mistress,—and is, therefore, the only one of the family who has any cause whatever to regret her.”

That our readers may form a better judgment of the manner of this ingenious writer, we will give a longer extract: it is the character of a prudent husband, which Asmodeus is displaying to his friend:

“I must desire you,” said Asmodeus, “to regard, with a very particular attention, the gentleman now crossing the street towards us, who wears such an easy smile on his countenance, and mutters

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\* See our account of “*Le Paradis Réconquis*,” vol. lxxxi. p. 535.

† We scarcely need remind any of our readers of the plan of the original work by M. Le Sage; nor inform them, that, in this continuation, the same characters are introduced, and that the same machinery is adopted.

his thoughts to himself, as he walks along.—He is a person of great worth, and a dupe, but of a very different kind from the last, for he confesses himself to be so.—Indeed, his dupery deserves a better name,—as it consists in an accommodation to circumstances which he knows not how to remedy. He himself, I think, without any perversion of the term, denominates it prudence;—and in speaking of him, I shall give you the portrait of what I call a *prudent husband*.

“He is a man of rare qualifications and great fortune.—His natural abilities received every advantage that the most polite education could bestow on them; and he possesses all the experience that extensive travels, and the habits of public life, can afford him.—With the most finished accomplishments, he is blessed with a disposition to make them acceptable to every kind of people,—and all who know him, love him.—Among men of literature, he is the polished scholar and chaste critic; in polite societies, he is the easy, well-bred man of fashion; and, in the more convivial parties, he is the jovial companion.—When he is in the country, he will follow the pleasures of the chase with ardour, and join in the mirth of the evening that succeeds it.—In short, he has the power of associating himself to every kind of allowable character, and the ready inclination to do it: but he is married.—Very soon after his return from his foreign tour, he demanded in marriage the daughter of his father’s most intimate friend: his proposals were accepted with unfeigned satisfaction, and he was soon united to the object of his wishes. *Matilda* was a beautiful girl, highly accomplished, and supposed to possess a very good understanding, when she was married to a man who was formed to make a sensible woman the happiest of her sex.—But from a foolish, wayward vanity, which was encouraged by his lavish indulgence, she sunk, in a very short time, into all the supercilious habits of a fine lady,—and became a perfect mass of sickleness, nonsense, and affectation. She even fancied herself above the general nature of her sex;—was superior to all those attentions and employments which afford so much real delight in the nuptial state, and resigned the whole business of domestic concerns, and all the cares of parental duty, to her husband.—To dress, to attend public amusements, and to invent a fashion, are the active parts of her character:—to languish in her dressing-room, to be incapable of the least exercise, and to be alarmed at those exertions which are necessary to the common offices of life, compose the negative part of it.—Without being guilty of any actual vice, she never practises any actual virtue; and though she does not absolutely wish to give offence,—is very far from discovering any desire to communicate pleasure.

“He is unhappy;—for how can any man of sensibility be otherwise, when he finds his expectations of matrimonial comfort so completely disappointed?—His fond attentions possessing all the uniformity of affection, are not always received, and very seldom returned, with that kindness which they deserve;—and the manner of life most suited to his character and wishes is continually interrupted by the capricious fancies of this unreflecting beauty.—  
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She will determine, on a sudden, to go into the country; and as she is never contradicted, the immediate arrangements take place for complying with her desire.—In a fortnight, perhaps, her spirits demand a change of air, and some distant bathing-place is thought necessary to relieve their languor. Her jewels are new-set every winter,—the plate is frequently melted down to take a new form, and her coach is known to have been painted twice in six months.—Thus his amusements are obstructed, his agreeable societies are troubled, and the fruits of his studious enquiries blasted, by the elegant folly and uncorrected vanity of a fantastic woman.

“A select party of real friends, for he has many of them, finding that the distant jeer or pleasant sarcasm, however varied and repeated, do not awaken him from that supine state of submission which separates him from them, and keeps him a slave, where slavery is most unmanly and disgraceful, waited upon him so lately as yesterday morning, to remonstrate on the folly of his conduct, and to urge him, in the strongest manner, to save himself and the object of his affection, by spirited and timely exertions, from becoming the joke or the pity of all who know them.—He received them with his usual kindness, pleaded guilty, without the least reserve or hesitation, to all their accusations, and concluded his grateful answer to them in the following manner:—“I acknowledge the good sense of your reasonings, and the propriety of your counsels, and I feel my misfortune in not being in a situation to realize them by a practical obedience.—I know, as well as you, that I have been wrong from the beginning; an unlimited indulgence to my wife, has been attended with very unpleasant effects: but what can be done?—An alteration in my conduct would now be followed by the most unhappy consequences. There are, my friends, certain circumstances, and I feel myself at this moment to be surrounded by them, when it is an act of prudence to let a woman play the fool, for fear she should play the devil.”

“You may, my good friend,” said Don Cleofas, “call this prudence, if you please, and it may be considered as such by this very wise nation; but the unenlightened Spanish husbands would vote, without a dissenting voice, that the Inquisition would be the fittest place for any one who should endeavour to promulgate such heretical doctrines.—For my part, I am clearly of opinion, that a woman who is permitted to play the fool, is in an actual state of preparation for the future game, and will never be satisfied till she has played the devil.”

“You are in high luck,” observed Asmodeus, “for here is one who would be very ready to support your argument.—Be so good as to observe the lady who is passing in a phaeton, drawn by four grey ponies, which she drives with all the dexterity of a stage-coachman.—She is a woman of family, and was married to a man of fortune, from whom she has been some time separated.—She played the devil with her husband,—she now plays the devil with the man who keeps her,—and she will, one of these days, play the devil with herself.” “I presume,” said the Count, “that she played the fool first.” “By no means,” answered the Demon; “that  
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part of the piece was performed by the gentleman who married her."

Such is the method wherein the author chuses to convey his satire; the objects of which are almost as numerous as the individuals who pass him. Personal satire, however, is not of the highest value; and we wish that much of that which is here introduced had been omitted; we should not then have heard, perhaps, of three or four more volumes being at our service. If these are to be conducted like the present, we may expect three or four and twenty: the subject is inexhaustible; and the author may easily realize Sterne's threat, and produce at least a couple of duodecimos every year of his life.—"And so much the better," many readers will say; "for with such abilities as this writer possesses, there is no fear of his producing any work, whatever slight imperfections may be found in it, that will not be well worth our perusal." Abilities, indeed, and those of a high rate, the author of this work, [if we are not mistaken in the person,] certainly possesses; and we are persuaded that to his pen the public are indebted for a variety of agreeable entertainment, and useful instruction, both in prose and verse.

ART. VI. *Lectures on Political Principles*; the Subjects of Eighteen Books, in Montesquieu's Spirit of Laws: read to Students under the Author's Direction. By the Rev. David Williams. 8vo. pp. 278. 5s. 3d. Boards. Bell. 1789.

THE author of these Lectures offers them to the public, as a specimen of a method of interesting the attention of young men in the study of science, by leading them to inquire and judge for themselves, instead of committing to memory the opinions of others. In this particular view, and also as a critique on Montesquieu, they may be read with advantage: but, independently of Mr. Williams's plan of instruction, and of Montesquieu's Spirit of Laws, which we consider as the external clothing and *circumstance* of the work, we find, in these Lectures, much political wisdom. Of the author's manner of thinking on the great fundamental points of civil policy, the following detached extracts from the work may serve as specimens:

'The principles of civil society are, like those of the sciences, to be deduced from experience, observation, and reflection; not from the fables of tradition, or the reveries of imagination. How the first house was constructed, or what were the precise motives in it, would be as fruitless an inquiry, as the exact passion, or sentiment, which collected the first community. The architect, the moralist,

moralist, and the politician, must be governed by final causes; the greatest possible utility and pleasure to be derived both from the ingenious construction of the habitation, and the wise institution of the society.' (p. 16.)

'There is necessarily in all societies, a common and universal principle, the desire of preservation, security, and happiness. Communities, under all the fluctuations of particular administrations, are impelled by it, as bodies by gravitation.' (p. 21.)

'The necessary object of man, in every situation, is happiness. The circumstances conducive to it, health, security, and liberty; are sufficiently understood, to render restraints on them painful and oppressive. As no regulations of fashion and opinion can suppress the desire of health; so in government, no prepossession, custom, or authority, can extinguish the desire of security and liberty.—It is true, these words are subject to various interpretations; and they have generally been invented to favor the injustice of power; not to shelter the disobedience of the people. Even licentiousness, which all tyrants affect to dread, when chaining down the quivering muscles of their wretched slaves,—has ever been the effect of despotism; not of liberty, or indulgence.' (p. 42.)

'Though it be not always practicable to bestow security or liberty on the subjects of an established monarchy; as it may, not to correct established folly, or to remove confirmed insanity; there will remain in the human heart a desire to effect this purpose; which no sophistry can confound; no power can suppress.

'Education is the natural guardian of this sacred principle: and where barbarous prepossessions have been meliorated, and iniquitous customs abolished; education has been the general instrument.

'Attempts have been made to convert this domestic occupation, into a political employment. And, if it were the ultimate object of every state to preserve its constitution at all events, it would be prudent to submit education to its power. But the object of political states, is the security or happiness of the citizens; the provisions for that purpose, being always hastily and imperfectly arranged—public institutions, like all human inventions, are improveable:—and the principal means of their improvement, are in education.'

'No cause is so unfavourable to human happiness, as erroneous attachment to systematic instruments of misery. Persons employed in directing the awkward operations of a mischievous machine, may have, or may think they have, an interest in preserving it: as a better might be committed into other hands: they who feel its inconveniences, are artfully induced to dread the imaginary consequences of its decomposition: nay, real difficulties may arise, from the necessity of violently dispossessing them of mischievous privileges. And as men, in the habits of modern societies, are more disposed to *endure*, than to *commit* injuries; and rather to "bear the ills they have, than fly to others which they know not of,"—abuses are continued until, in obedience to an immutable law of nature, forms and constitutions are annihilated, by the extinction or destruction of the people.' (p. 47.)

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'The power of appointing governors by suffrages, does not imply or require an equality in personal consideration, or in property. It is founded in the reasonableness of having a choice, where appointments may restrain our public actions, and dispose of our property and lives. All men, on such occasions, should be considered as equal, and entitled strictly to equal consideration: for all commit all into the hands of government. The property and talents of individuals may be unequal; and private advantages or disadvantages arise from them: but in all intercourses of the community with government, every citizen is equally an unit; and every violation of this equality, whatever be the state denominated, is an approach to despotism.' (p. 65.)

'Punishments inflicted by furies surrounding the throne of despotism; moderated by customs and arbitrary privileges in monarchies; administered by fixed laws in republics; and decreed by caprice and violence in tumultuary democracies: form a circle, where the legislation of mankind has moved in all periods with which we are acquainted.' (p. 72.)

'The great difficulty in the construction of free states, is that of organizing the multitude; and constituting the regulated and political power of the people. The world has ever been of one opinion, on the first theoretic principle of government. The enthusiastic admirer of ancient liberty, and the sophistical advocate of despotism, agree—in referring political power to the united mass of the people. The former would bring the multitude into action, undisciplined and unarranged; the latter would concentrate their power in an individual: the most extravagant claim of despotism never exceeding that of making the prince the depository of the force and happiness of the nation. Mr. Hobbes supports the expediency of absolute power, on the idea of representation; the whole community having no effectual mode of thinking and acting, but by consigning those privileges to the chief magistrate.

'That the people composing a state, cannot collectively perform the particular offices necessary to its prosperity; is too evident to admit of disquisition: as it is, that the whole of the human body cannot perform the operations adapted to the finger or the hand. But that political or civil power should be so connected with this general mass, as to be influenced by the general sympathy of the political constitution—is as evident, as that the head or the arm should be connected with the body, and have their motions and actions controlled by its general sympathy. How to animate the mass of the people; how to furnish it with limbs and members, which shall have particular portions of activity and power; how to connect those members with the body; and to subject them to a control, not impeding their action and utility?—These are the great problems in the science of government.' (p. 95.)

'Whatever be the size of the territory, the celerity of all motions would be greater in free constitutions judiciously constructed; than in communities consisting only of multitudes without arrangement, and actuated by the caprices of tyranny. Fear has never proved; it cannot be rendered a motive so powerful and certain,

as interest well defined and generating public affection. That despots should be more competent to the task of suiting particular laws to particular occasions, as they may rise in an extensive empire; than magistrates entrusted with power, in consideration of virtue and talents—is too absurd, to deserve consideration.' (p. 103.)

'In free states, the best inheritance of every man should be the laws and the constitution; not his estate or his chattels: and the best property of the state is the industry, talents, and attachment of the people; not the lands they possess. The feudal idea of regulating political measures, by portions of land, to which the inhabitants were only appendages; is not yet discarded. Grave senators utter the absurdities, that forests, fields, and blades of grass may be represented by men. When the grass is consumed by cattle; and those cattle by men—must not men be represented? Perhaps they may, as containing the grass. The possession of property, is of itself a sufficient advantage; and it is unjust and impolitic to add to the advantage at the expence of labour, industry, and talents; which are the best and most valuable resources of every community! Nothing but a civil offence or crime, should exclude a citizen the privilege of suffrage in the appointment of legislators and magistrates; who are to determine on his happiness and life. It is the circumstance which gives attachment and public spirit to a whole people: the lands and riches of the country, may be divided among a few of its inhabitants. Suffrages and property have no more connection, than suffrages and nobility, or suffrages and military rank.' (p. 117.)

'Political liberty is the result of a power in the body of the people respecting the constitution, analogous to that of a lord paramount, when he has delegated offices for the administration of his affairs:—'it does not imply a direction in official actions; but a faculty of confining all delegated powers to their proper channels or employments, by requiring an account, and correcting abuses.' (p. 134.)

'No society can enjoy permanent freedom, prosperity, or happiness, which is not formed, easily to express its will, or exert its force, to preserve all delegated powers within their limits. This is the firm, the eternal basis of political liberty.' (p. 147.)

'Large and obvious arrangements are easily effected in every state: but political liberty must arise principally from gradual subdivisions to the utmost degrees of minuteness. In the constitution of the human body, nature is as attentive to a capillary nerve, as to sinews and bones. By subdivisions sufficiently minute, the vote, the will, or the judgment of millions may be obtained; without interrupting the occupations of the people; inciting commotions; or hazarding the operations of government.

'Elective franchises are disused, because this truth is not understood. Populous parishes dread an assembly of the inhabitants; perceiving it would be tumultuous or inefficient. Enterprising or interested persons seize the advantage, and manage their concerns at pleasure. If parishes were sufficiently subdivided; and all elections made by representations, or by representations of representations—the general will would be the law; and the industrious in-

habitant

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habitant would not be under the neceffity of neglecting his employment, unlefs that general will were oppofed or violated.' (p. 157.)

States wifely conftituted, are communities in which the legiflative and executive powers are the INSTRUMENTS, not the ARBITERS, of liberty.

The author applies thefe principles of policy to the ancient Roman republic, and to the Britifh conftitution, freely remarking the defects of each: but for thefe, and other interefting particulars, we muft refer to the work itfelf.

Mr. Williams promifes a fimilar courfe of lectures on *Stuart's Political Oeconomy*.

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ART. VII. *A Narrative of Four Journies into the Country of the Hottentots, and Caffraria.* In the Years One Thoufand feven Hundred and Seventy-feven, Eight, and Nine. Illustrated with Maps, and feventeen Copper-Plates. By Lieut. William Paterfon. 4to. pp. 171. 18s. Boards. Johnfon. 1789.

As the merit of Kolben's well-known Description of the Cape of Good Hope has been impeached by refpectable authority\*, we took up the prefent work with the pleafing expectation† of being introduced into that obfcure country, and to a familiar acquaintance with the natives, and its peculiar productions, by a writer in whom we might have reposed greater confidence: but in this hope, we were much difappointed; having been hurried through the country as rapidly as if we had travelled in a mail-coach, that fcarcely allows us a tranfient glimpe of the hedges as we rattle along, and in which the indulgence of a comfortable bait on the road is not to be expected.

In a fender volume, of large print, we have a very brief narrative of Mr. Paterfon's feveral tours from the Cape town: his notices of objects are fo cursory, as to be generally no more than a bare mention to excite a curiofity which is left ungratified; and his tranfitions are of courfe abrupt and difgufting. Were we to difmifs the article here, we might be accufed of not juftifying this general censure; if we defend to particulars, the author will fcarcely be better pleafed. It is more fafe to proceed a little farther.

Lieutenant Paterfon travelled on botanical researches; yet we have no botanical defcriptions to applaud, as he feldom

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\* See Review, vol. lv. p. 545; and fee alfo a defence of his work, vol. lvi. p. 458.

† This article was written before we had perufed M. Vaillant's travels into the fame country.

mentions more than the technical or popular names of the species which he collected: his copper-plates are indeed well executed, but though they are chiefly botanical representations, they are, in a great measure, left to explain themselves; being seldom referred to from the printed page.

The author was fortunate enough to meet with that rare animal the camelopardalis\*, concerning which the curiosity of naturalists has been much excited, and doubts have been entertained even of its existence. He has given an engraving of it, and a short description: but though it must have been well known by his companions and native attendants, he has not availed himself of so favourable an opportunity to add any welcome particulars of its manners and way of life. In his short Appendix on animal and vegetable poisons, he confesses his 'being but little conversant in zoology;' yet he says, in another place †, 'in my third journey it was my good fortune to traverse a part of the continent of Africa, which never had been visited before by any European; nor do I know that any traveller has since been permitted to visit it, I mean Caffraria.' Surely then he was in the exclusive possession of a *terra incognita*; that might have furnished an observing traveller with some curious novelties, without being either a professed botanist or zoologist: yet, excepting a transient mention of the natives, Caffraria is passed over as loosely as his other tours.

As a random specimen of his cursory manner of writing, the following passage is extracted from his first journey ‡:

'On the third of December I made an excursion to one of the most agreeable places in point of situation and fertility, that I had yet seen in Africa. It is situate at the source of the Elephant's river; it produces plenty of corn with the least cultivation imaginable. After the river has overflowed the banks, the natives sow the grain; and the climate is so favourable, that it is always ripe a month sooner than at the Cape. It also produces good fruit, such as oranges, figs, mulberries, peaches, apricots, almonds, &c. This place is called the Good Hope.

'From the Good Hope, I directed my course south-west, and passed the hot baths. On the 10th, I saw a number of ostriches, with which animal this country abounds. After a very fatiguing march, I arrived at the house of one Folkenhager, where I rested till the 13th, when two peasants came up, who were on their way to the Cape; they offered me a place in their waggon, which I thankfully accepted, my horse being quite tired with the heavy roads I had already passed. We continued our journey along the banks of the Elephant's river; and on the 17th arrived at the Atquas

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\* M. Vaillant likewise saw and describes it. See an account of his Travels, in our last Appendix.

† Page 77.

‡ Page 33.

Kloaf, where we rested the 18th; and here I collected many different sorts of plants, particularly aloes, and mezembryanthemums.\*

If we proceed, it is all in this journal style; we shall therefore conclude with two particular instances, in which the deficiencies are still more notorious.

In his second journey, near the mountains called Hentum Berg, the author observes\* :

‘ In this part of the country, there are many things worthy of observation. The horses in this district are yearly attacked by a disorder, for which it is very difficult, if not impossible, to account. Certain it is that the utmost care, the feeding them with corn, and keeping them in stables, as much from the air as possible, does not operate as a preservative from this disease; so that those who have other farms near, remove their cattle till the season is passed. Horned cattle are exposed to equal danger from the *amaryllis disticha*, or poison bulb, with which the country is covered; they are extremely fond of its leaves, which generally prove fatal. At this place I added much to my collection, particularly some plants of the shrub kind now in flower on the top of the Hentum mountain.’

Is it not strange that this periodical disorder among the horses, which seems to merit particular attention, should not be deemed, by Mr. P., worth describing, or some farther notice to assist our observation! There is a plate exhibiting the *amaryllis disticha*, at the bottom of which is added, ‘ The bulb is used for poisoning arrows.’ This circumstance is again noticed in his Appendix: but we have no botanical account of this deadly plant; nor as a naturalist, has he described the operation of the poison, farther than that it is called the mad poison, from its effects. He observes above, that he added much to his collection: but his good fortune does not add much to the information of his readers.

In his fourth journey, when he was on the banks of the Camdinie river, the author says†, ‘ in the afternoon we continued our journey to a place called the Kibiskow, where was a Hottentot kraal. We were here visited by four captains, or chiefs, who amused us during the whole night.’ How were they amused? The author is very niggardly, in not imparting some of the diversion to his readers! Did his guests converse, did they sing, dance, or exhibit some of their warlike exercises; or did the lieutenant intoxicate them, to enjoy the extravagancies of Hottentot jollity?

Such are the disappointments that we continually experienced in perusing this volume, which is a mere syllabus of subjects, that require another volume to amplify them. All the account he gives us of the Hottentots, is quoted from Sparrman;



and of the antelope, zebra, &c. from Pennant; subjoined in long notes, to the journal of his first tour; and he occasionally expresses himself cautious of dwelling on subjects that have been already described by others:—but not to insist on the improbability of every purchaser being well read in all the travellers who have visited the south of Africa, there is much knowledge gained by comparing the observations of different writers on the same subjects: we wish those here presented to us had been more satisfactory.

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ART. VIII. *Considerations on the Expediency of revising the Liturgy and Articles of the Church of England*: in which Notice is taken of the Objections to that Measure, in two late Pamphlets\*. By a consistent Protestant. 8vo. pp. 112. 1s. 6d. Cadell. 1790.

REPORT has ascribed these very masterly Considerations to a writer of great eminence, as well for his learning and abilities, as for the high station which he holds in the church; and we think they discover no faint traces of that *chemical* hand, which, with a true zeal for the real honour of our establishment, has laboured, more than once, to refine its ore, and *purely purge away its dross* †. The reader will here meet with the knowledge of a scholar, the liberality of a gentleman, and the seriousness of a Christian; and he will see an excellent specimen of that manly freedom and spirit, with which it is possible to assert our own opinions, without the smallest mixture of rudeness or offence toward those who differ from us. Without denying any one doctrine of the church of England, the author has shewn, that it is inherent in the very nature of Protestantism, and incumbent on all who would claim, with consistency, the title of Protestant, to maintain their Christian liberty; to press continually onward to higher degrees of perfection; and not to abandon the principles, nor defeat the intentions, of their ancestors, by blindly acquiescing in *their* decisions, or in those of any other man, or number of men, however venerable and learned.

A few extracts will give our readers a better idea of the merit and manner of this author, than any words which we can use.

‘Whatever truth there may be in the proposition which asserts, that the multitude is fond of innovation (and I do not deny that

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\* The one entitled, “A Vindication of the Doctrines and Liturgy,” and the other, “An Apology for the Liturgy and Clergy,” of the Church of England.

† Isaiah.

there is some truth in it, for we know that the multitude can on some occasions see what is right), I think that the proposition, which asserts that the priesthood is averse from reformation, is far more generally true.—Who was it that crucified the Saviour of the world, for attempting to reform the religion of his country? The Jewish priesthood.—Who was it that drowned the altars of their idols with the blood of Christians, for attempting to abolish Paganism? The Pagan priesthood.—Who was it that persecuted to flames and death those who, in the time of Wickliffe and his followers, laboured to reform the errors of Popery? The Popish priesthood.—Who was it, and who is it, that, both in England and Ireland, since the Reformation—but I check my hand, being unwilling to reflect upon the dead, or to exasperate the living, whom would to God I could conciliate (I say not to any opinion of mine, for that might be construed an arrogant expectation, but) to a charitable temper of mind towards those who differ from them, and to a dispassionate consideration of the subjects concerning which they differ.’—

‘ Systems in theology have as much obstructed the progress of revealed truth, as systems in philosophy have done that of natural truth; and it will require as much application of genius, industry, and learning, to free the Christian world from the dominion of corrupted doctrine, as it did to free the philosophic world from the dominion of Aristotle. So that,

Though religion be not intended,  
For nothing else but to be mended,

yet councils, and synods, and convocations, and assemblies of churchmen, have used so much wood, hay, stubble, in erecting, altering, and repairing religious establishments, that Wickliffe and Luther were almost at a loss to discover religion itself.’—‘ Christianity has been so corrupted, that it will be a work of ages to restore it to its original purity; and Dr. Cudworth had reason on his side, when he doubted whether the truth of the Christian religion was more apparent in having prevailed against its enemies, or in not having been smothered by the frauds and forgeries of its friends.’

Those who think with the apostle, that charity is the fulfilling of the law, will be particularly pleased with the following spirited observations, on the damnatory clauses of the Athanasian creed; and on the unfeeling call to resignation with which churchmen have sometimes pressed their conscientious, but indigent brethren,

‘ *Whoever will be saved: before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the catholic faith is this, That we worship one God in Trinity, and Trinity in Unity. Shew me, thou that judgest another man's servant to harshly, thou that boldly sayest without doubt he shall perish everlastingly, shew me in what part of the Bible men are commanded to worship one God in Trinity, and Trinity in Unity—the sanction is dreadful,*

dreadful, the law should be plain—produce the passage itself, and presume not by inference and argumentation, by metaphysical notions, scholastic distinctions, and unscriptural phraseology, to damn without doubt all men, for not believing as thou believest. I know that the divine displeasure is, in many places, denounced against those who reject the Gospel, when it has been offered to them; but I deny that it is in any one place denounced against those who do not *worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance.*—

But you will say, that clergymen, who in the progress of their ministry become dissatisfied with any part of the ritual and doctrines of the church, ought to resign their preferments and retire from the ministry—and do you, whose lot it may be to live in luxury, and draw thousands from the church, do you, in the violence of your moral virtue, in the intemperance of your religious zeal, in the over-orthodoxy of your faith, do you call upon a poor clergyman, who in the humility of his soul dares not say, “by his authority committed to me I absolve thee from all thy sins,” or who, in the weakness of his intellect, cannot understand the meaning of the terms, in which the Athanasian doctrine of the Trinity is expressed, or, in the charity of his heart, scruples denouncing damnation on his brethren, do you call upon such a man to give up his preferments, to retire from the ministry, and to starve? If there is a bishop on the bench who would do this, I should be proud to say, God forgive the boast! that, was I bishop, my soul was not at unison with his.’

We have transcribed these passages, not with a view of satisfying, but of raising, curiosity; which will be abundantly gratified by a perusal of the whole pamphlet; where the reader will find some just and pertinent remarks on innovations; on establishments; on the influence which a revival may be supposed to have on the morals of men; on the light which the improved state of learning may be expected to cast on the doctrines of revelation; and also a faithful abridgment, as far as the proceedings have come to light, of what was attempted toward a reform, by King William’s ecclesiastical commissioners, in 1689; an account of the most material points of difference between the American liturgy and that of the church of England; a short summary of the proceedings in the American convention, and of the conduct of our bishops, relative to the formation of that liturgy; and a statement of what the author apprehends ought to constitute the basis of that reform, so very desirable, so frequently demanded, and so long delayed, in this country!

## ART. IX. Dr. Campbell on the Four Gospels.

[Article concluded.]

## DISSERTATION XII.

‘AN account of what is attempted in the Translation of the Gospels, and in the notes here offered to the public.’

What appears to us most novel, in the first part of his Dissertation, ‘on the essential qualities of the version,’ is Dr. C.’s idea of the attention which ought to be paid by the translator to the diversity of style in the sacred writings.

Though there is a sameness of idiom in the writers of the N. T. particularly in the Evangelists, there is a diversity in their styles. Hence it arises, that different terms are sometimes employed by the different historians in relating the same fact: but as this circumstance has not much engaged the attention of interpreters, it often happens that, in the translations of the Gospels, there appears in the version a greater coincidence in the style of the Evangelists, than is found in the original. Now, Dr. C. thinks, that there are very good reasons to determine us to avoid, as much as possible, a sameness which is not authorized by the original. There are cases, indeed, in which this is unavoidable. It often happens, that two or more words, in the language of the author, are synonymous, and may therefore be used indiscriminately for expressing the same thing, when it is impossible to find more than one, in the language of the translator, which can be used with propriety. When our Lord miraculously fed the 5000 men, the command which he gave immediately before, as expressed by St. Matthew, was, *ανακλιθαι επι της χορτης*; as expressed by St. Mark, *ανακλιναι επι τω χλωρω χορτω*; as expressed by St. Luke, *κατακλινατε αυτες*; and as expressed by St. John, *ποιησατε αυτεςειν*. This variety it would be impossible to imitate in English, without having recourse to unnatural and affected expressions: but, says Dr. C. ‘as far as the language which we use will permit, we ought not to overlook even these little variations.—If possible, their narratives should be neither more nor less coincident in the version than they are in the original. And to this end, namely, that the phraseology may nearly differ as much in English as it does in Greek, I have, on some occasions, chosen not the very best word which might have been found; satisfying myself with this, that there is nothing in the word I have employed, unsuitable, dark, or ambiguous.’ This, however, is a degree of refinement, which,

if it be not excessive, appears to us at least greater than it is necessary to adopt. Dr. C. extends his remark, not only to the differences of style in the different Evangelists, but even to the changes sometimes observable in the terms used by the same Evangelist.

The Doctor is, very properly, an enemy to circumlocution, excepting when we cannot avoid it entirely, and do justice to the author. Now this is the case, not only where there is no single word in the language of the translation which conveys the sense of the original term, but also when there is something, either in the application or in the argument, that cannot be fully exhibited without the aid of additional terms. Thus, Heb. xi. 13. *μη λαβόντες τας επαγγελίας*, *not having received the promises*, he would translate, 'not having received the promised inheritance;' because, according to the common version, the assertion is not only contradictory to the patriarchal history, but to what is expressly said of Abraham in the same chapter. Dr. C. thinks that there are instances in which it is not only pardonable, but even proper, for a translator to be ambiguous or obscure; namely, when there is evidently an intentional ambiguity or obscurity in the sacred writer, and when there is danger of imposing on the reader the mere conjectures of the translator for the dictates of the Spirit of God.

From the 2d part of this Dissertation, 'on the reading of the original here followed,' we shall transcribe Dr. C.'s sentiments respecting the use of conjectural criticism, because they nearly coincide with those which we ourselves entertain, and have repeatedly avowed, on this subject.

'I cannot help disapproving the admission of any correction (where the expression, as it stands in the text, is not downright nonsense), merely on conjecture: for, were such a method of correcting to be generally adopted, no bound could be set to the freedom which would be used with sacred writ. We should very soon see it a perfect Babel in language, as various in its style, in different editions, as are the dialects of our different sects and parties. This is an extreme which, if it should prevail, would be of much more pernicious consequence than the other extreme, of adhering implicitly and inflexibly, with or without reason, to whatever we find in the common edition. We know the worst of this error already; and we can say with assurance that, though the common editions are not perfect, there is no mistake in them of such a nature, as materially to affect either the doctrines to be believed, or the duties to be practised, by a Christian. The worst consequences, which the blunders of transcribers have occasioned, are their hurting sometimes the perspicuity, sometimes the credibility of holy writ, affording a handle to the objections of infidels, and thereby weakening the evidences of religion. But, as to the extreme of correcting on mere conjecture, its tendency is manifestly to throw

every thing loose, and to leave all at the mercy of system-builders, and framers of hypotheses : for who shall give law to the licentiousness of guessing ?

‘ It is not enough to answer, that the classics have sometimes been corrected on conjecture. The cases are not parallel. A freedom may be taken with the latter with approbation, which cannot, with propriety, be taken with the former. Houbigant, though a critic of eminence in Oriental literature, and a good translator, has, in my judgment, taken most unjustifiable liberties in his conjectural emendations, and has been but too much followed by critics, commentators, or paraphrasts, amongst ourselves. I am far from thinking that, in some of his guesses, he may not be right ; it is, however, much more probable that, in the greater part of them, he is wrong.

‘ A mere conjecture may be mentioned in a note ; but if, without the authority of copies, translations, or ancient ecclesiastical writers, it may be admitted into the text, there is an end of all reliance on the Scriptures as the dictates of the divine spirit. Manuscripts, ancient translations, the readings of the most early commentators, are, like the witnesses in a judicial process, direct evidence in this matter. The reasonings of conjecturers are but like the speeches of the pleaders. To receive, on the credit of a sagacious conjecture, a reading not absolutely necessary to the construction, and quite unsupported by positive evidence, appears not less incongruous, than it would be, in a trial, to return a verdict, founded on the pleading of a plausible speaker, not only without proof, but in direct opposition to it. For, let it be observed, that the copies, ancient versions, and quotations, which are conformable to the common reading, are positive evidence in its favour, and therefore against the conjecture. And even, if the readings of the passage be various, there is, though less, still some weight in their evidence against a reading merely conjectural, and, consequently, destitute of external support, and different from them all.’

The third part of this Dissertation relates to ‘ the dialect employed.’

Dr. C. very judiciously adopts the old termination of the third person singular of the present tense of the verb, in the syllable *eth*, instead of the modern *s*. He has very rarely contracted the participles ; nor has he ever admitted any elision of the vowels. Indeed, these elisions, though not entirely laid aside, are become less frequent than they were in the beginning of the century. The difference is, in itself, inconsiderable ; yet as all Christians are, from the use of the bible, habituated to this mode, and as, from its appropriation to sacred purposes, it has contracted a dignity favourable to seriousness, it is clearly preferable to the modern dialect. Another instance of the same kind is the use, when an individual is addressed, of the singular number of the second personal pronoun, *thou* and *thee*, and consequently of the second person singular

singular of the verb, which being, in common language, supplied by the plural, is grown, in a manner, obsolete. In all predictions, or authoritative declarations, Dr. C. expresses the future by the auxiliary *shall*, as adding weight to what is said, except when it is liable to be equivocally interpreted, and seems to represent moral agents as acting through necessity, or by compulsion. With respect to the mode of expressing the proper names, Dr. C. has confined himself to the two following rules: First, When the name of the same person, or thing, is in the common translation, both in the Old Testament and in the New, expressed in the same manner, he uniformly employs it, because it has the sanction of use: Secondly, When the name of the same person or thing is expressed, in the common translation, differently in the Old Testament and in the New, he has, except in a very few cases, preferred the word used in the O. T. because it is from the Old Testament that we generally derive what is known of the individuals mentioned in it, and referred to in the New; and therefore, by naming them differently, there is danger of mistaking the person or thing to which the sacred writers allude.

In the fourth part of this Dissertation, Dr. C. gives 'an account of the outward form of the version,' together with his reasons for the various alterations which he has adopted. The old division into chapters and verses is retained, in the margin, for the sake of reference and comparison; while he has introduced into the text such a new division into sections and paragraphs, as appeared to him more eligible. Whenever it was necessary to insert a word, or words, not contained in the original, the words inserted are, for the sake of distinction, inclosed within crotchets. Dr. C. has thought it right to distinguish the mere narration of the Evangelists, from what is spoken either by our Lord himself, or by any of the persons introduced into the work. To the former, therefore, he has assigned the Italic, to the latter the Roman character. The references to parallel passages are placed in the margin. The bottom of the page contains such brief explanations of appellatives, of the names of offices, sects, festivals, ceremonies, &c. as do not admit of dispute among the learned.

The fifth part of this Dissertation, which closes the first volume, contains an account of the notes. In general, then, it is not the author's design to furnish a commentary on the Gospels; his criticisms and remarks, he says, are properly *scholia*, or glosses, on passages of doubtful or difficult interpretation, and not comments. Hence he has very wisely avoided the discussion of all abstract theological questions, esteeming the province of the translator and that of the controvertist to

be perfectly distinct. The principal purposes to which his notes are directed, are these ;—to state the most important various readings, with their evidence, particularly those which he has himself adopted, and the reasons why he has adopted them ;—to justify his translation of the original, whensoever his deviation from the received version is such as to render a justification necessary ;—to explain names, or words, which, though from scriptural use they be familiar to our ears, have little currency in conversation, because they are rarely or never applied to common subjects ;—and lastly, to remark briefly what may serve to illustrate the character of the style of the Gospels, or to display the spirit which every-where animates them ; for in these we discover the intrinsic evidences which they carry with them of a divine original. He has sometimes been induced, also, to notice the moral lessons, to which many things recorded in the Gospels naturally lead the attention of the serious reader ; because on this ground there is not the same hazard, as on speculative questions of theology, of rousing among Christians an host of opponents, or stirring up unedifying and undeterminable disputes.

The SECOND VOLUME is composed of the translation and notes : but on these our remarks must be few and short ; since it is painful to censure a writer who has so much pleased and instructed us, and whose intentions are as pure as his diligence is unwearied. Dr. C. as may be supposed, often rejects the common version, and sometimes supports his own by long and learned notes. Of his general success, our readers may form some judgment from the following specimens : Matth. ii. 6, Dr. C. renders γη Ιουδα, ' In the *canton* of Judah.' iii. 15, πληρωσαι πασαν δικαιοσυνην, ' to ratify every institution.' iv. 3, μακχριοι οι πτωχοι τῷ πνευματι, ' Happy the poor, who repine not.' v. 18, ιωτα εν, ' one iota.' 25, 'Ιδὲ εὐνοων τῷ ἀνιδίῳ σε ταχυ εἰς οὗτε εἰ ἐν τῇ οδῷ μετ' αὐτῆς μηποτε σε παρ-δω ὁ ἀντιδικος τῷ κριτῇ, ' *Compound* betimes with thy creditor, while ye are on the road together, lest the creditor *consign* thee to the judge, &c.' 29, Εἰ δὲ ὁ οφθαλμος σε ὁ δεξιός σκανδαλίζει σε, ' Therefore if thy right eye *insnare* thee.' 31, ὅς αν ἀπολυσῃ τὴν γυναῖκα αὐτῆς, ' who-soever would *dissmiss* his wife, xii. 10, τὴν χεῖρα ἔχων ἔτραν, ' whose hand was blasted.' 24, ἐκβαλλει τα δαι μονι, ' expelleth demons,' xvi. 1, καὶ προσελθοντες οι φαρισαισι καὶ Σαδδουκαισι, ' Thither some Pharisees and Sadducees repaired.' 8, καὶ ολιγο-πιστοι, ' O ye distrustful.' οὐκ ἔχετε νοεῖτε, ' have ye no reflection?' 18, συ εἰ πετρες, ' Thou art named Rock.' Dr. C. however, renders John i. 43, ' Thou art Simon the son of Jona ; thou shalt be called Cephas, which denoteth the same as Peter,' sub-joining the word *rock* in the margin, as an explanation both of

Cephas



Cephas and Peter. Matth. xxi. 25, το βαπτισμα Ιωαννη ποθεν ην, is translated, 'Whence had John authority to baptize?' xxiii. 24, οι διυλιζοιτες τον κωνωπα, 'who strain your liquor to avoid swallowing a gnat.' xxiv. 51, διχοτομησει αυτον, 'having discarded him.' xxvi. 68, προφητευσεν υμιν, 'divine to us. Mark vii. 4, βαπτισμας ποτηριων, 'Baptisms of cups.' ix. 32, εφοβοντο αυτοι επερωτησαι, 'were shy to ask him.' x. 38, δε αδε πινει το ποτηριον, κ τ λ 'Can you drink of such a cup as I am to drink, and undergo an immersion like that which I must undergo.' xiii. 13, εσεδεμισουμενοι υπο παντων, 'Ye shall be hated *universally*.' Luke i. 35, το γεννωμενον αγιον, 'the holy progeny.' ii. 5, εση εγκυω, 'who was pregnant.' iii. 10, 'Let him who hath two coats impart to him who hath none, and let him who hath victuals do the same.' v. 39, ο παλαιος χρησ-τερος εστιν, 'the old is milder.' vi. 1, εν σαββατω διυτεροπρωτω, 'on the Sabbath called *second prime*.' vi. 12, 'Spent the whole night in an oratory.' 35, μηδεν απελπιζοντες, 'nowise despairing.' viii. 15, καρποφορησιν εν υπομοη, 'continue to bring forth good fruit.' 28, 'he roared out.' 35, αφ ε τα δχιμονα εξελυθει, 'of whom the demons were *dispossessed*.' It is remarkable that Dr. C. adopts the common version of v. 38, where the same words occur. xii. 1, 'The crowd in *myriads* flocked about him.' 28, 'If then God so array the herbage.' 33, 'where no thieves approach, where nothing is spoiled by worms.' xv. 16, 'And he was fain to fill his belly with the huffs on which the swine were feeding; for nobody gave him aught.' xvi. 4, εταν μετασθω της οικονομιας, 'when I am discarded.' 8, 'for the children of this world are more prudent in conducting their affairs than the children of light.' 26, χασ-μα μεγα εσρηιζει, 'there lieth a huge gulph.' xvii. 2, 'It is impossible to exclude snares entirely; but woe unto him who insnares. It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to ensnare any of these little ones.' 10, δελοι αχρειοι εσμεν, 'we thy servants have conferred no favour.' 20, εκ ερχεται η βασι-λεια το Θεου μετα παρατηρησιως, 'The reign of God is not ushered in with parade.' xviii. 7, 8, 'Will he linger in their cause? I assure you he will suddenly avenge them.' 24, οι τα χρηματα εχοντες, 'men of opulence,' xix. 12, λαβειν εν αυτω βα-σιλειαν, 'to procure for himself royalty.' 22, πονηρε δουλε, 'thou malignant servant.' xxi. 13, αποβηγεται υμιν εις μαρτυριον, 'this will afford scope for your testimony.' xxii. 65, κ ετερα πολλα βλασφημιαις ελεγεν εις αυτον, 'And many other abusive things they said against him.' John v. 39, 'Ye search the scriptures, because ye think to obtain, by their means, eternal life. Now these also are witnesses for me.' viii. 15. υμεις κατα την σαρκα  
χρησιτε,

κρινετι, 'Ye judge from passion.' x. 35, *ε δυναται λιθηναι η γραφη*, 'the language of scripture is unexceptionable.' xv. 2, *εταν δε ελθη ο παρακλητος*, 'when the monitor is come.' xvii. 18, *καθως εμε απετειλας εις τον κοσμον, κειγω απετειλα αυτους εις τον κοσμον*, 'As thou hast made me thy Apostle to the world, I have made them my Apostles to the world.' xviii. 23, *ει καπως ελαλησα, μαρτυρησον περι τε κακω*, 'If I have spoken amiss, show wherein it is amiss.' xix. 35, 'He was an eye-witness who attesteth this, and his testimony deserveth credit; nay, he is conscious that he speaketh truth, that ye may believe.' xxi. 5, *Παιδια μη τι προσφαγιον εχετε*, 'My lads, have ye any victuals?'

The two following specimens will give no unfavourable idea of Dr. C.'s notes.

'*To expose her*, αυτη παραδειγματισαι. E. T. *to make her a public example*. In order to express things forcibly, translators often, overlooking the modesty of the original, say more than the author intended. It has not, however, been sufficiently adverted to, in this instance, that by extending the import of the word *παραδειγματισαι*, they diminish the character of benignity ascribed, by the historian, to Joseph. It was not the writer's intention to say barely, that Joseph was unwilling to drag her as a criminal before the judges, and get the ignominious sentence of death, warranted by law, pronounced against her, which few perhaps would have done more than he; but that he was desirous to consult privacy in the manner of dismissing her, that he might, as little as possible, wound her reputation. The word appears to me to denote no more than making the affair too flagrant, and so exposing her to shame. So the Syrian interpreter, and the Arabian, understood the term. I have therefore chosen here to follow the example of the Vul. Leo, and Cal. who render the words, *eam traducere*, rather than that of Cast. and Pisc. who render them, *in eam exemplum edere*, and *eam exemplum facere*, which have been followed by our translators. The expressions used by these naturally suggest to our minds a condemnation to suffer the rigour of the law. Yet the original word seems to relate solely to the disgrace resulting from the opinion of the public, and not to any other punishment, corporal or pecuniary. Infamy is, indeed, a common attendant on every sort of public punishment. Hence, by a synecdoche of a part for the whole, it has been sometimes employed to express a public and shameful execution. And this has doubtless occasioned the difficulty. But that it is frequently and most properly used, when no punishment is meant, but the publication of the crime, Raphaelius, in his notes on the place, has, by his quotations from the most approved authors, put beyond a doubt. I shall bring one out of many. It is from Polybius, Legat. 88. where he says, *Η δε συγκλητος χρωμνη τω καιρω, και βυλομνη ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ τες Ροδης; αποκριον εξεβαλιν ης ηι τα συνχοτα ταυτα*, "The senate taking the opportunity, and willing to *expose* the Rhodians, published their answer, whereof these are the heads." I shall only add, that Chr. one of the most eloquent of the Gr. fathers, understood this passage

passage in the Gospel as meaning no more; accurately distinguishing between παραδειγματίζειν and καταζειν, *exposing* and *punishing*. Thus he argues concerning Joseph's conduct on this trying occasion: Καίτοις ἡ ΠΑΡΑΔΕΙΓΜΑΤΙΣΜΟΥ μοῖον ἢ ὑπερδυνος ἢ τοιαυτὴ· ἀλλὰ καὶ ΚΟΛΑΖΕΣΘΑΙ αὐτὴν ὁ νόμος ἐκέλευεν. ΑΛΛ' ὁ Ἰωσήφ ἡ μοῖον τοῦ μείζονος ἐκείνου, ἀλλὰ καὶ τοῦ ἐλαττοῦ συγχώρησι, τῇ ἀσχυρῇ· ἡ γὰρ μοῖον ἡ ΚΟΛΑΣΑΙ, ἀλλ' οὐδὲ ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ ἐβλήτο. "Now such a woman (as Mary was then thought to be) was not only exposed to *shame*, but also by law subjected to *punishment*. Whereas Joseph not only remitted the greater evil, the *punishment*, but the less also, the *ignominy*: for he determined not only not to *punish*, but not even to *expose* her." For the meaning of a term which occurs in so few places in Scripture, and those not unfavourable to the explanation given, a term with which no ancient controversy was connected, the authority of such a man as Chr. is justly decisive. The verdict of Euth. is in effect the same. This also is the sense which the translator into M. G. gives the term, saying, *μη θιλοντας ἰα τῇ φανερῶσι*, adding as an illustration on the margin, *ἰα τῇ πομπῇ, to defame her.* 'Thou art the King of the Jews? Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων: E. T. *Art thou the King of the Jews?* Vul. Ar. Er. Cal. *Tu es rex Judæorum!* There can be no doubt that this is an interrogation; but it is equally certain, that the form of the expression is such as admits us to understand it either as an affirmation, or as an interrogation. Now, I imagine, it is this particularity, in the form of the question, which has given rise to the customary affirmative answer, *συ λέγεις*, wherein the answerer, without mistaking the other's meaning, expresses his assent to the words, considered in the simple form, as an assertion; and this assent serves equally as an answer to the question. But this would not be a natural manner of answering, if the form of the question were such as could not admit being interpreted otherwise than as a question. In that case, nothing can, with any propriety, be said to have been advanced by the asker. As sometimes, with us, a question is put derisively, in the form of an assertion, when the proposer conceives, as seems to have happened here, some absurdity in the thing, I thought it best, after the example of so many Lat. interpreters, to adopt the equivocal, or rather the oblique, form of the original expression. The ambiguity is not real, but apparent. The accent in speaking, and the point of interrogation in writing, do, in such cases, sufficiently mark the difference. Dio. has also adopted this method, and said, *Tu sei il rè de' Judei?* All the other modern versions I have seen, follow Be. Pilc. and Caf. who put the question in the direct form, the two former saying, *Tune es* — the other, *Ene tu* — Leo de Juda says, *Es tu* —

It would have been easy to multiply instances of Dr. C.'s departure from the common version, and no arduous task to select others less favourable to his character as a translator and a man of taste. Those now presented to our readers occurred during an impartial perusal of his second volume, of which they exhibit, if we mistake not, a fair and adequate specimen. That, in some parts, his version is more correct than that which is read in our churches, must be acknowledged without

hesitation; and we are happy to observe that his notes are marked by the same diligence of research, the same candid statement of contrary opinions, and the same manly but modest defence of his own sentiments, which we saw and admired in the *Dissertations*. We are compelled, however, to add, that the instances of a partial improvement of the old version are comparatively few; that its simplicity and its energy have been frequently injured without any change, or at least any material change of sense. Colloquial and even vulgar expressions are sometimes substituted for others less dignified yet sufficiently plain; while, on the other hand, many passages are obscured by words derived from the Latin, and unintelligible to a great part of a common congregation: nor can we suppress our opinion that, to readers of learning and taste, the general effect of this translation will appear very inferior to that of our common version. They will certainly regard Dr. C. as an able scholar, a candid reasoner, and a laborious critic. They will reverence the liberal piety and truly Christian meekness with which he has applied these talents to the elucidation of the evangelical history; and in his Preliminary Dissertation, they will admire the plan of a new and perfect translation of the scriptures, drawn always by a careful, and in many respects by a steady, hand:—yet they will probably discover less merit in the execution than in the design, and will remember with regret, that what is most captivating in theory, is often most difficult in practice;—while those who deprecate the introduction of a new translation into the public offices of the church, will strengthen their objections, by observing, that where Dr. Campbell has failed, few, very few, can be expected to succeed.

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ART. X. *Sermons* by Thomas Bisset, D. D. Minister of Logierait. 8vo. 6s. Boards. Printed at Edinburgh for Creech, &c. and sold in London by Cadell, and Elliot.

THESE discourses possess a peculiar species of merit, which we scarcely know how to describe. The subjects are not uncommon: the method is not modern; the style is not such as will, in the present age, be called elegant: yet they abound with useful matter; the language is pointed; the mode of address is animated; and the general effect is, to interest the reader, and leave him under the impression of important truths: but to give an idea of this writer's *manner*, we must extract the following short passage on *gaming*:

‘What shall we say to that sort of dissipation which ought to be avoided as the destroyer of every good principle, I mean, when a man ventures his fortune upon the decision of mere chance? This is the worst

worst sort of thoughtlessness, if that be not too soft a name for a vice which lays asleep every tender, every benevolent sentiment. Covetousness, in the extreme, is the ruling passion of these men of the world. They lie in wait for the young, the weak in judgment, and for him whose head is disordered with wine. They make plunder of the confidence of a relation, a friend, or a guardian. The hospitality of your house is made an excuse for robbing your children. Can this be supported on any principle of religion or morals? Covetousness stifles every affection, and destroys every tie of blood, or obligation of gratitude. It is a maxim that allows of few exceptions, That a fortune which is made suddenly, is not made fairly: That honest gain is only to be acquired by labour, industry, and perseverance.

‘ Though you should be the successful adventurer, you must have been much hardened, if you feel no stings of conscience for the distress you have brought upon innocent families. Children are turned out of their father’s house, because they had the misfortune to encounter with you. He who lived in plenty has no bread: Poverty has come from your hand: Your breath brings misery, as the mildew of the clouds bring famine into a fruitful land.

‘ If we suppose, on the other hand, that a man is the loser, how can he behold the face of the relations he has ruined? It had been happy for his children that they had been fatherless; for his wife that she had been a widow. He who ought to have saved them, has destroyed them. Hold thy hand, barbarous man. An amiable wife, and engaging children, do warmly beseech thee not to throw away their inheritance, and to leave them for a patrimony, cold, and hunger, and nakedness. Thy son, or thy daughter, may, without friends or comforters, be exposed to a thousand misfortunes, by the iniquity of their father. Thy adversary, who, at this time, may appear with softened brow, will be the first to execute this sentence: He is a hardened creature. How could he be otherwise, when he flourishes by the misfortunes of men? Hold thy hands, barbarous man, that thou mayest not force thy children upon the paw of the bear, or the tooth of the lion, who thirsts for their blood.

‘ Some vices portend great evil to the country where they are practised: This vice in particular. The hazard is, That he who lays a snare for his friend, will not be scrupulous about the interest of his country. Though the number, the rank, or shining parts of those who take this road, may give a currency to the most selfish of vices, yet no rank or ability can authorise any man to be the plunderer of his friends, to make prey of the harmless, the unsuspecting, the ignorant, and the uninformed.’

We make no scruple to recommend this volume to the attention of the public, under the character of useful practical sermons.

ART. XI. *Earl Strongbow: or the History of Richard de Clare and the beautiful Geralda.* 12mo. 2 Vols. About 200 Pages in each. 6s. sewed. Doddsley. 1789.

NOVELTY is the unremitted pursuit of mankind. In business, in pleasure, in knowledge, in manners, and in dress, the useful or the becoming never contents us for any length of time; for, instead of proceeding in any strait road pointed out by the hand of experience, we seek new tracks, however round about, even changing the better for the worse,—any thing for *change!* Accordingly, when invention is exhausted, we dance the circle, catching up obsolete modes and usages, which, being generally forgotten, start up again as novelties. Among the rest, the extravagant legends of knight-errantry have been so long exploded, that it is thought they may bear a revival, (with those who now scarcely know any thing about them,) by engrafting them on true history. This, however, is no new manufacture; for those who remember the old romances of Cassandra and Cleopatra, must recollect historical facts amplified and decorated with fiction, in a manner that will not be easily rivalled either in dignity of sentiment, or in elegance of diction; and even if they were, we know no end to be answered by such performances, except to seduce us into an admiration of misapplied talents.

History and fable have distinct merits, the one to inform us of past events, and the other to enforce wholesome principles by fictitious machinery, to illustrate them: the latter is indeed often wantonly employed by men of strong imaginations, for no better purpose than to furnish amusement for the leisure of the indolent who read to *fill up time*. While these species of composition are kept distinct, they answer their respective purposes: but to blend them together, is to poison the sources of information to young readers; who, after feasting on history embellished with these meretricious ornaments, will not easily relish the dry details of truth: such writers, therefore, as they do not address themselves to mature understandings, are not to be considered as candidates for mature praise.

The author of this romance, somewhat abruptly, informs us, without preface, that, some years since, he took lodgings in Chepstow castle, where, by the favour of the lady who inhabited one of the towers, he enjoyed the perusal of a MS. volume that had remained there about fourscore years, and was supposed to have been written by a gentleman who was confined in that castle, in the reign of Charles II. This MS. was, it seems, imperfect; and began by relating that the prisoner, enjoying a moonlight night on the top of the tower, was ac-  
costed

costed by the appearance of a man in complete armour, who declared himself to be the shade of Strongbow Earl of Pembroke, formerly proprietor of that castle. The apparition bewailed the obligation of wandering over the ruined mansion every night, until a certain deed was done, which the stranger was intreated to perform; and as an inducement, the spectre related the events of his life, which are here recorded in eighteen midnight conferences. The subject is a love story, ingeniously worked up in the romantic style; in which, unfortunately, after wedding the fair Geralda, we learn that she was drowned in the Severn, by the oversetting of the boat, as the Earl was conducting his bride home to his mansion. Just before his marriage, he had, it seems, in one of his heroic passions, seized his faithful squire, Otho, on suspicion of his having told him a falsity, and hurled him from the battlements of the tower into the river Wye beneath!—and now, reader, what dost thou think was the momentous deed to be performed, in order to release this perturbed spirit from perambulating those battlements every night? Even this: The Earl said he had placed a tombstone over the grave of his unhappy squire in Chepstow churchyard, which being consumed by time, he intreated the stranger to erect another!

As to the plan of this romance, there is, certainly, some novelty in professing to receive history from the voice of a ghost, though conjured up, as most ghosts are, on an idle errand; yet, at the same time, we do not think that the machinery of such a fanciful Being is contrived in a manner sufficiently orthodox: for though we may, perhaps, assume the privilege of giving the human form to the unembodied intelligence of a departed man, it is not easy to comprehend what need it has of garments. Here, nevertheless, we have not only the ghost of a man, but, (as was the case with the *Royal Dane*,) we have also the ghost of a suit of armour! The author might, perhaps, entertain some pious scruples about making his hero appear mounted on his favourite courser, and yet found none in clothing a shade in steel! but, in consequence of his plan, the writer has artfully enough evaded all objections, by making the relater of these conferences observe, that ‘a ghost is above the rules of earthly criticism\*.’

After premising thus much, if we add that the novel is neatly written, and that the characters are well drawn and supported, we imagine these qualifications are as much as the readers of works of entertainment, generally, require.

ART. XII. *The Adventures of John of Gaunt, Duke of Lancaster.*

By James White, Esq. Author of *Earl Strongbow, Conway Castle*, &c. 12mo. 3 Vols. About 250 Pages in each. 9s. sewed. Crowder, &c. 1790.

WE collect that the foregoing narrative of Earl Strongbow has attracted considerable attention, as the author of these adventures now declares himself, on the credit of being the writer of that work. In a preface, the style of which reminds us of the proeme to Gay's *Pastorals*, we are conducted to the ruins of another ancient castle, said to have been a residence of Geoffrey Chaucer; where, in an old cupboard that had been plastered over, the author professes to have found a roll of vellum, on which these adventures were recorded in Latin. We are, moreover, prepared for farther publications of a like kind, by his declaring himself in possession of a small ancient MS. account of books of English chivalry, hidden in various places by the monks, and others, at the Reformation: so that, he adds, he is empowered, as it were by patent, to make discoveries of this nature. It is, indeed, a patent, the extent of which depends on the curiosity of the public; and if this curiosity does not tire, we may, in due time, be supplied with the whole history of England, loaded with fiction from his prolific imagination, into an enormous romance, that may turn the less amusing details of *Rapin* and *Hume* out of doors!

These adventures of John of Gaunt, are confined to those which happened in *one* journey that he took in company with his three brothers, Edward the heroic Black Prince of Wales, and the Dukes of York and Gloucester, to whom the adventures were common. They are, indeed, more properly, the adventures of the Black Prince, since the journey was his, to the castle of Beauchamp Earl of Warwick, stimulated by his love to the fair Ermenilda. In their way, they overtook Owen Glendour the Cambrian hero, who was posting to Caernarvon castle, to a grand tournament, at which, he added, the lady Ermenilda was expected to appear; an article of intelligence that determined all their steps to that exhibition. They called on Chaucer at Woodstock, and the visit is thus described:

The keenness of the morning air had awakened appetite: but Woodstock was now in sight; the smoke which curled from the sequestered roof of the learned and hospitable Geoffrey Chaucer assured us at once of a reception and a repast. And now we enter through the neat white gate; we wind down a sloping alley, which, hedged on either side by the woodbine and wild rose, for a while



conceals the mansion. At length it salutes our eyes from the midst of a modest eminence that gradually swelled above the level of the valley, and at the bottom of which ran a rivulet that maintained the adjacent fields in a vivid and perennial verdure. Here, in the cultivation of letters, did the independent and happy poet lay the ground-work of immortality. We alighted; we entered a little vestibule overhaded with white jessamine; we advanced; on one side was a kitchen, from the rafters of which hung many a ham and goodly slice of bacon. By the fire sat an elderly and orderly dame, who rose at our approach, and conducted us to a parlour, (curtseying ever and anon,) where a damsel of some beauty, at whose side gently jingled a shining bunch of keys, prepared for the morning meal, by spreading a snowy cloth upon an ancient oaken table, with the polish of which scarcely could the mirror contend.

Geoffrey was still a-bed. The damsel withdrew: it was doubtless to arouse her lord. Meanwhile we admired the neatness of the apartment, where Chaucer undisturbedly composed his lays. We looked out of the windows, and surveyed the rich foliage of the neighbouring groves, through the devious paths of which was Dan Geoffrey wont to wander. At length he made his appearance, and with an air of courtesy and respect, gave us welcome to the bowers of Woodstock.

The board was quickly loaded with invigorating viands, and witty discourse went round. Breakfast concluded, the bard, at my desire, recited some fragments of a yet unfinished lay, the title of which was, "The House of Fame." Our attention was not ill bestowed; the production was excellent, and the Black Prince, who loved to give merit its due praise, was the foremost to applaud the invention and the skill which Chaucer had displayed in that diverting and instructive poem. Yet he could not help observing that, in some parts, the lines were incorrect as to metre; a fault which, my lord of Marche, lies still unremedied, as you and I of late took notice, when perusing the work together.

From the mention of the House of Fame, we were led to inform Chaucer of our intended expedition. He commended our design, and, on my making the proposal, most willingly consented to accompany us. For Chaucer had never been in Wales, and his inclination to visit that romantic principality, and be present at the tournament at the castle of Carnarvon, was in no wise inferior to ours. Accordingly he commanded his best palfrey to be made ready. While this was performing, we looked over a collection of volumes, which, being ranged with regularity on shelves, and clad in vellum, were equally of use and ornament in the parlour of the poet. There lay invaluable copies of histories (transcribed with great art and beauty) which treated of the exploits of the ancient Greeks and Romans, many Saxon poems also, many ballads of the Troubadours; the novels of his cotemporary Giovanni Boccaccio, and the incomparable sonnets of the celebrated Petrarch. These two writers were personally known to Geoffrey, who in his travels had met them at the courts of the Italian princes. Of books of chivalry he possessed a precious store. Owen Glendour searched

eagerly for the history of king Arthur, affirming with a loud voice, and with vigorous gesture, that no hero of antiquity, or of modern days, could be justly compared to the British worthy.'

The adventures are all in the style of heroic errantry, and consist of tilting, suffering from cruel beauties, succouring distressed damsels, punishing lawless caitiffs, and other events, of course, in the records of chivalry\*. Like *Gil Blas*, this illustrious company fell into the hands of a community of banditti, among whom they were detained until we are informed of their way of life and adventures; and then the princes and their friends recover their liberty, disperse the gang, and release their prisoners.

As novelty seems to be the author's aim, and will indeed prove the best recommendation to a revival of this species of composition, the following adventure is undoubtedly calculated both to surprize and amuse:

'About half way between Aber and the foot of Pen Maen Mawr, we espied a knight upon the strand, who appeared to be in profound meditation. At a little distance from the beach lay a fishing-boat, in which were some sailors sleeping. At our approach the stranger discontinued his reverie, and, perceiving that we were knights, saluted us very courteously. We enquired whence he came, and what adventures had befallen him. That vessel, replied he, that lies at anchor, conveyed me from an island, which, if your eyes be faithful, ye may discern right before ye, extending its ridgy back from north to south. That, Sirs, is the isle of Man. To Britain am I come, in quest of knightly succours, against a cruel monster, (for, though of human form, he is in mind a monster,) who inhabits a prodigious fortress to the east of yonder island, where he enslaves and bitterly torments many dames and damsels of dignified condition, many knights and potent barons, and even some of princely station. For, know, valorous warriors, that this tyrant keeps armed vessels, in which his retainers scour the seas, and often make descents upon the neighbouring shores, carrying off whomsoever they meet, that is of honourable dignity, but sparing the meaner sort. For it is the atrocious maxim of the caitiff whom they serve, to collect, and confine within his castle the high-born and magnificent, and compel them to submit to the most ignominious drudgery: intending, as he saith, thereby to humble the pride of human kind, instruct them in the varieties of life, and season them with that philosophy which is the offspring of woe.

\* This audacious invader of the rights of men hath, at this instant, in his power five barons of England, and seven Scottish

\* Among the characters introduced, one is described by the high-born Duke of Lancaster, as 'a snotty-looking baron.' Vol. iii. p. 224. A fair niece of the Dean of Fife, is very injuriously disgraced by the name of 'Lady Jezabel.' *Idem*, p. 155. Such a name required a suitable character to justify it; and even then would be better relished on the stage than in the closet.

lairds, a king of Kerry, three abbots, two bishops, and divers knights renowned, with a cousin of the king of Norway, (a beautiful princess) many damsels also of the noblest lineage, and of transcendent charms, and (what grieves my heart full sorely) the daughter of Mac Sweyno, prince of the Orkney islands. I, gallant knights, am named Sir Allen Mac Fergus, heir of the Mac Fergus laird of Annandale, and was on the point of espousing this accomplished princess, when the rovers of that unknighly barbarian seized her as she walked upon the shores of her paternal island, and bore her away in triumph to the fortress already mentioned.

'No sooner had the news of this disaster reached mine ears, than I took shipping for the isle of Man, and, having landed safely, disguised myself as a peasant who had fruit to sell, and straightway repaired to the castle. I readily found admittance, and was conducted by the domestics to the kitchen. I availed myself of the ill-breeding that was suitable to my feigned character, and, as clowns are always inquisitive, asked many questions concerning those whom I saw in various departments of this numerous household. There (sad vicissitude!) two damsels of an august house, and of incomparable beauty, were salting a rump of beef; the king of Kerry was gutting a turkey, the lord abbot of Cenway, with a bib under his chin, composing a plumb pudding, and the bishop of St. Asaph's spitting a neck of mutton.

'At this cruel spectacle I trembled for the fate of the fair princess of the Orkneys. I enquired with faltering accents if such a person was in the castle. But oh! what was my chagrin, when they replied, that they believed she was washing in the scullery! My knees knocked together, and the power of vision very nearly forsook my eyes. At length I recovered myself sufficiently to approach the place which contained the beloved of my soul. There, valiant warriors, (I can scarce refrain from weeping as I tell it,) did I behold the unhappy princess, with an aged prioress, wringing a pair of sheets, which but a little while before she had taken out of the wash-tub. She, who from her infant years had never known what it was to labour, but, on the contrary, had flourished in that delicate composure befitting an illustrious maiden, was now in a deplorable perspiration; her unparalleled elbows were besmudged with suds, her night-cap tucked up from her ears, her apparel loose and sordid.

'As I knew that the sight of me would but afflict the princess, and render her situation the more intolerable, I forbore to discover myself to her; contenting my eyes with such a mournful perspective of her injured beauty, as the place of my concealment, which was behind some drying garments, would admit of. In another part of the scullery was the cousin of the king of Norway, scouring some greasy trenchers, and mingling, ever and anon, her briny tears (which dropt like orient pearls) with the dish-water that steamed beneath her.

'From this melancholy scene I repaired to the court-yard, where the abbot of St. Alban's was wheeling out manure. As for the laird of Glenco, and the chief of the Mac Intoshes, they were sweeping

some few of these persons were respectable both as men and critics.' Now for this civility, for the benefit of which, every critic will crowd in with his claim, we all with due respect take off our hats; and in return, will undertake to shew Mr. W. the great conveniency of periodical critics, in regard to all writers, without exception!

In those unhappy times, before the public possessed the advantage of receiving criticism from the press, every man was forced to be his own critic; or even, if the critical abilities of a few were so far distinguished as to receive attention, their verdicts were limited to small private circles. The fatal consequence of this dearth of public criticism was, that if a work sunk under general neglect, the poor author could only look to himself; he sunk in his own eyes, and was obliged to yield to the tacit inference, that he was a bad writer!—but times are wonderfully mended since the fields of literature are so well cultivated as to produce periodical crops of criticism: for under the same circumstance, the author is now relieved from the mortifying idea of wanting talents; he is reconciled to himself by the consolation of charging his ill success to these ignorant, partial, hungry, mercenary, envious dunces, the periodical critics; who nip all merit in the bud, and never suffer it to ripen in literary sunshine. Were it, therefore, duly considered how many uneasy sleepless nights every obscure author escapes by the opportunity of pointing his rage against such tasteless miscreants, their utility would appear to extend to all writers, as well as to all readers, good, bad, and indifferent. Critics are indeed the only sufferers by their own labours, as no candidate for fame is ever satisfied with their decrees. Unsuccessful writers are their inveterate enemies, and writers of eminence are too often reluctant and suspicious friends.

#### ART. XIII. *Mr. Bruce's Travels.*

[ *Article continued.* ]

THE manners of a barbarous nation can only be interesting in description, when surveyed by the eye of a philosopher, capable of generalizing and applying his observations. From a minute account of his own transactions with the natives of Abyssinia, Mr. B. enables his readers to collect such characteristic circumstances, as, united in one subject, compose a very odious and disgusting picture. The religion of the Abyssinians is unworthily dignified with the name of Christianity; since it consists in a motley collection of traditions and tenets, which have not any influence on practice. This people, of all ranks, of either sex, and of every age, are habitually liars, drunkards, gluttons,

gluttons, implacable in their resentment, faithless in their dealings, and cruel in their vengeance. The king has unlimited power; and a minister, in the king's name, exercises that power with the most licentious cruelty. The Abyssinians are totally illiterate; the arts cultivated among them remain in a state of great imperfection; and, which is a defect peculiar to themselves, they have not even an idea of music. Their bloody feasts, and their promiscuous amours, are too disgusting for description. Every thing in their country wears an air of wretchedness and meanness. They have not the ingenuity to make fishing nets; and at Gondar, the capital, ('which, in time of peace, contains 10,000 families,') the houses are of clay, with thatched roofs. Great part of the king's palace lies in ruins, having been burned at different times; and a succession of kings have built apartments by the side of it of clay only, and in the manner and fashion of their own country; for the palace itself was erected by masons from India, and by such Abyssinians as had been instructed in architecture by the Jesuits.

Such is the condition of the people, whose transactions Mr. B. has described in two ponderous quartos. Yet, surely, a nation living in huts, whose government is despotic, whose arts are rude, whose manners are barbarous, and whose religion is absurd, can hardly be supposed capable of affording proper materials for so extensive a work; if, according to Lucian's approved maxim, an historian should not relate all the transactions which have happened, but only such as are worthy to be remembered. Mr. B. indeed, may allege, in excuse for his prolixity, that he found the Abyssinians engaged in a civil war: but a new question will arise, whether it be altogether proper to describe, so fully and so circumstantially, the battles of a people, whom the author repeatedly acknowledges to be totally unacquainted with the military art. Passing over, therefore, the historical parts of Mr. Bruce's work, as not very material, and likewise his two unsuccessful attempts to discover the source of the Nile, we shall present the reader with his account of this extraordinary discovery:

'At three quarters after one we arrived at the top of the mountain, whence we had a distinct view of all the remaining territory of Sacala, the mountain Geesh, and the church of St. Michael Geesh, about a mile and a half distant from St. Michael Sacala, where we then were. We saw, immediately below us, the Nile itself, strangely diminished in size, and now only a brook that had scarcely water to turn a mill. I could not satiate myself with the sight, revolving in my mind all those classical prophecies that had given the Nile up to perpetual obscurity and concealment. The lines of the poet came immediately into my mind, and I enjoyed here, for the first time, the triumph which already, by the protection of Providence, and

my own intrepidity, I had gained over all that were powerful, and all that were learned, since the remotest antiquity:—

*Arcanum natura caput non prodidit ulli,  
Nec licuit populis parvum te, Nile, videre;  
Amovitque sinus, et gentes maluit ortus  
Mirari, quam nosse tuos.* ——— LUCAN.

I was awakened out of this delightful reverie by an alarm that we had lost Woldo our guide. Though I long had expected something from his behaviour, I did not think, for his own sake, it could be his intention to leave us. The servants could not agree when they last saw him: Strates and Aylo's servant were in the wood shooting, and we found by the gun that they were not far from us; I was therefore in hopes that Woldo, though not at all fond of fire-arms, might be in their company; but it was with great dissatisfaction I saw them appear without him. They said, that, about an hour before, they had seen some extraordinary large, rough apes, or monkeys, several of which were walking upright, and all without tails; that they had gone after them thro' the wood till they could scarce get out again; but they did not remember to have seen Woldo at parting. Various conjectures immediately followed; some thought he had resolved to betray and rob us; some conceived it was an instruction of Fasil's to him, in order to our being treacherously murdered; some again supposed he was slain by the wild beasts, especially those apes or baboons, whose voracity, size, and fierce appearance were exceedingly magnified, especially by Strates, who had not the least doubt, if Woldo had met them, but that he would be so entirely devoured, that we might seek in vain without discovering even a fragment of him. For my part, I began to think that he had been really ill when he first complained, and that the sickness might have overcome him upon the road; and this, too, was the opinion of Ayto Aylo's servant, who said, however, with a significant look, that he could not be far off; we therefore sent him, and one of the men that drove the mules, back to seek after him; and they had not gone but a few hundred yards when they found him coming, but so decrepid, and so very ill, that he said he could go no farther than the church, where he was positively resolved to take up his abode that night. I felt his pulse, examined every part about him, and saw, I thought evidently, that nothing ailed him. Without losing my temper, however, I told him firmly, That I perceived he was an impostor; that he should consider that I was a physician, as he knew I cared his master's first friend, Wellela Yafous: that the feeling of his hand told me as plain as his tongue could have done, that nothing ailed him; that it told me likewise he had in his heart some prank to play, which would turn out very much to his disadvantage. He seemed dismayed after this, said little, and only desired us to halt for a few minutes, and he should be better; for, says he, it requires strength in us all to pass another great hill before we arrive at Geesh.

“ Look you, said I, lying is to no purpose; I know where Geesh is as well as you do, and that we have no more mountains or bad places

places to pass through; therefore, if you choose to stay behind, you may; but to-morrow I shall inform Welleta Yafous at Buré of your behaviour." I said this with the most determined air possible, and left them, walking as hard as I could down to the ford of the Nile. Woldo remained above with the servants, who were loading their mules; he seemed to be perfectly cured of his lameness, and was in close conversation with Ayto Aylo's servant for about ten minutes, which I did not choose to interrupt, as I saw that man was already in possession of part of Woldo's secret. This being over, they all came down to me, as I was sketching a branch of a yellow rose-tree, a number of which hang over the ford.

The whole company passed without disturbing me; and Woldo, seeming to walk as well as ever, ascended a gentle-rising hill, near the top of which is St. Michael Geesh. The Nile here is not four yards over, and not above four inches deep where we crossed; it was indeed become a very trifling brook, but ran swiftly over a bottom of small stones, with hard, black rock appearing amidst them: it is at this place very easy to pass, and very limpid, but, a little lower, full of inconsiderable falls; the ground rises gently from the river to the southward, full of small hills and eminences, which you ascend and descend almost imperceptibly. The whole company had halted on the north side of St. Michael's church, and there I reached them without effecting any hurry.

It was about four o'clock in the afternoon, but the day had been very hot for some hours, and they were sitting in the shade of a grove of magnificent cedars, intermixed with some very large and beautiful casso-trees, all in the flower; the men were lying on the grass, and the beasts fed, with the burdens on their backs, in most luxuriant herbage. I called for my herbary\*, to lay the rose-branch I had in my hand smoothly, that it might dry without spoiling the shape; having only drawn its general form, the pistil and stamina, the finer parts of which (though very necessary in classing the plant) crumble and fall off, or take different forms in drying, and therefore should always be secured by drawing while green. I just said indifferently to Woldo in passing, that I was glad to see him recovered; that he would presently be well, and should fear nothing. He then got up, and desired to speak with me alone, taking Aylo's servant along with him. "Now, said I, very calmly, I know by your face you are going to tell me a lie. I do swear to you solemnly, you never, by that means, will obtain any thing from me, no not so much as a good word; truth and good behaviour will get you every thing; what appears a great matter in your sight is not perhaps of such value in mine; but nothing except truth and good behaviour will answer to you; now I know for a certainty you are no more sick than I am."—"Sir, said he, with a very confident look, you are right; I did counterfeit; I neither have been, nor am I at present any way out of order; but I thought it best to tell you so, not to be obliged to discover another reason that has much more weight with

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\* Hortus Siccus, a large book for extending and preserving dry plants.

me why I cannot go to Geesh, and much less shew myself at the sources of the Nile, which I confess are not much beyond it, though I declare to you there is still a *bill* between you and those sources."—"And pray, said I calmly, what is this mighty reason? have you had a dream, or a vision in that trance you fell into when you lagged behind below the church of St. Michael Sacala?"—"No, says he, it is neither trance, nor dream, nor devil either; I wish it was no worse; but you know as well as I, that my master Fasil defeated the Agows at the battle of Banja. I was there with my master, and killed several men, among whom some were of the Agows of this village Geesh, and you know the usage of this country, when a man, in these circumstances, falls into their hands, his blood must pay for their blood."

"I burst out into a violent fit of laughter which very much disconcerted him. "There, said I, did not I say to you it was a lie that you was going to tell me? Do not think I disbelieve or dispute with you the vanity of having killed men; many men were slain at that battle; somebody must, and you may have been the person who slew them; but do you think that I can believe that Fasil, so deep in that account of blood, could rule the Agows in the manner he does, if he could not put a servant of his in safety among them 20 miles from his residence; do you think I can believe this?"—"Come, come, said Aylo's servant to Woldo, did you not hear that truth and good behaviour will get you every thing you ask? Sir, continues he, I see this affair vexes you, and what this foolish man wants will neither make you richer nor poorer; he has taken a great desire for that crimson silk sash which you wear about your middle. I told him to stay till you went back to Gondar; but he says he is to go no farther than to the house of Shalaka Welled Amlac in Maitsha, and does not return to Gondar; I told him to stay till you had put your mind at ease, by seeing the fountains of the Nile, which you are so anxious about. He said, after that had happened, he was sure you would not give it him, for you seemed to think little of the cataract at Goutto, and of all the fine rivers and churches which he had shewn you; except the head of the Nile shall be finer than all these, when, in reality, it will be just like another river, you will then be dissatisfied, and not give him the sash."

"I thought there was something very natural in these suspicions of Woldo; besides, he said he was certain that, if ever the sash came into the sight of Welled Amlac, by some means or other he would get it into his hands. This rational discourse had pacified me a little; the sash was a handsome one; but it must have been fine indeed to have stood for a minute between me and the accomplishment of my wishes. I laid my hand then upon the pistols that stuck in my girdle, and drew them out to give them to one of my suite, when Woldo, who apprehended it was for another purpose, ran some paces back, and hid himself behind Aylo's servant. After having taken off my sash, "Here is your sash, Woldo, said I; but mark what I have said, and now most seriously repeat to you, Truth and good behaviour will get any thing from me; but if, in  
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the course of this journey, you play one trick more, though ever so trifling, I will bring such a vengeance upon your head that you shall not be able to find a place to hide it in, when not the sash only will be taken from you, but your skin also will follow it."

He took the sash, but seemed terrified at the threat, and began to make apologies. "Come, come, said I, we understand each other; no more words; it is now late, lose no more time, but carry me to Geesh, and the head of the Nile directly, without preamble, and shew me the hill that separates me from it." He then carried me round to the south side of the church, out of the grove of trees that surrounded it. "This is the hill, says he, looking archly, that, when you was on the other side of it, was between you and the fountains of the Nile; there is no other; look at that hillock of green sod in the middle of that watery spot, it is in that the two fountains of the Nile are to be found: Geesh is on the face of the rock where yon green trees are: if you go the length of the fountains, pull off your shoes as you did the other day, for these people are all Pagans, worse than those that were at the ford, and they believe in nothing that you believe, but only in this river, to which they pray every day as if it were God; but this perhaps you may do likewise." Half undressed as I was by loss of my sash, and throwing my shoes off, I ran down the hill towards the little island of green sods, which was about two hundred yards distant; the whole side of the hill was thick grown over with flowers, the large bulbous roots of which appearing above the surface of the ground, and their skins coming off on treading upon them, occasioned two very severe falls before I reached the brink of the marsh; I after this came to the island of green turf, which was in form of an altar, apparently the work of art, and I stood in rapture over the principal fountain which rises in the middle of it.

It is easier to guess than to describe the situation of my mind at that moment—standing in that spot which had baffled the genius, industry, and inquiry of both ancients and moderns, for the course of near three thousand years. Kings had attempted this discovery at the head of armies, and each expedition was distinguished from the last, only by the difference of the numbers which had perished, and agreed alone in the disappointment which had uniformly, and without exception, followed them all. Fame, riches, and honour, had been held out for a series of ages to every individual of those myriads these princes commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off this stain upon the enterprise and abilities of mankind, or adding this desideratum for the encouragement of geography. Though a mere private Briton, I triumphed here, in my own mind, over kings and their armies; and every comparison was leading nearer and nearer to presumption, when the place itself where I stood, the object of my vain-glory, suggested what depressed my short-lived triumphs. I was but a few minutes arrived at the sources of the Nile, through numberless dangers and sufferings, the least of which would have overwhelmed me but for the continual goodness and protection of Providence; I was, however, but then half through  
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my journey, and all those dangers which I had already passed, awaited me again on my return. I found a despondency gaining ground fast upon me, and blasting the crown of laurels I had too rashly woven for myself. I resolved therefore to divert, till I could on more solid reflection overcome, its progress.

"I saw Strates expelling me on the side of the hill. "Strates, said I, faithful squire, come and triumph with your Don Quixote at that island of Barataria where we have wisely and fortunately brought ourselves; come and triumph with me over all the kings of the earth, all their armies, all their philosophers, and all their heroes."—"Sir, says Strates, I do not understand a word of what you say, and as little what you mean: you very well know I am no scholar; but you had much better leave that bog, come into the house, and look after Woldo; I fear he has something further to seek than your sash, for he has been talking with the old devil-worshipper ever since we arrived."—"Did they speak secretly together? said I."—"Yes, Sir, they did, I assure you."—"And in whispers, Strates!"—"As for that, replied he, they need not have been at the pains; they understand one another, I suppose, and the devil their master understands them both; but as for me I comprehend their discourse no more than if it was Greek, *as they say*. Greek! says he, I am an ass; I should know well enough what they said if they spoke Greek."—"Come, said I, take a draught of this excellent water, and drink with me a health to his majesty king George III. and a long line of princes." I had in my hand a large cup made of a cocoa-nut shell, which I procured in Arabia, and which was brim-full. He drank to the king speedily and cheerfully, with the addition of, "Confusion to his enemies," and tossed up his cap with a loud huzza. "Now, friend, said I, here is to a more humble, but still a sacred name, here is to—Maria!" He asked if that was the Virgin Mary? I answered, "In faith, I believe so, Strates." He did not speak, but only gave a hump of disapprobation.

"The day had been very hot, and the altercation I had with Woldo, had occasioned me to speak so much that my thirst, without any help from curiosity, led me to these frequent libations at this long sought-for spring, the most ancient of all altars. "Strates, said I, here is to our happy return. Come, friend, you are yet two toasts behind me; can you ever be satiated with this excellent water?"—"Look you, Sir, says he very gravely, as for king George I drank to him with all my heart, to his wife, to his children, to his brothers and sisters, God blefs them all! Amen;—but as for the Virgin Mary, as I am no Papist, I beg to be excused from drinking healths which *my church* does not drink. As for our happy return, God knows, there is no one wishes it more sincerely than I do, for I have been long weary of this beggarly country. But you must forgive me if I refuse to drink any more water. They say these savages pray over that hole every morning to the devil, and I am afraid I feel his horns in my belly already, from the great draught of that hellish water I drank first."—It was, indeed, as cold water as ever I tasted. "Come, come, said I, don't be peevish, I have but one toast more to drink."—"Peevish, or not peevish, replied Strates,

Strates, a drop of it never again shall cross my throat : there is no humour in this ; no joke ; shew us something pleasant, as you used to do ; but there is no jest in meddling with devil-worshippers, witchcraft, and enchantments, to bring some disease upon one's self here, so far from home in the fields. No, no, as many toasts in wine as you please, or better in brandy, but no more water for Strates. I am sure I have done myself harm already with these follies—God forgive me !”—“ Then, said I, I will drink it alone, and you are henceforward unworthy of the name of Greek ; you do not even deserve that of a Christian.” Holding the full cup then to my head, “ Here is to Catharine, empress of all the Russias, and success to her heroes at Paros ; and hear my prediction from this altar to-day, Ages shall not pass, before this ground, whereon I now stand, will become a flourishing part of her dominions.”

“ He leaped on this a yard from the ground. “ If the old gentleman has whispered you this, says he, out of the well, he has not kept you long time waiting ; tell truth and shame the devil, is indeed the proverb, but truth is truth wherever it comes from ; give me the cup, I will drink that health though I should die.” He then held out both his hands. “ Strates, said I, be in no such haste ; remember the water is enchanted by devil-worshippers ; there is no jesting with these, and you are far from home, and in the fields, you may catch some disease, especially if you drink the Virgin Mary ; God forgive you. Remember the horns the first draught produced ; they may with this come entirely through and through.”—“ The cup, the cup, says he, and—fill it full ; I defy the devil, and trust in St. George and the dragon.—Here is to Catharine, empress of all the Russias, confusion to her enemies, and damnation to all at Paros.”—“ Well, friend, said I, you was long in resolving, but you have done it at last to some purpose ; I am sure I did not drink damnation to all at Paros.”—“ Ah, says he, but *I did*, and will do it again—Damnation to all at Paros, and Cyprus, and Rhodes, Crete, and Mytilene into the bargain : Here it goes with all my heart. Amen, so be it.”—“ And who do you think, said I, are at Paros ?”—“ Pray, who should be there, says he, but Turks and devils, the worst race of monsters and oppressors in the Levant ; I have been at Paros myself ; was you ever there ?”—“ Whether I was ever there or not is no matter, said I ; the empress's fleet, and an army of Russians, are now possibly there ; and here you, without provocation, have drank damnation to the Russian fleet and army who have come so far from home, and are at this moment sword in hand to restore you to your liberty, and the free exercise of your religion ; did not I tell you, you was no Greek, and scarcely deserved the name of Christian ?”—“ No, no, Sir, cries Strates, for God's sake do not say so, I would rather die. I did not understand you about Paros ; there was no malice in my heart against the Russians. God will bless them, and my folly can do them no harm—Huzza, Catharine, and victory !” whilst he tossed his cap into the air.

“ A number of the Agows had appeared upon the hill, just before the valley, in silent wonder what Strates and I were doing at the

the altar. Two or three only had come down to the edge of the swamp, had seen the grimaces and action of Strates, and heard him huzza; on which they had asked Woldo, as he entered into the village, what was the meaning of all this? Woldo told them, that the man was out of his senses, and had been bit by a mad dog; which reconciled them immediately to us. They, moreover, said, he would be infallibly cured by the Nile; but the custom, after meeting with such a misfortune, was to drink the water in the morning fasting. I was very well pleased both with this turn Woldo gave the action, and the remedy we stumbled upon by mere accident, which discovered a connection, believed to subsist at this day, between this river and its ancient governor the dog-star.

This long extract appeared necessary, because it relates to the principal object of Mr. Bruce's travels; and it is not the less interesting, because it contains some digressions, which may serve as a specimen of the traveller's dialogues, and way of dealing with the natives; in which his dexterity and fortitude appear in their full lustre. In his speeches and transactions, his behaviour, indeed, is consistent throughout; and the characters of Achilles and Ulysses are not more ably supported by Homer, than the character of Mr. Bruce is sustained and represented by Mr. Bruce himself. Through the remainder of the third volume, he prosecutes the history of the Nile, and particularly the causes of its inundation. Of the various opinions collected on this subject by Diodorus Siculus, (l. i. c. 24.) he embraces that of Democritus of Abdera, and Agatharcides of Cnidus, viz. that the overflowing of the Nile was occasioned by the sun's attraction of vapour from the frozen mountains of the north; which being carried by the wind southward, and thawed in warmer climates, fell down on Ethiopia in deluges of rain. Mr. B. fully explains, and ably supports, this opinion. In treating subjects of natural philosophy, he appears to be on his own ground; and his observations on the Nile's increase, we are persuaded, will give pleasure to the lovers of that science. We shall insert the passage, observing only, that the first paragraph appears to be inconsistent with what is said at the bottom of p. 662. Having adopted the opinion of Democritus and Agatharcides, which agrees, in the main, with that of Herodotus, l. ii. c. 28, Mr. B. ought not to have talked of the *dreamers of antiquity*.

But whatever were the conjectures of the dreamers of antiquity, modern travellers and philosophers, describing without system or prejudice what their eyes saw, have found that the inundation of Egypt has been effected by natural means, perfectly consonant with the ordinary rules of Providence, and the laws given for the government of the rest of the universe. They have found that the plentiful fall of the tropical rains produced every year at the same  
time,

time, by the action of a violent sun, has been uniformly, without miracle, the cause of Egypt being regularly overflowed.

‘ The sun being nearly stationary for some days in the tropic of Capricorn, the air there becomes so much rarified, that the heavier winds, charged with watery particles, rush in upon it from the Atlantic on the west, and from the Indian Ocean on the east. The fourth wind, moreover, loaded with heavy vapour, condensed in that high ridge of mountains not far south of the Line, which forms a spine to the peninsula of Africa, and, running northward, with the other two, furnish wherewithal to restore the equilibrium.

‘ The sun, having thus gathered such a quantity of vapours as it were to a focus, now puts them in motion, and drawing them after it in its rapid progress northward, on the 7th of January, for two years together, seemed to have extended its power to the atmosphere of Gondar, when, for the first time, there appeared in the sky, white, dappled, thin clouds, the sun being then distant  $34^{\circ}$  from the zenith, without any one cloudy or dark speck having been seen for several months before. Advancing to the Line with increased velocity, and describing larger spirals, the sun brings on a few drops of rain at Gondar the 1st of March, being then distant  $5^{\circ}$  from the zenith; these are greedily absorbed by the thirsty soil; and this seems to be the farthest extent of the sun's influence, capable of causing rain, which then only falls in large drops, and lasts but a few minutes: the rainy season, however, begins most seriously upon its arrival at the zenith of every place, and these rains continue constant and increasing after he has passed it, in his progress northward. Before this, green boughs and leaves appear floating in the Bahar el Abiad, and shew that, in the latitude where it rises, the rains are already abundant. The Galla, who inhabit, or have passed that river, give account of its situation, which lies, as far as I could ever calculate, about  $5^{\circ}$  from the Line.

‘ In April, all the rivers in Amhara, Begemder, and Lasta, first discoloured, and then beginning to swell, join the Nile in the several parts of its course nearest them; the river then, from the height of its angle of inclination, forces itself through the stagnant lake without mixing with it. In the beginning of May, hundreds of streams pour themselves from Gojam, Damot, Maitsha, and Dembea, into the lake Tzana, which had become low by intense evaporation, but now begins to fill insensibly, and contributes a large quantity of water to the Nile, before it falls down the cataract of Alata. In the beginning of June, the sun having now passed all Abyssinia, the rivers there are all full, and then is the time of the greatest rains in Abyssinia, while it is for some days, as it were, stationary in the tropic of Cancer.

‘ These rains are collected by the four great rivers in Abyssinia; the Mareb, the Bowiha, Tacazzé, and the Nile. All these principal, and their tributary streams, would, however, be absorbed, nor be able to pass the burning deserts, or find their way into Egypt, were it not for the White River, which, rising in a country of

of almost perpetual rain, joins to it a never-failing stream, equal to the Nile itself.

‘ In the first days of May, the sun, in his way to the northern tropic, is vertical over the small village of Gerri, the limit of the tropical rains. Not all the influence of the sun, which has already past its zenith, and for many days has been as it were stationary within a few degrees of it over Syene, in the tropic of Cancer, can bring them one inch farther to the northward, neither do any dews fall there, as might be reasonably expected from the quantity of fresh and exhalable water that is then running in the Nile, though it passes close by that village, and, after, through that wild and dreary desert. The fact is certain, and surely curious; the cause perhaps unknown, although it may be guessed at.

‘ I conceive, that mountains are necessary to occasion either rain or dew, by arresting and stopping the great quantity of vapour which is here driven southward before the Etesian winds. Now, all that country between Gerri and Syene is flat and desert, so that this interruption is wanting; and it is owing to the same cause, that the bounds of the tropical rains do stop farther to the southward as you travel westward, and in place of lat.  $16^{\circ}$ , which is their limits at Gerri, they are confined within lat.  $14^{\circ}$  in that part of the kingdom of Sennaar which lies south and west of that capital, where all is free from mountains till you come to those of Kuara and Fazuclo.

‘ Yet although the sun’s influence, when at its greatest, is not strong enough to draw the boundaries of the summer’s rain farther north than Gerri, all the time that it is in the tropic of Cancer at its greatest distance, these rains are then at their heaviest throughout all Abyssinia; and Egypt, and all its labours, would soon be swept into the Mediterranean, did not the sun now begin to change its sphere of action, by hastening its progress southward.

‘ From Syene the sun passes over the desert, and arrives at Gerri; here he reverses the effects his influence had when on his passage northward; for whereas, in his whole course of declination northward, from the Line to Gerri, he brought on the rains at every place where he became vertical, so now he cuts off those rains the instant he returns to the zenith of each of those places passing over Abyssinia in his journey southward, till arrived at the Line, in the autumnal equinox, his influence ceases on the side of Abyssinia, and goes to extend itself to the southern hemisphere. And so precisely is this stupendous operation calculated, that, on the 25th of September, only three days after the equinox, the Nile is generally found at Cairo to be at its highest, and begins to diminish every day after.

‘ Thus far as to the cause and progress of the Nile’s inundation in our northern hemisphere; but so much light and confirmation is to be drawn from our consideration of the remainder of the sun’s journey southward, that I am persuaded my following him thither will require no apology to my philosophic or inquisitive reader.

‘ Immediately after the sun has passed the Line he begins the rainy season to the southward, still as he approaches the zenith of each

each place; but the situation and necessities of this country being varied, the manner of promoting the inundation is changed. A high chain of mountains runs from about 6° south all along the middle of the continent towards the Cape of Good Hope, and intersects the southern part of the peninsula nearly in the same manner that the river Nile does the northern. A strong wind from the south, stopping the progress of the condensed vapours, dashes them against the cold summits of this ridge of mountains, and forms many rivers which escape in the direction either east or west, as the level presents itself. If this is towards the west, they fall down the sides of the mountains into the Atlantic, and if on the east, into the Indian Ocean. Now all these would be useless to man, were the Etesian winds to reign, as one would think must be the case, analogous to what passes in Egypt; nay, if any one wind prevailed, these rivers, swelled with rains, would not be navigable; but another wise and providential disposition has remedied this.

The clouds, drawn by the violent action of the sun, are condensed, then broken, and fall as rain on the top of this high ridge, and swell every river, while a wind from the ocean on the east blows like a monsoon up each of these streams in a direction contrary to their current, during the whole time of the inundation; and this enables boats to ascend into the western parts of Sofala, and the interior country to the mountains, where lies the gold. The same effect, from the same cause, is produced on the western side toward the Atlantic; the high ridge of mountains being placed between the different countries west and east, is at once the source of their riches, and of those rivers which conduct to the treasures, which would be otherwise inaccessible in the eastern parts of the kingdoms of Benin, Congo, and Angola.

There are three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear, and the sun shines. About nine, a small cloud, not above four feet broad, appears in the east, whirling violently round as if upon an axis, but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elisha foretelling rain on Mount Carmel\*. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain; after some hours, the sky again clears, with a wind at north, and it is always disagreeably cold when the thermometer is below 63°.

The second thing remarkable is the variation of the thermometer; when the sun is in the southern tropic, 30° distant from the zenith of Gondar, it is seldom lower than 72°; but it falls to 60° and 59° when the sun is immediately vertical; so happily does the approach of rain compensate the heat of the too-scorching sun.

\* 1 Kings, chap. xviü. ver. 43.

' The third is, that remarkable stop in the extent of the rains northward, when the sun, that has conducted the vapours from the Line, and should seem, now more than ever, to be in possession of them, is here over-ruled suddenly, till, on its return to the zenith of Gerri, again it resumes the absolute command over the rain, and reconducts it to the Line to furnish distant deluges to the southward.

' I cannot omit observing here the particular disposition of this peninsula of Africa; supposing a meridian line, drawn through the Cape of Good Hope, till it meets the Mediterranean where it bounds Egypt, and that this meridian has a portion of latitude that will comprehend all Abyssinia, Nubia, and Egypt below it, this section of the continent, from south to north, contains  $64^{\circ}$  divided equally by the equator, so that, from the Line to the southernmost point of Africa, is  $32^{\circ}$ ; and northward, to the edge of the Mediterranean, is  $32^{\circ}$  also: now, if on each side we set off  $2^{\circ}$ , these are the limits of the variable winds, and we have then  $30^{\circ}$  south and  $30^{\circ}$  north, within which space, on both sides, the trade-winds are confined; set off again  $16^{\circ}$  from the  $32^{\circ}$ , that is, half the distance between the Cape of Good Hope and the Line, and  $16^{\circ}$  between the Line and the Mediterranean, and you have the limits of the tropical rains,  $16^{\circ}$  on each side of the equator: again, take half of  $16^{\circ}$ , which is  $8^{\circ}$ , and add it to the limits of the tropical rains, that is to  $16^{\circ}$ , and you have  $24^{\circ}$ , which is the situation of the tropics.—There is something very remarkable in this disposition.'

Mr. Bruce concludes his observations on this celebrated river in the following words:

' I hope I have now fully exhausted every subject worthy of inquiry as to the place where the fountains of the Nile are situated: and given the true cause, and every thing curious attending its inundations; and that, as in old times, *caput Nili querere*, to seek the source of the Nile, was a proverb in use to signify the impossibility of an attempt, it may hereafter be applied, with as much reason, to denote the inutility of any such undertakings.'

After this boast, and Mr. Bruce's triumph over Alexander, Cambyfes, and Cæsar, and all the valour and all the learning of antiquity, it may be worth while here to pause, and to consider the real amount of the new information which he has communicated.

Of the innumerable streams that feed the lake of Tzana, there is one that ends in a bog, to which Mr. Bruce was conducted by Woldo, a lying guide, who told him it was the source of the Nile. Mr. B., in a matter of far less importance, would not have taken Woldo's word: but he is persuaded that, in this instance, he spoke truth, because the credulous barbarians of the neighbouring district paid something like worship to this brook; which, at the distance of fourteen miles from its source, is not twenty feet broad, and no where one foot deep; (vol. iii. p. 580;) and again, (p. 593,) he says,



it is hardly fit to turn a mill, being less than four yards over, and not four inches deep.

Now, it is almost unnecessary to observe, that the natives of that country being, according to Mr. B.'s report, pagans, might be expected to worship the pure and salutary stream, to which, with other extraordinary qualities, their superstition ascribed the power of curing the bite of a mad dog. Had he traced to this source any of the other rivulets, which run into the lake of Tzana, it is not unlikely that he might have met with similar instances of credulity among the ignorant inhabitants of their banks. Yet this would not prove any one of them in particular to be the head of the Nile; which, indeed, from his own and from preceding maps of the country, appears, like the hydra, to have many heads. We shall not dispute with Mr. Bruce, that he is the first European that topographically describes the spot which he marks out for this peculiar honour; but to his whole 13th chapter of book vi. we shall oppose an authority, which our readers of all classes have an opportunity of consulting. This authority is nothing more learned than the map of Africa, in the fourth quarto edition of Guthrie's Grammar. The reader will there find the head of the Nile laid down in the 11th degree of N. Lat. precisely as in Mr. Bruce's map; he will find the river running into, as well as out of, the lake, in the same directions as laid down by Mr. B.; and he will then see it winding its course northward, exactly as Mr. B. describes.

It would be trifling with the patience of our readers, to say one word more on the question, whether the Portuguese Jesuits, or Mr. B., discovered what they erroneously call the head of the Nile. Before either they, or he, had indulged themselves in a vain triumph over the labours of antiquity, they ought to have been sure that they had effected what antiquity was unable to accomplish. Now, the river described by the Jesuit Kircher, (who collected the information of his brethren,) as well as by Mr. Bruce, is not the Nile of which the ancients were in quest. This is amply proved by the prince of modern geographers, the incomparable D'Anville, (at least till our own Rennell appeared,) in a copious memoir published in the 26th volume of the *Memoirs of the Academy of Belles Lettres*, p. 45. To this learned dissertation we refer our readers; adding only to what M. D'Anville has there observed, that it seems probable, from Diodorus Siculus, l. i. c. 23. *sub init.* compared with Herodotus, l. ii. c. 28. that the ancients had two meanings when they spoke of the head or source of the Nile; first, literally, the head or source of that great western stream, now called the White River, which contains a much greater weight of waters, and has a much

longer course, than the river described by the Jesuits and Mr. B.; and 2dly, metaphorically, the cause, whatever it was, of the Nile's inundations. This cause they had discovered to be the tropical rains which fall in the extent of 16 degrees on each side of the line; which made the Sacristan of Minerva's temple at Sais, in Egypt, tell that inquisitive traveller, Herodotus, that the waters of the Nile run in two opposite directions from its source, north into Egypt, and south into Ethiopia; and the reports of all African travellers serve to explain and confirm this observation. The tropical rains, they acknowledge, give rise to the Nile, and all its tributary streams, which flow northward into the kingdom of Sennaar, as well as to the Zebec, and to many large rivers which flow south into Ethiopia, and then, according to the inclination of the ground, fall into the Indian or Atlantic oceans. Among those which fall into the latter, Mr. B. vol. iii. p. 724. erroneously reckons the Niger, which on good grounds is believed, (see the proceedings of the African Association, and particularly Major Rennel's Memoir,) not to run into the sea, but to lose itself in the sands of Tumbuctoo. Such then, according to the Egyptian priests, is the true and philosophical source of the Nile, a source discovered above 3000 years ago\*; and not, as Mr. B. and the Jesuits have supposed, the head of a paltry rivulet, one of the innumerable streams that feed the lake of Tzana.

Having effected the principal object of his travels, the discovery of the source of the Nile, our author was extremely solicitous to return home; for which, however, he could not obtain the King of Abyssinia's permission, until he had taken a solemn oath, that, when he had recovered his health, he would return to Abyssinia, with as many of his kindred as possible, with their horses, muskets, and bayonets. Mr. B. (vol. iv. p. 89.) says, 'he cannot but hope the impossibility of performing this oath extinguished the sin of breaking it: at any rate, the oath was personal, and the subsequent death of the king must have freed me from it.' He informs us in a note, that it was reported, when he was at Sennaar, that the king had been defeated and slain by the rebels: observing, 'I have no other authority, only think, all things considered, it was most probable.' (Ibid.)

[To be continued.]

N. B. *When we mentioned the following misnomer, in our first article relative to Mr. Bruce's book, we had not then observed the list of ERRATA, printed at the end of his 5th volume, in which he*

\* Long before Herodotus, Homer gives to the Ægyptus, or Nile, the epithet *δυνετικός*, *qui cælitus decidit*, a river produced and fed by rains. Vid. Apollon. *Lexicon Homeri*, p. 280, VOC. ΔΥΝΕΤΙΚΟΣ.  
bas

has himself corrected the mistake, by restoring to the Abbé LA PLUCHE his right to the honour of having written the *SPECTACLE DE LA NATURE*, instead of the Abbé VERTOT: See Rev. for June, p. 185. The oversight must, therefore, be placed rather to our account, than to that of Mr. Bruce.

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ART. XIV. *Characters and Anecdotes of the Court of Sweden.* 8vo. 2 Vols. pp. 600 in all. 10s. Boards. Harlow. 1790.

THIS work, though translated from a foreign language, is first published in English. The original manuscript, it seems, fell into the hands of a traveller lately returned from a tour to the northern courts; and as it appeared to him to contain an authentic and interesting account of the persons most distinguished by their fortune or talents at the court of Sweden, from the year 1770 to 1790, he thought that a translation of it would be an acceptable present to the English reader. The author's short preface gives a very just idea of the nature and contents of this publication.

'The life of princes is a continual show, that of their attendants a continual expectance; first, till some part of the show is begun, and then till it finishes. Even their diversions, daily reproduced, and always the same, offer not a great deal of amusement: a rational being, with some degree of activity, must therefore look out for other occupations than those of his place. Some have recourse to intrigues, others to cards and dice; and some few remain disinterested spectators of the game, and those are not always the less entertained. Under all the apparent monotony of courts, there is variety enough for an attentive observer: passions and follies, the sovereign rulers of the greatest part of mankind, have perhaps been the same in all ages of the world, but their modifications are different, in consequence of their mixture in the composition of every individual, as also their masks are varied, according to their different views and pursuits. Even the censorious reports so common in courts, if not always founded in truth, have at least some foundation in the prevailing folly of the time, and may thus be thought of use to the historians of our species. I therefore flatter myself not to have fixed upon the worse employment of my leisure hours, in writing down what I have seen or heard, with so strict a regard to truth, as may be consistent with tolerable good morals; for the picture of vices, if any thing such might be the case, never did any service to mankind.'

In the court of Sweden, the King is not only the principal, but the most interesting character.

Before he introduces his readers to the King of Sweden, the author of this performance leads them through a long train of attendants. With the bluntness of Englishmen, we shall omit

this formality, and bring forward at once the character of majesty itself.

As to the character of the king of Sweden, he is generally allowed to be one of the most amiable and popular princes in Europe. He has a particular gift to gain the heart of every one. His conversation in public is full of wit, politeness, and a kind attention to make every one easy; in private he speaks with the cordiality and simplicity of a friend; he grants favours with apparent satisfaction to himself, and knows how to refuse without giving uneasiness. His clemency is founded on his great sensibility, which could never yet permit him to punish with death or infamy any one personally known to him. He has often wished that he might never unavoidably be forced to such an act of severity, because the remembrance would ever make him unhappy. It may be said that he inherits his father's heart with the genius of his mother. Had he been a private man, he would have made his fortune either in the line of politics or literature. His knowledge in history and diplomatiques is prodigious; his public speeches in the diets, and upon other occasions, have an uncommon force and elegance, worthy such a speaker; and several plays he has composed for the newly constituted national stage, are of a richness in their composition and purity in their morals that bespeak the prince and the legislator; and notwithstanding all the pains he had taken to prevent being known as the author, it soon became no secret that they were from the pen of majesty.

Though now an avowed author, it has not been remarked that he ever had any jealousy of other authors. I make this observation, because what the French call *jealousie de metier* is a passion which often creeps into the noblest minds. Even the late king of Prussia, one of the greatest men of the age in which he lived, was not exempt from this foible: it is known he never loved the king of Sweden, and I presume to say, from no other reason but that he looked upon his nephew as a rival in fame. But that he should carry his resentment so far as to insert in his *Memoires* downright calumnies on so near a relation, that, for the glory of Frederick the Second, I would willingly believe impossible. I don't know through what hands those *Memoires* may have passed; but if that article, where the king of Sweden is charged with a plot for burning the Danish fleet, be really written by his uncle's own hand, it must have been the invention of some officious courtier to amuse the old monarch in some tedious hour; for I never heard that any body knew any thing of the matter either in Denmark or Sweden; and there is no reason why the Danish ministry should have concealed it at the time; neither is it possible that such an attempt could have been carried on without some accomplices in Sweden, and certainly it would then not have been long a secret: never was King Gustavus more eagerly censured than among his own subjects.

There are some of them who never miss an occasion of blaming and even misrepresenting his conduct. What they commonly dwell upon is an assertion that he wanted sincerity. I cannot of myself declare

declare that the accusation is not founded in truth, but certain it is that it never was heard of among the people till after the diet of 1778. There is much reason to believe that it was occasioned by the regulations then adopted respecting brandy: many of the representatives of the peasants having it in their instructions to obtain the liberty of distilling that liquor for private use, they had several times been about to ask admittance to the King, that they might obtain that advantage; but some gentlemen who had promised their good offices for that purpose, and well knew that the king would not grant the request, persuaded them not to mind any thing of the matter for the present, for that the king would be more pleased to do them that favour of his own will, and such they said was his majesty's intention. The peasants at their return home flattered their countrymen with the promises that had been given them; but when these proved ineffectual, and the king a short time after laid the preparation of brandy under the crown\*, it is no wonder if the people grew uneasy, and listened to the insinuations of those who wished to attribute this artful contrivance to the particular will of the king. Since that time he has been always taxed with dissimulation; and it is also possible that his manners have given some credit to such reports: persons who live with him continually cannot deny that he often seems a stranger to things very well known to him, and on other occasions pretends to be well instructed upon matters of which he is perfectly ignorant. But that may be a habit contracted by meditating politics, where such means are sometimes of the same necessity as countenance in a game; neither ought princes or ministers to be judged by the same rules as private men, because their first duty is to sacrifice all other considerations to the benefit of their country.

He is likewise charged with being very apt to forget his promises, which has often given his favourites occasion to ask for his hand-writing, as a security for his fulfilling them; but as I never heard of any particular instance of his breach of promise, I believe this accusation to be of no greater weight than several others invented by malice and discontent.

The king has of late been accused of too much oeconomy in small objects, and too little in great ones. That, I believe, is a common fault in persons of high rank; great expences, as being commonly made in public, give a satisfaction to their vanity, but when they lay out small sums, they look upon them as impairing their resources for making up greater ones.

He is further blamed for too much familiarity with young people, many of whom grow vain and arrogant, looking upon themselves as personages of great consequence, because the king has been pleased to jest with them and treat them on a footing of intimacy. But it must be allowed, that to a person who wants

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\* When the old bishop Serenius took leave of the king at the diet of 1772, he told his majesty, that if he would preserve the love of the common people, there were two things he never should touch at—*religion and brandy.*

company for recreation after serious business, young people are more fitted for the purpose than old ones; and if some young gentlemen cannot bear with moderation such a favour from their sovereign, it is certainly *their* fault, and it will turn to the prejudice of none but themselves.

What is the most remarkable in the character of the Swedish monarch is a vivacity of temper and a flow of spirits that never leave him. He sleeps very little, and supports easily the greatest fatigues. He is thus naturally bent to an active life, and war will be his element. Should he meet with success, he will perhaps be another Charles XII. though probably with more prudence.

Whoever delights in hearing the intrigues and adventures of waiting lords, and waiting ladies, will receive much amusement from this work; which affords one proof, among many, of what Montesquieu says, that throughout the world, courtiers have always formed the most idle, frivolous, deceitful, voluptuous, and profligate, class of mankind. The translator's style bears strong marks of a foreign extraction: but his liveliness inclines us to pardon his want of correctness; and if he is really a foreigner, he has reason to congratulate himself on the progress that he has already made in our language.

ART. XV. *The History of France*, from the first Establishment of that Monarchy to the present Revolution. 3 Vols. 8vo. pp. 553. 50s. 35s. 18s. Boards. Kearsley. 1790.

THE proximity of situation, the consequent union or opposition of interest, the common participation in the same events, and the repeated struggles for superiority in arts, in science, and in arms, have, in all ages, rendered the history of France an object of importance to this country: but the late singular, astonishing, and almost incredible revolution in that kingdom, has now made its annals doubly interesting to every friend of freedom. To behold the subjects of a mighty empire, who so recently groaned beneath the iron hand of oppression, breaking from the fetters of tyranny and superstition, in which they have been so long enchained; to see them, instead of meanly sacrificing the happiness of millions to the pomp, the pageantry, the power, the pleasures, or the vices of a few individuals, now generously emulate each other in asserting, with impartiality, firmness and moderation, the common good of all their countrymen at large; is a spectacle which must fill with delight every philosophic, every benevolent, every Christian heart. At such a spectacle, the heart of a Briton, who looks on liberty, civil and religious, as his birth-right, and who holds it to be the primary end of all government to secure and extend its inestimable blessings, must swell with raptures

raptures of a peculiar kind. With every other liberal and enlightened European, he must rejoice that such multitudes are restored to the rights of man: but as the native of a country already sufficiently advanced in the knowledge and practice of freedom to make him hope that no further improvement of it, which he may behold in others, is placed beyond his reach; he must also exult in the prospect, that he himself may benefit by the wisdom, and profit by the examples, of a people, whose counsellors and governors, while they have laboured with assiduity and uprightness to promote the felicity of their constituents, have secured their own immortal fame\*. Britons, therefore, disposed, at no time, to view with indifference what was passing in France, must now turn their eyes toward that country with more than common concern and watchfulness; and in order more thoroughly to comprehend the present events, must naturally be desirous of acquiring, or recalling, a knowledge of the past.

A history, then, which comes to us under such circumstances; at such a time; and which carries on the narrative uninterruptedly from the foundation of the monarchy to the very eve of the revolution; is sure to excite attention; and, if it be tolerably executed, cannot fail to meet with a favourable reception. Of the present work, the execution has not only answered, but exceeded, our expectation. In the narrow compass of three octavo volumes, comprizing a period of more than thirteen centuries, a judicious reader will not expect to find any laboured investigation of doubtful points; any new or unusual light thrown on received facts or opinions; any profound display of political sagacity; any deep researches into the hidden causes of events; nor any minute detail of inferior and

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\* In such a sudden and rapid transition from a state of slavery to that of a **FREE PEOPLE**, that some circumstances should have occurred which we do not approve; that there should have been some excesses to deplore; some regulations to revise; some mistakes which more mature consideration and further experience may, and probably will, correct; is not at all surprising. The wonder is, that in a revolution of such immense extent and magnitude, there should be so little to blame, and so much to praise. The defects are few and insignificant. Like the spots on the sun, they are lost in the general splendor and brightness of the whole. The merits are numerous and important. In many of their proceedings, and more especially on the subject of religious liberty, the French National Assembly have set an example of wisdom and liberality to the British Parliament. Our countrymen, we hope, will not suffer themselves to be outdone in the generous strife to extend the freedom and promote the happiness of mankind: the only strife and competition worthy of two great and enlightened nations.

subordinate

subordinate circumstances: but he will find, what, at the present juncture, will probably be more acceptable, a concise and comprehensive view of the whole history. He will find the great outlines of the portrait delineated by the pencil of a skillful artist. He will see every feature in its proper place, and due proportion; and while the more feeble strokes and delicate touches, which do not enter into a sketch, are judiciously omitted, the bolder and more prominent lineaments are marked with that accuracy and precision which constitute a just and striking likeness. To drop the metaphor; the author's materials are well selected, and well arranged; his observations and remarks are ingenious, and discover a knowledge of human nature; and his language is generally correct and animated.

The influence which the beautiful, but unprincipled, Bertrade de Montfort, Countess of Anjou, acquired over the mind of Philip the First, whom she persuaded to marry her in the lifetime of her husband, is thus illustrated, in the account which is given of her intrigues to ruin that monarch's amiable son; who afterward ascended the throne, with the title of Lewis the Sixth:

‘ However the abilities of Lewis might contribute to his own glory, and to the relief of his father, they subjected him to the hatred and persecution of Bertrade; his genius and fortune obstructed the royal hopes of her own sons, whom she still flattered herself might, if that prince was removed, succeed to the throne. The easy king was persuaded to gratify a mistress whom he loved, at the expence of a son whom he must have esteemed; and to avoid the dangerous enmity of his mother-in-law, Lewis obtained permission to visit England. He was received by Henry (who on the death of his brother William Rufus had possessed himself of the sovereignty of that island, to the exclusion of William of Normandy) with every mark of respect: even here, if we can credit the testimony of concurring historians, the unabated malice of Bertrade pursued him; and by a letter subscribed with the name of Philip, the king of England was requested to retain his guest in confinement, or extinguish the dread of his return by death. The virtue of Henry spurned at a proposal which insulted his own honour; his horror of the crime was displayed in his tender regard of Lewis; to that prince he delivered the letter which contained the fatal secret. In vain did the injured Lewis demand on his return that justice to which he was eminently entitled, both from a father and a sovereign: these duties were overwhelmed by the fatal passion for Bertrade; and the king was contented with disowning the signature, without endeavouring to discover or to punish the authors of the imposture.

‘ But the rage of a disappointed woman was not to be checked by shame, or controlled by the dread of punishment; her former attempt sufficiently evinced how equal she was to the commission of the most daring crime, and she confided in the partiality of the king



king to screen her from the sword of justice, or the vengeance of the people: a faithful servant of her guilt administered to her passions by the effects of poison; the baneful potion was swallowed by Lewis, and the strength of his constitution for a long time seemed overpowered by the violence of the noxious draught. The arts of medicine were exhausted in vain, and the ablest physicians despaired of his life; he was saved by the skill of a stranger: but these re-iterated instances of implacable aversion had at last triumphed over his patience, and he prepared to defend that life by arms, which he had in vain endeavoured to secure by submission and by exile. Bertrade would probably have fallen a victim to the just resentment of the injured hero, had she not averted the danger by the same arts as she had acquired her dominion over Philip, and maintained her ascendancy over the count of Anjou. Lewis was not insensible to the tears of repenting beauty; he consented to pardon; and Bertrade ever afterwards affected to declare, with how much sincerity it is not for us to decide, That he, and he alone, deserved to inherit the kingdom which he had preserved.'

Of the author's talent for description, his relation of the unfortunate crusade of Lewis the Seventh will afford a proper specimen:

'The forces which assembled under the standard of the king of France, have been computed at the almost incredible number of seventy thousand cavalry, and one hundred thousand infantry. The reins of government were, during his absence, entrusted to Rodolph, count of Vermandois, and to Suger, abbot of St. Denys, whose counsels he had rejected, but whose prudence and judgment he esteemed. At the head of this unwieldy host, Lewis traversed successfully the plains of Hungary, and encamped under the walls of Constantinople. In the interview with Manuel Comnenus, the seat of the French monarch was a low stool, beside the throne of the emperor of the East; but Lewis soon after asserted his oppressed dignity; and when he had transported his army beyond the Bosphorus, declined the offer of a second conference, unless his brother would meet him on equal terms, either on the sea or land. From the shores of the Bosphorus, Lewis advanced through a country inhabited by professed friends and secret enemies. The Greeks beheld with terror the innumerable swarms that had poured from the West; and the gates of the cities, both of Europe and Asia, were closely barred against the crusaders. The scanty pittance of food was let down in baskets from the walls; the passes were fortified, the bridges broken down, and the stragglers pillaged and murdered. The impetuous passions of Manuel Comnenus had been aroused by the numbers and martial spirit of the pilgrims of the West, who violated the majesty, and endangered the safety of the empire; and the prince and the people combined to discourage the formidable emigration of their Christian brethren by every species of injury and oppression.

'The emulation of the Germans had induced them to press forward to the scene of action; the lingering steps of the French had been retarded by jealousy; their junction might have commanded  
success,

success, their division ensured defeat. At Nice, Lewis met Conrad, his rival in the pious warfare, returning wounded from a glorious but unfortunate combat on the banks of the Mæander, and reduced to exchange the proud dream of conquest for a secure passage to Palestine by sea, in some vessels which he borrowed from the Greeks. Yet the misfortunes of the Germans served not to abate the swelling hopes of the Franks; and Lewis, without experience or caution, advanced through the same country to a similar fate. The vanguard, with the Oriflame of St. Denys, had rushed forward with inconsiderate speed; and the king, who commanded the rear, when he arrived in the evening camp, could no longer discern his companions through the gloom of the night. Instead of the friendly voices of their countrymen, the French were astonished and dismayed by the dissonant and hostile shouts of the Turks: their terror and disorder were encreased by the darkness which involved them; and they were encompassed and overwhelmed by the innumerable host of the infidels. The king himself had displayed his valour in the foremost ranks, and owed his safety to the darkness of the night and the prowess of his own arm. In the general discomfiture he climbed up a tree, and on the dawn of day he escaped alive, but almost alone, to the camp of the vanguard. The condition of this part of the army could afford to Lewis but little consolation; the minds of the soldiers were depressed by the irreparable loss of their companions; the same fate seemed to impend over them; their fainting steps were pursued by the ferocious myriads of the Turks, inflamed by victory and insatiate of blood: their fears were augmented by their ignorance of the country; and the majority of the guides, which they had brought from Laodicea, had perished in the late disastrous action. After a march, memorable for every species of distress, they beheld with transport the welcome towers of Salia, and hastened to shelter themselves within the friendly walls. The sight of the ocean relieved them from the dread of future dangers by land; and Lewis was content to embark in that sea-port, the wretched remnant of his host that could be supplied with vessels, and direct his course for Antioch. He was received with open arms by Raymond of Poitiers, who ruled that principality with independent authority: but to public calamity succeeded the pang of domestic misery; and it could not be concealed from the eye of a tender husband, that the fidelity of his queen Eleanor had been sacrificed to repay the hospitality of Raymond.

From this scene of dishonour Lewis, accompanied by his reluctant queen, hoisted sail for Jerusalem, and rejoined in the sacred city the former rival of his glory, the present partner of his distress. Yet the ardour of the emperor and the king was not totally extinguished; their zeal was revived by the sight of the holy sepulchres; and with the shattered remains of their forces and the troops of Baldwin the Third, king of Jerusalem, they determined to form the siege of Damascus. Strong in itself, and in the valour and number of its garrison, the city was still more effectually protected by the arts of corruption, and the mutual jealousies of the besiegers.

The

The Christians of the East listened with disgust to the rumour, that Damascus, when taken, would be the reward of the count of Flanders: their envy induced them to betray the cause in which they had embarked; the convoys were surprised; the works were insulted; and Conrad and Lewis were at length compelled to relinquish the hopeless enterprise, and with the personal fame of piety and courage prepared to return to Europe. From a port in Syria, the king of France steered towards Calabria; but his feeble squadron was oppressed by the numerous fleets of the Greeks; and the monarch himself was perhaps rescued from captivity by the accidental encounter of the naval forces of Sicily, commanded by their celebrated Admiral George. From Calabria, directing his footsteps to Rome, after a personal conference with the Roman pontiff, Eugenius the Third, and lamenting the disgrace of the Christian arms, he arrived in his own capital, from which he had been so fatally deluded by the visionary prospect of Asiatic conquest.

Our readers will peruse with pleasure the following interesting narrative of the cause which conspired to produce the insanity of the unhappy Charles the Sixth:

The Sieur de Craon, a profligate nobleman, had been entrusted by the court of France with a considerable sum of money for the support of the duke of Anjou, reduced to extreme distress by his Italian expedition. He had betrayed the confidence which had been thus reposed in him; and dissipated the money in his licentious pleasures at Venice. By the credit of the duke of Orleans, the brother of the king, he obtained his pardon, and returned to court, to abuse the clemency of his sovereign by an act of more atrocious treachery. To gratify his private resentment, he attempted to assassinate the constable, Oliver Clisson, whom he suspected of having promoted his disgrace. The veteran hero was attacked as he returned from the hotel of St. Pol by twenty ruffians; and although he defended himself with his sword with his wonted intrepidity, he at length fell, from the loss of blood and the number of his wounds. The goodness of his constitution triumphed over the bloody malice of his assailants, while Craon fled from the vengeance of his incensed sovereign to the protection of the duke of Brittany.

Charles demanded the criminal; and on the refusal of the duke, prepared to compel him, notwithstanding the remonstrances of the dukes of Burgundy and Berri, at the head of a numerous army. Accompanied by these princes, he had scarce arrived at Mans before he was seized with a slow fever; but his impatience to punish the crime of Craon, and the contempt of the duke of Brittany, induced him to resist the advice of his physicians, and to continue his march. As he passed through a forest between Mans and La Fleche, in the heat of the day, the bridle of his horse was suddenly seized by a man in wretched apparel, black and hideous; who exclaimed, "My king, where are you going? you are betrayed!" and then instantly disappeared. At that moment, a page who carried the king's lance, and under the pressure of fatigue had fallen asleep, let fall the lance on a helmet which another page

carried before him. This noise, with the sudden appearance and exclamation of the man, concurred to produce an immediate and fatal effect on the king's imagination. He drew his sword, and struck furiously on every side; three persons, besides the page who dropped the lance, were the victims of his phrenzy; at length he was disarmed and secured. The violence of the effort had exhausted his strength; and he was conveyed, senseless and motionless, to Mans.

This account, strange and improbable, is yet supported by the united testimonies of contemporary historians. Probably the mind of the king, oppressed by indisposition, presented to his fancy the ideal figure, the source of his terror; probably the duke of Burgundy used this artifice to fright him from an expedition, from which he had endeavoured ineffectually to dissuade. But whatever was the cause of Charles's delirium, the consequences were melancholy. The invasion of Brittany was immediately abandoned; the king was re-conducted to Paris; and expressed, on the recovery of his senses, his horror at the blood which had been thus unknowingly spilt.

During the three days that his delirium had lasted, the grief of his people proclaimed the blameless tenor of his administration: the intelligence of his recovery was welcomed by marks of unfeigned and unbounded transport; but it was soon discovered that he no longer possessed that clear comprehension and strength of judgment, which had formerly characterized him. The doubtful state of his intellects rendered it necessary that the royal power should be vested in more able hands; and the competition for the regency brought forward two characters which hitherto had been concealed from public observation. Isabella, the consort of the unfortunate monarch, has been already celebrated for her uncommon beauty and insinuating address: but these qualities were alloyed by a mind violent, vindictive, and intriguing; by a heart insensible to the natural affections of a parent, but open to flattery, and susceptible of the impression of every lawless passion. The duke of Orleans, the brother of the king, had but just entered his twentieth year; his person was graceful, his features animated, and he was by nature and education formed to succeed in gallantry; his early marriage with Valentina, the daughter of the duke of Milan, a princess of extraordinary charms and accomplishments, did not prevent him from engaging in a variety of licentious amours; and his intimacy with his royal sister-in-law was abhorred as criminal and incestuous. Profuse and prodigal, his hopes were inflamed by the partiality of the queen; and he openly aspired to the regency: but the states regarded him with prudent distrust; and conferred the administration of affairs on the more mature years of his uncle, the duke of Burgundy. Oliver Clisson, persecuted by that prince, and deprived of the sword of constable, which was bestowed on the count of Eu, retired into his native province, defended his possessions in that country by his own valour and that of his vassals, and at length effected a reconciliation with the duke of Brittany.

A few months seemed to restore the health and understanding of the wretched Charles, when an accident scarce less extraordinary

ordinary than the first, plunged him into his former phrenzy. An entertainment had been given in honour of the marriage of one of the queen's attendants; and six masques entered the apartment, disguised like satyrs, in dresses made of linen, covered with rosin, and while warm powdered with down: These were the king and five lords of his court. The person of Charles attracted the notice of the duchess of Berri; and although ignorant who he was, she engaged him in conversation. In the mean time the duke of Orleans, out of levity, run a lighted torch against one of the party; the flame was instantly communicated to the rest; and amidst their torments, they repeatedly cried out, "Save the king! Save the king!" The duchess of Berri, recollecting that it must be the masque with whom she had been conversing, wrapped him in her cloak, and preserved him from the danger. One escaped by jumping into a cistern of water; but the other four perished in the greatest agonies. The terror of the king was attended by an instant relapse; and the unhappy delirium continued, though with some intervals of reason, to the last moments of his life.

[*To be continued.*]

ART. XVI. *Advice to the future Laureat: an Ode.* By Peter Pindar, Esq. 4to. pp. 18. 1s. 6d. Kearsley. 1790.

THE ingenious and spirited P. P. (not the "Clerk of this parish," who figures so notably in Swift's works), ever watchful of THE TIMES, for fresh supplies of subjects, suitable to the humour of his satiric Muse, never fails to *catch the occasions, living as they rise*. Accordingly, the death of the late very respectable laureat, could not be overlooked. There was some novelty in the topic; and, moreover, Kings (Peter's prime favourites) were still included.

"Peter *must* have kings,"—as he declared, in one of his late productions.—Without kings, and "such like things," the Muse of the British Pindar would probably die of famine; an event which we should seriously deplore: for, *without her*, to whom should we look for those flashes of merriment that so frequently set our table in a roar?

The plan of the present work may be collected from the following 'argument' prefixed to it:

'The Poet expresseth wonderful curiosity for knowing the future Laureat—reporteth the Candidates for the sublime office of Poetical Trumpeter—recommendeth to his Muse the praises of Economy, Poultry, Cow-Pens, Pigs, Dunghills, &c.—adviseeth the mention of his present money-loving Majesty of Naples, also of the great People of Germany.—PETER gently criticiseth poor THOMAS, and uttereth strange things of Courts—he exclaimeth suddenly, and boasteth of his purity—he returneth sweetly to the unknown Laureat, asketh him pertinent questions, and informeth him what a Laureat should resemble.'

In

In the second part of his poem, the Bard feels himself on a sudden, metamorphosed into a king! and, big with the idea of virtuous royalty, and inspired with *sovereign* contempt for slavish adulation, and venal flatterers, whether privy counsellors, or poets laureat, or,—(but we mean not to copy the whole *red-book*,) he talks loudly of court reformation, and the culture of the arts and sciences, on the purest patriotic principles. In return, his most virtuous majesty would have no fulsome, no hired panegyrics on himself:

‘ My soul assumes a loftier wing;  
I’m chang’d, I feel myself a King!  
I’m scepter’d—on my head the crown descends!  
To Purple turn’d my coat of parson’s grey,  
Now let my Majesty itself display,  
And show that Kings and glory may be friends.’—

‘ I’ll have no Laureat—sacred be the ode;  
Unfulfilled let its torrent roll!  
Few merits mine, the Muse’s wing to load;  
Small grace of form, and no sublime of soul;  
And yet, whate’er the merits that are mine,  
By verse unvarnish’d shall they shine.

The real Virtues dare themselves display,  
And need no pedestal to show away:  
Each from herself her own importance draws,  
And scorns a chatt’ring Poet’s mock applause.  
Have niggard Nature, and my stars, unkind,  
Of sense and virtues stript my desert mind;  
My name let Silence, with her veil, invade,  
And cold Oblivion pour th’ eternal shade.

Oblig’d not to an Author’s rhyme,  
Important, down the stream of Time,

O let me fail, or not at all;  
Too proud for Bards to take in tow my name,  
Just like the Victory\*, or Fame\*,

That drag along the jollyboat or yawl.

Away, the little sniv’ling spirit—  
Away the hate of rising merit—

Thy heav’n-ward wing, aspiring Genius, wave;  
I will not, lev’ling with a jaundic’d eye,  
The secret blunderbuss let fly,

To give thee, O thou royal bird! a gravé.

I’ll have no poet-persecution—no!

Proud of its liberty, the verse shall flow;

The mouth of Pegasus shall feel no curb:

If, idly wanton, Poets tax me wrong,

Their’s is the infamy, for their’s the song—

Such blasts shall ne’er my soul’s deep calm disturb.

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\* ‘ Ships of the line.’

But, should fair Truth to Satire lend an edge,  
Bid with more force descend her thund'ring sledge,  
My justice dares not break that poet's pipe ;  
And, like a school-boy, to the tyger's den,  
Who wanton flings a cat, a cock, or hen,  
I will not give him to Macdonald's\* gripe.'

We have long entertained an idea, that a suppression of the place of *court-poet* was in contemplation ; and, accordingly, on the death of the late justly distinguished laureat, Rumour affirmed that he was to have no successor :—but Rumour, frequently premature, was so in this instance.

Indeed, it was always matter of surprize to us, to see men of real talents, and truly respectable for literary character, condescending to place on their brows a wreath of laurel, bestowed on such terms, as, it might be imagined, would allure none but a Shadwell, a Tate, a Eusden, or a Cibber.

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ART. XVII. *History of the late Revolution in the Dutch Republic.*  
8vo. pp. 214. 4s. Boards. Edwards. 1789.

IT has long been decided, that turbulence is a peculiar attribute of free states ; for where the measures of government depend on majorities of uninfluenced votes, every difference of interest or sentiment is a never-failing source of contest, intrigue, and party animosity ; and parties will exert their powers to the extent of their latitude of action ; especially where the frame of government is complicated and ill compounded.

This fact is sufficiently exemplified in the history of the Seven United Provinces ; the last revolution of which is clearly and succinctly related by the able and intelligent writer of the present work. He premises a brief view of the Dutch constitution, in order to explain the principles and views of the two parties whose struggles he is about to describe ; and he observes, which may in some degree account for the defects in their form of government, that

\* The different parts which constitute the republic of the Seven United Provinces, appear to have experienced very little change since their original formation. During the dominion of the houses of Burgundy and Austria, the sovereign was separately received in each province ; and in each, the great feudal land-holders, combining with the towns, had procured certain privileges which the sovereign bound himself by oath to maintain. By the union of Utrecht, the sovereignty was transferred to the provinces them-

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\* The Attorney General.

selves, and those usages which before subsisted as privileges, became the essence of their several constitutions.'

Were the internal government of the provinces uniform in their organization, they might have harmonized in their union: but when the government of each province is by states differently composed from each other, their various claims and pretensions embarrass the movement of the whole in their general operations.

'The Seven Provinces considered as a republic, are governed by the assembly of the States General, in which each province has one vote, whatever may be the number of deputies by which that vote is conveyed. These deputies are paid by the province they represent; they are furnished with general instructions, but are bound to demand, on important occasions, the orders of their constituents, to whom they are in all cases amenable for their conduct.'

The office of Stadtholder is thus described:

'The Stadtholder is the governor of a province. Whilst the Low Countries were possessed by the houses of Burgundy and Austria, the Stadtholders were their representatives; and after the union of Utrecht, the five provinces which recognized William the First as their governor, only continued to him those rights and privileges which he had before enjoyed in Holland and Zealand by the appointment of the king of Spain. The same powers were successively granted to Prince Maurice, to Frederick Henry, and to William the Second. These Stadtholders had the right of pardoning criminals, they presided in the provincial courts of justice, and their names were prefixed to the decrees of those courts: they were charged with the execution of the decrees passed in the States; they appointed, either immediately, or from a nomination of the towns, nearly all the magistrates, and they commanded the forces of the province by sea and land.

'Some zealous republicans had very early taken umbrage at the extent of these privileges, and Barnevelt had fallen a sacrifice in the attempt to diminish the power of Maurice. But the violent conduct of William the Second, in endeavouring to subjugate the town of Amsterdam, by means of the army of the republic, had raised such general clamours, that the faction of the De Witts were enabled to procure, in 1667, the famous perpetual edict by which the young Prince of Orange and his successors were for ever excluded from the Stadtholderate. The progress of the French arms in 1672 produced the assassination of the De Witts, and the election of William the Third, in whose family the dignity was declared hereditary; but his death in 1702, without children, occasioned a second interruption of the Stadtholderate, when the alarm produced by the irruption of the French into Dutch Brabant gave rise to another revolution in favour of William the Fourth, who being already governor of Friesland and Groningue, united for the first time the Stadtholderate of all the seven provinces: and this dignity was declared hereditary in the male and female branches of his family.



The States of Holland, in a resolution dated the 16th Nov. 1747, declare themselves "*convinced from experience*, and after mature deliberation on the nature of the constitution, *that the republic cannot subsist* without a chief." It seems then that we are to consider the Stadtholder as an essential part of the constitution; and that he is not an immaterial part of it, will appear by an enumeration of his privileges.

‘ In Guelderland, Holland, and Utrecht, he participates in the sovereignty as president of their bodies of nobles; and in Zealand as only noble of the province; and he has a right of assisting, though not of voting, at the deliberations of the States General. In his executive capacity, he is principal member of the Council of State, which, in military affairs, is almost entirely under his direction. He presides in all courts of justice, and has a right of pardoning criminals. As captain general and admiral, he commands all the forces of the republic by sea and land. He disposes of the *patents* or written orders for marching the troops; and although these patents ought to be accompanied by what is called a *lettre d’attache*, or permission from the towns through which the troops are to march, he has the means of stationing the army as he pleases. He publishes all military ordinances. He names all colonels and inferior officers, by virtue of the right which was made over to him by the different provinces; and, as the superior officers are constantly appointed by the States General in conformity to his wishes, he virtually possesses the whole patronage of the army. He names all vice-admirals and captains in the navy, institutes all courts-martial, and presides in the different admiralties.

‘ In the three *Provinces aux Réglemens* he appoints to all offices whatever, and in Holland and Zealand he annually elects the greater part of the magistrates from a double number of candidates presented by the towns. He chooses, from a nomination of three candidates, every officer in the department of the States of Holland, and of their chamber of accounts, and all the members of the college of the Heemraaden, or superintendants of the dykes. He disposes of all the posts in the nomination of the Council of State, and of the Gecommitteerde Raaden, or council of deputies. He was created, in 1749, governor general and supreme director of the East and West India companies, with the right of choosing all the other directors from a treble number of candidates named by the company. In short, his influence pervades every department of the state.

‘ Besides these, the Stadtholder claims the right of appointing a military tribunal, called the *High Council of War*. This tribunal was established by William the Third, and was entirely under the direction of the Stadtholder. As it tended to shelter the military from the common courts of justice, its power was considered as of a dangerous tendency, and its legality was often questioned by the *Cour d’Hollande*, but it was not limited either in 1747, or at the accession of the present Stadtholder in 1766. It was indeed reformed in 1781, by the patriots, and may possibly never be revived.

By the commission from the States General to the late Prince of Orange, dated 12th May 1747, he was invested with full powers to command the whole forces of the republic, for the purposes (among others) of "maintaining and preserving the union, and of supporting the present form of government." It is difficult to understand what degree of power was intended to be conveyed by these words; what acts are to be deemed infractions of the union, or innovations on the constitution; and who is to judge of such innovations and infractions.

Perhaps it would be happier for the republic if the Stadtholder, whose office is intended to connect and assimilate the jarring elements of this complicated constitution, were invested with more power and less influence. Prerogative is usually odious in a free country, but, when exactly defined, it is surely less dangerous than influence. The most timid Stadtholder would not hesitate to employ powers expressly granted to him for the suppression of faction, and the boldest could not with safety exceed them. At present, the Stadtholder, though he has very little share in the sovereignty, has the right of choosing the sovereigns of the republic; because the deputies to the provincial States are necessarily magistrates, and because the magistrates are in general chosen by the Stadtholder. It seems probable that the influence arising from hence, and from the whole patronage of the army, might easily be converted into power, and that an artful and ambitious governor might become absolute, without the danger usually attendant on arbitrary sovereignty, because he would reign under the forms of a free government. William the First, we know, was on the point of becoming master of the republic. Maurice was able to bring Barneveldt to the block. Accident alone prevented William the Second from establishing a military government within the walls of Amsterdam. William the Third was certainly as much a sovereign in fact at the Hague as at London. On the other hand, a long minority would probably be again fatal to the Stadtholderate, and produce a De Witt or a Van Berkel. During the infancy of the Stadtholder, the influence and patronage must be transferred somewhere, and they can no where be transferred with safety. Every thing would fall into confusion, until despair, or the interference of some neighbouring nation, should incite the people to take the government into their own hands, and re-establish the constitution.

Though every form of government requires a centre of power somewhere to give activity to its decisions, yet the staunch republicans in Holland, who are the patriots there, are virulent enemies to the office of Stadtholder, whose power operates to prevent turbulence; and yet these patriots can court and accept the aid of France, whose aim was only to foment distractions among them, to break their strength, and to prevent the energy of their natural connection with Britain. Hence the best friends to their country are those unpopular men, who support the office of Stadtholder, as a magistrate who alone can give an uniform direction to the united efforts

of the confederacy. In this class, we are to regard the judicious author of the present performance, who evidently derives his knowledge of the United Provinces, from deeper sources than foreign gazettes and English magazines.

The relative wealth, and of course the strength and importance, of the Dutch provinces, may be loosely guessed, from the proportion of their contributions to the expences of their joint government:

‘Holland contributes about 58 per cent. Guelderland about  $5\frac{1}{2}$ , Zealand 9, Utrecht  $5\frac{1}{2}$ , Overijssel  $3\frac{1}{2}$ , Friesland  $11\frac{1}{2}$ , Groningue and the Ommelanden  $5\frac{1}{2}$ , and the country of Drenthe not quite one per cent. to the expences of the republic.’

The extremities to which the patriotic or French party proceeded against the Stadtholder, by stripping him of his regal powers and prerogatives, by driving his faithful counsellor, the Duke of Brunswick, from the Dutch service, and by these affronts urging the Stadtholder himself to retire from the seat of government, and preparing, by force, to reduce him to a titular chief,—are recent and fresh in memory. The causes, and progress of these violent measures are circumstantially traced by the writer before us; until, by the joint assistance of Britain and Prussia, (the latter urged by the injurious treatment of the Princess of Orange, who was rudely arrested on the road to the Hague, and compelled to return,) the Prince was reinstated in his administration, which is mutually guaranteed by all the provinces: so that the whole force of the confederacy may now be pointed against any province that may in future attempt to innovate on the principles of the union; and as much stability is given to the Dutch constitution, as it may be capable of receiving.

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ART. XVIII. *Letters to and from the Rev. Philip Doddridge, D. D.* late of Northampton: published from the Originals; with Notes explanatory and biographical: by Thomas Stedman, M. A. Vicar of St. Chad's, Shrewsbury. 8vo. pp. 472. 6s. Beards. Longman. 1790.

EPISTOLARY correspondence, and biographical anecdotes, are generally received by the public with avidity: whether this taste is honourable to the present age, or whether it betrays somewhat of a frivolous and desultory turn, with respect to literature, we shall not now enquire; nor shall we detain our readers with the question, how far it is allowable to publish private letters, especially without the consent of the parties, or the families with whom they were connected. In the present instance, we consider such objections as over-ruled; and re-

gard them as in a great measure sunk and lost in that inducement which prevailed for bringing this collection under the eye of the world, and which we shall express in the words of the benevolent editor:

‘The motive for the publication of these letters—which is to assist the venerable relic of the eminently good Dr. Doddridge, and at the same time to serve the cause of truth and virtue, charity and moderation—will, he trusts, recommend it to the favourable notice and regard of all candid and benevolent persons, and be a sufficient apology for the undertaking. If it be made subservient to these purposes, he will think himself amply rewarded for that time and attention, which, amidst his various and important avocations, he has bestowed upon it.’

The ideas which are formed of persons and things from *letters* that fall into the hands of strangers, are often very erroneous,—yet we readily acknowledge, that those here communicated, are far from doing any discredit to the names which they bear; that they are amusing and interesting; and that we most cordially agree to Mr. Stedman’s opinion, that they tend to diffuse sentiments of liberality and candor in particular, together with those of piety and virtue in general. It is curious to observe the different names which are here brought together in unison,—not only of those among the dissenters who might vary considerably in their opinions, such as, Clark, Barker, Miles, Lelande, Jennings, Farmer, Lardner, &c. but also of many in the church of England, several of whom were distinguished both for their rank and for their abilities: viz. Dr. Newton, Principal of Hertford college; Dr. Grey, Prebendary of St. Paul’s; Dr. Warburton, afterward Bishop of Gloucester; Dr. Secker, Bishop of Oxford; Dr. Hume, Regius Professor of Hebrew, Oxford; Dr. Maddox, Bishop of Worcester; Dr. Sherlock, Bishop of London; Lord Hallifax, Dukes of Somerset, and others.

Beside the specimens here exhibited, of cheerful and friendly intercourse, of piety and benevolence, of zeal for virtue and religion, for the prevalence of truth, and for all the best and most important interests of mankind, we meet with ingenious and useful observations on books, learning, and philosophy, together with criticisms on the scriptures; all of which do honour to the respective writers, and reflect it doubly on Dr. Doddridge, to whom the letters are chiefly addressed, though there are also several of his own in different parts of the volume. We were not surprized to meet with some from Gilbert West, Esq. who united the gentleman and the scholar with the Christian, and was eminent for his judicious labours in support of Christianity: but we find only one from Sir George,

George, afterward Lord Lyttleton; this correspondence had, we doubt not, been much farther extended; and this single letter yields abundant proof of the friendly and affectionate esteem in which the worthy Doctor was held by him, as well as by many others.

Selections from works of this nature are made without difficulty; and extracts might be produced from *this*, which would be acceptable and valuable: but we avoid lengthening the article, while other and larger performances are petitioning for notice, and clamorous for obtaining it. We shall therefore content ourselves with the following short extract from a letter of Dr. Warburton, in which, after relating some occurrences of private life, it is added:

‘ Thus you see, my good friend, we have all something to make us think less complacently of the world. Religion will do great things, it will always make the bitter waters of Marah wholesome and palatable. But we must not think it will usually turn water to wine, because it once did so. Nor is it fit it should, unless this were our place of rest, where we were to expect the bridegroom. I do the best I can, and should, I think, do the same, if I were a mere pagan, to make life passable. To be always lamenting the miseries of it, or always seeking after the pleasures of it, equally takes us off from the work of our salvation. And though I be extremely cautious what sect I follow in religion, yet any in philosophy will serve my turn, and honest Sancho Pancha’s is as good as any; who on his return from an important commission, when asked by his master, whether they should mark the day with a *black* or a *white* stone; replied, “ Faith, Sir, if you will be ruled by me, with neither, but with the good *brown ochre*.” What this philosopher thought of his commission, I think of human life in general, *good brown ochre* is the completion of it.’

The letters from Dr. Warburton are eighteen in number; that they are sensible we need not say; they are also written in the most free and friendly style, which we cannot but regard as remarkable, considering how different the two correspondents appear to have been in their natural tempers, in their views, and in some of their opinions. The last (short) letter, dated Prior-Park, Sept. 1, 1751, expresses the grief of friendship on being informed of the Doctor’s declining state: ‘ Death (it is added) whenever it happens, in a life spent like your’s, is to be envied, not pitied, and you will have the prayers of your friends, as conquerors have the shouts of the crowd.’

We must refer our readers for farther particulars to the volume itself; the perusal of which, we doubt not, they will find both entertaining and instructive.

## MONTHLY CATALOGUE,

For AUGUST, 1790.

## EAST INDIES.

- Art. 19. *Letters chiefly from India*; containing an Account of the Military Transactions on the Coast of Malabar, during the late War: together with a short Description of the Religion, Manners, and Customs, of the Inhabitants of Hindostan. By John Le Couteur, Esq. Captain in his Majesty's 100th Regiment of Foot. Translated from the French. 8vo. pp. 407. 6s. Boards. Murray. 1790.

THE translator inform us, that these letters are the production of a young officer, a native of the island of Jersey, who served in India during the late war; and that they contain an impartial narrative of events highly interesting and important: to many of which, the author was himself an eye-witness; and of the rest he was enabled, from being on the spot, to collect the fullest and most authentic accounts. 'The severe critic may, perhaps, condemn several of the letters in which the author, assuming the character of a philosopher, has advanced opinions either not admissible, or requiring the support of stronger arguments than he has *thought proper* to use\*. But it should be *remembered*, that youth is sanguine, and that the love of truth, though a powerful stimulus to the pursuit of discoveries in science, does not always secure us from falling into error.'

To all this we readily subscribe; and may add, that had this writer been the first who had related our military operations in India, and described the countries and inhabitants that he has seen, his accounts would have contented us, till others appeared; but details of daily operations may be given by any man of common sense who acted a part in them; yet the scene of action being in a remote country, and the enemy of far different manners and customs from our own, they bewilder, instead of informing us, when they do not include the great outline of operations, and the principal objects in view;—and which do not often come within the knowledge of subordinate agents. M. le Couteur is very free, and very severe, in his censure on the conduct of our commanders, both by land and sea, and it is possible that some of them may deserve his censure: but how far the knowledge and judgment of a young officer may justify the confidence of style here used, respecting matters, the whole of which could not always come under his eye, we leave more experienced veterans to determine.

In his voyage outward under Commodore Johnstone, he did not land at the Cape of Good Hope; yet, assuming the task of describing the country and inhabitants, he retails the old, current, vulgar notions of both, that later and more authentic travellers,

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\* We must suppose that he thought proper to use the best he had to produce,

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particularly M. Vaillant\*, have so well corrected. Pleasing as his manner is, his ideas are often crude; and he will be a philosopher on all occasions; though he is too young, and too peremptory, to engage us in an examination of his particular opinions.

Art. 20. *Captain Williams's Narrative*; in which is contained Particulars relative to the Execution of Mustapha Cawn; and Observations on the Speeches of General Burgoyne, Mr. Fox, Colonel Fullarton, Mr. Burke, and Mr. Francis; addressed to the Officers of the British Army. 8vo. pp. 70. 1s. 6d. Stockdale. 1790.

In party conflicts, no individual is secure, if any step can be gained by a sacrifice; and in senatorial harangues, if a privilege is asserted, of stigmatizing characters, before the facts in question are established by due examination and proof, there is no cause for wonder if the feelings of the sufferers revolt, and urge them to appeal to the public at large to heal their wounded fame. Every one who reflects on a solemn wearisome prosecution, which, dragging sluggishly on, is left to descend by inheritance, and on its probable issue, will doubtless recollect the fable of the mountain in labour: but during the throes that precede the wondrous birth, the consequences are serious to those who may suffer in the crowd drawn together by the midwives! Among these complainants, is the writer of the above narrative; a gentleman in a line of public service that binds him to strict obedience to all the official orders of his superiors in command, with very little latitude of demurring. During the rebellion in the province of Benares, Capt. Williams relates, that, as captain of Sepoys, he took the command of the town and citadel of Gorackpore; and the officer whom he relieved, delivered over to him, among other prisoners, Mustapha Cawn, who had been for many years, the notorious head of a large body of banditti. This man was reported to him as sentenced to death by the Nabob of Oude; beyond which report Capt. Williams knew nothing of him, nor of the merits of the sentence: but a violent attempt being made to rescue him, in which he had killed a Sepoy with his own hand, Col. Hannay sent Capt. Williams an order to carry the Nabob's sentence into execution. The Captain accordingly issued his order to the proper officer, and supposes it was fulfilled, having never seen the prisoner in his life, nor having any personal knowledge that such a man existed.

This transaction, being implicated in the charges against Mr. Hastings, Capt. Williams, in the course of that prosecution, has, by the managers, been boldly charged with the guilt of murder. He petitioned the House of Commons for an inquiry into his conduct, which has been refused; and he therefore submits the merit of his case to the public, observing, 'To me it appears very extraordinary, when I consider, that to prove a misdemeanor against one man, they charge another with murder: the former they prosecute, and the latter they would have passed over unnoticed, if they could have avoided the importunity of the petition!'

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\* See our last vol. p. 481.

To a man smarting under such painful circumstances, we may excuse the pointed severity with which he recriminates on his accusers.

Art. 21. *The Letters of one of the Commons of Great Britain, on the Subject of Mr. Hastings's Impeachment, as first published in the Gazetteer. Together with a Letter addressed to the Editor of that Paper, and supposed to have dropped out of his Pocket. To which are added, the Letters of Minor.* 8vo. pp. 178. 3s. 6d. Ridgway. 1790.

*One of the Commons of Great Britain* ought to have considered, that, as his representatives have undertaken to substantiate their charges against the late Governor-general of Bengal, his flippant, indecent letters were an officious interference with which we could easily have dispensed. If the public taste can relish the vulgar acrimony that alone distinguishes the pen of this meddler, it is indeed most thoroughly depraved! There are writers, however, for every class of readers, and as these letters are compiled from a news-paper, and have each had their only day, it is now useless to take any farther notice of them.

#### NOOTKA SOUND.

Art. 22. *Authentic Copy of the Memorial of Lieut. John Mears, of the Royal Navy, dated April 30, 1790, and presented to the House of Commons May 13th; containing every Particular respecting the Capture of the Vessels in Nootka Sound.* 8vo. pp. 65. 1s. 6d. Debrett.

This authentic detail will yield satisfactory information to those who are curious to learn the ostensible grounds of the differences at present subsisting between the courts of Great Britain and Spain.

Art. 23. *An authentic Statement of all the Facts relative to Nootka Sound; its Discovery, History, Settlement, Trade, and the probable Advantages to be derived from it. In an Address to the King. By Argonaut.* 8vo. pp. only 26. 1s. 6d. Debrett. 1790.

What is said of Lieut. Mears's Memorial will apply to this tract, in which the high claims of the Spaniards to a monopoly of almost half the globe of the earth, are exposed with great spirit, and treated with the utmost contempt.

Art. 24. *A Continuation of an Authentic Statement, &c. With Observations on a Libel which has been traced to a foreign Ambassador. In a Second Letter, by Argonaut.* 8vo. pp. 34. 1s. Fores.

We suppose that the foregoing allusion to a *foreign ambassador* must refer to the Spanish minister at the court of London. The charge of *libel* is founded on a paragraph in the Gazetteer, which contained some reflections on one of the proprietors of our Nootka Sound commerce; who is here warmly, and, we think, very ably, vindicated.



## M E D I C A L.

Art. 25. *A Treatise on Cancers*; with an Account of a new and successful Method of operating, particularly in Cancers of the Breast and Testis, by which the Sufferings of the Patient are considerably diminished, the Cure greatly accelerated, and Deformity prevented. By Henry Fearon, Surgeon to the Surrey Dispensary. Third Edition \*. 8vo. pp. 230. 3s. 6d, sewed. Johnson. 1790.

The mode of operation recommended by Mr. Fearon is well known, and, we believe, usually practised. The advantages in this operation are many; and Mr. F. certainly deserves considerable praise for having extended a practice, which probably ought to be still more extensively applied; we mean the practice of healing wounds, after surgical operations, by the first intention.—To this edition is added, a paper on the cure of cancers by repeated bleedings, first published in the *Memoirs of the Medical Society*, vol. ii. The paper deserves attention: but the efficacy of the remedy is by no means proved.

We have here also a chapter on the causes of cancer; and a few additional remarks, chiefly physiological, are interspersed: but though we may compliment the author on his surgical skill, we can trace no marks of the accurate reasoner, nor of the well-informed physiologist.

Art. 26. *Truth vindicated*; or the specific Differences of mental Diseases ascertained. By William Rowley, M. D. Member of the University of Oxford, the Royal College of Physicians in London, &c. 8vo. pp. 49. 1s. 6d. Wingrave. 1790.

In a former publication, on nervous diseases and affections of the mind, Dr. Rowley had defined insanity to be ‘a loss of reason *without fever*.’ In consequence of some anonymous attacks on this definition, he has thought proper to enter into the present defence. From the testimony of thirty-two celebrated medical writers, from the time of Hippocrates to the present day, he endeavours to shew, that insanity has ever been considered as a chronic and idiopathic disease, unattended by fever; thus distinguished, on one hand, from phrenitis, which, though idiopathic, is not chronic, and which is accompanied by fever; and, on the other hand, from febrile delirium, which is not idiopathic, but a mere symptom of the fever on which it depends.

Some pertinent questions are added, for the use of juries, in order to enable them to distinguish between these different species of mental disorders.

## P O E T R Y.

Art. 27. *Redemption*, a Poem, in five Books. By Joseph Swain. 8vo. pp. 187. 2s. 6d. Boards. Matthews. 1789.

Each of these five books contains about seven or eight hundred lines. In an advertisement, the author threatens to add five books

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\* For the 1st Edit. see Rev. vol. lxxiii. p. 302. For the 2d Edit. see Rev. vol. lxxv. p. 75.

more; and as soon as he is a little warmed by the fire of his poetry, he sets no bounds to his desires, but petitions, in the ardor of invocation, for powers to continue his song to the latest moment of his life; and declares his intention to celebrate his subject for ever in the world to come:

‘ Let not my thoughts on this vast subject tire;  
But let fresh truth, fresh matter still suggest;  
Let the bright wonders of my Saviour’s love  
Through all my pilgrimage my tongue employ;  
And when with him at home I walk in white,  
That love shall be my everlasting song.’

If this petition should be granted, and it should be Mr. Swain’s lot to be thus occupied to eternity, we heartily pray that it may not be our hard fate to read, and review his labours. That we have many sins to atone for, we are every now and then reminded by some angry, disappointed author; and for the sake of peace and quietness, we commonly acquiesce in silence: but when we are threatened with so severe an expiation, it exceeds the patience even of a Reviewer, to sit still, and not complain of injustice. Surely our offences can never be of such a magnitude, as that we should deserve, like Dogberry’s culprits, to be thus “*condemned to everlasting redemption*” \*. That our readers may be enabled to judge of what we should endure from such a sentence, we will lay before them the following lines; in selecting which, they will be pleased to observe, that we have not exaggerated our punishment, by producing the worst part of it: but have given them what we think a fair opportunity of forming a candid and just estimate of what it would be on the whole.

‘ Did ever Justice on her brow a frown  
Wear so majestic; or a heart so firm  
Display, to punish with impartial hand  
Sin where she found it; as when through the soul  
Of man’s Redeemer her severest shafts  
Of agony, in vengeance dipt, she shot,  
Nor staid her hand, till ev’ry vital stream  
Was dry, and life before her dreadful face  
Fled from its sinless dwelling, while deep floods  
Of fury infinite, in wrath let loose,  
Delug’d his suffering soul, and rais’d a storm  
Of jarring attributes in his calm breast,  
Which only full atonement could allay?  
Did ever Mercy so divinely shine  
As when she sat upon the reeking point  
Of (awful Justice!) thy two-edged sword,  
And smil’d in crimson robes? Did ever Truth  
So fair appear as when she told the Lord  
Of life and glory he behov’d to die,  
Because she found him in the sinner’s place,

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\* See Shakespeare’s *Much ado about Nothing*, Act 4th, Scene the last.

And read the sinner's name upon his heart?  
 Was ever Goodness so benign display'd,  
 As when, to save an intellectual world  
 From hell's dark realms, the Prince of Intellect  
 Took hell into his bosom, and with blood  
 Quench'd its devouring flames, through his own heart  
 Thus op'ning an amazing avenue  
 For beings numberless to pass from death,  
 That knows no grave but endless misery,  
 To life immortal, and immortal bliss!

Mr. Swain, it must be allowed, is not always deficient in the harmony of his lines, nor in his stock of poetical words: but if any one, in consequence, should be disposed to call him a middling poet, let him remember, that it was solemnly determined in the high court of criticism, before Lord Chief Justice Flaccus, that "a middling poet is no poet at all;" and from the days of this able and excellent judge, to the present moment, the decree never has been, and we believe it never will be, reversed.

In the course of his work, Mr. Swain touches on most of those profound, incomprehensible mysteries, which some divines hold to be 'of the very stuff of the Christian religion;' while others regard them as no more than so many remnants of the whore of Babylon. Of late, it has not been uncommon to make free with these deep and dark speculations, by tricking them out in the pert dulness of the most ludicrous and familiar strains, under pretence of a concern for the soundness of the faith: but to us it is matter of some surprise, that these metrical effusions, (for we cannot call them poems,) should all come from those 'heaven-bound sons of grace,' (to borrow an expression from this author,) whose faith is evidently of the most implicit kind, and whose creed is unquestionably of the right orthodox stamp. We should rather have expected such things from the pens of those wicked rogues, and undutiful children, who, from the violent suspicions under which they have long laboured, of being more attached to the decisions of carnal reason, than to the decrees of their holy mother the church, have been branded with the opprobrious name of rational Christians. It is certainly more suitable to the principles and tenets of such vile heretics, to deal in what must always appear like ironical praise, however sincerely it may be intended.

Art. 28. *Epistle to James Boswell, Esq;* occasioned by his long-expected, and now speedily-to-be published *Life of Dr. Johnson*. 4to. pp. 38. 2s. Hookham. 1790.

We have heard of a poetic version of the bible, in Scotland, in which, among others equally curious, is the following couplet:

"There was a man in the land of Uzz  
 And his name it was Job."

It seems as if the writer of this Epistle to Mr. Boswell had taken this Scotch version for his model: witness the following specimens:

'Of every wonder-seeking reader sure  
The journal of the Caledonian tour.'

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'Not yet content your future plans t'annull  
After the tale of oak stick lost in *Mull*.'

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'Each *mystic-meaning* verse the fabric blots  
Too fitly nam'd *Sir William's chamber-pots*.'

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'Boswell, no more thy *log-book journal*, which  
Infects us all with anecdotic itch.'

Milton contemptuously tells Salmasius, that his writings are *fit only to make winding-sheets for pilchards* in Lent. Might we not, without incurring the imputation of unjust censure, say the same of this first-rate *bellmanic* poem?

Art. 29. *The Grave of Howard*. A Poem. By W. L. Bowles. 4to. pp. 11. 1s. Dilly.

The philosophy of Howard merits a noble tribute from the Muse, and on his grave the first and choicest flowers of poetry should blow.

Mr. Bowles's intention is good: but, though we think him a pleasing writer, he appears unequal to the task of properly decorating the tomb of Howard. We shall not minutely criticize his poem, but leave our readers to judge of its merit by the following extract from the conclusion, which is no unfavourable specimen:

'For me, who musing, HOWARD, on thy fate,  
These pensive strains at evening meditate,  
I thank thee for those lessons thou hast taught,  
To mend my heart or animate my thought.  
I thank thee, HOWARD, for that awful view  
Of life which thou hast drawn—most sad—most true!'

#### NOVELS.

Art. 30. *Julius*; or, the Natural Son: translated from the French. 12mo. 2 vols. 5s. sewed. Ridgway. 1789.

As the common occurrences in life are too insipid to bear reading, the composers of novels, regardless of probability, describe remarkable accidents, calculated to entertain and surprize; every novel that appears, therefore, renders the task of this species of writing more arduous, and requires invention to be racked for new situations and adventures, more extraordinary than have been yet conceived; and this necessity has produced *the Natural Son*.

Julius has a twin sister, but they are brought up apart, unknown to each other, and in total ignorance of their mother; who afterward marries and has a family. The discovery, however, that he is a natural son, with two dreams on the subject, determine Julius to travel every where in search of his mother; and, strange to add, he is led to her very house by mere accident. This discovery being made, and circumstances not permitting him to remain with or near her, he resolves to shoot himself: but being prevented by a friend, his next scheme is to impure himself in a monastery. With this idea, he

he embarks for Spain; is cast away on the Spanish shore; retires to a convent of Carthusians; becomes enamoured with a young boarder at a neighbouring nunnery; and conveys her to his cell. Here he has a child by her, and then finds out that she is no other than his twin sister. The child is heard to cry, they are all hurried to the inquisition, and the author hurries them out again by enabling Julius to effect an escape; he then brings them over to England, where they meet their mother and finally settle.

Such is the outline of this extravagant story, the probabilities of which it is in vain to scrutinize. The author endeavours to make it more pathetic by endowing his hero with exquisite sensibility; he is of course always in ecstasy or in agony; full of soliloquies and reflections, which, with a large print, extend a very short narrative to two scanty volumes. The work is said to be translated from the French, and is written with that kind of mediocrity that secures it from much censure, if it does not entitle it to great commendation.

Amid the fluctuations of language, by coining new terms, and altering the meanings of those that are familiar, we cannot but remark the present latitude allowed to the word *sensibility*; under which, licentious livers and licentious writers now shelter propensities that used to receive harsher names: but, in the general relaxation of morals and manners, we reconcile ourselves to many indulgences, by softening the language that expresses them!

Art. 31. *Beatrice, or the Inconstant; a Tragic Novel.* 12mo. 2 vols. 5s. sewed. Lane. 1788.

A pleasing and affecting tale, calculated to shew the fatal consequences of giddy women marryings for promotion, with a total indifference as to their interested choice; and flirting afterward with the object of new attachments. It contains, throughout, sentiments that we apprehend are not very congenial with the feelings and taste of the generality of subscribers to circulating libraries.

The *corps diplomatique* who represent the London printers in the gallery at St. Stephen's chapel, report far better orations than are usually heard there; and it were to be wished that the generality of our LADIES, who are intitled to that distinction, and who value themselves so much on rank, could write half as well as novel writers indite for them!

Art. 32. *Doncaster Races; or the History of Miss Maitland; a Tale of Truth; in a Series of Letters, published from the Originals, with interesting Additions.* By Alex. Bicknell, Author of the History of Lady Anne Neville; Isabella, or the Rewards of Good Nature; The Patriot King, a Tragedy, &c. and Editor of Mrs. Bellamy's Apology; Captain Carver's Travels, &c. 12mo. 2 vols. 6s. sewed. Stalker.

We have Mr. Bicknell's word for this being a *tale of truth*: but as he also confesses the making such *embellishing additions* as should appear to him to be needful, we hope we may venture to consider the whole as a mere novel, without subjecting our inoffensive publisher to the embarrassments attending the receipt of a challenge.

The manufacture of novels has been so long established, that in general they have arrived at mediocrity; and the similarity in the usual

usual economy of the inundation that still continues to pour on us, renders it difficult to discriminate and decide on their comparative merit. We are indeed so sickened with this worn-out species of composition, that we have lost all relish for it; if therefore a new novel puts us into good humour, approbation is extorted, we yield by compulsion to peculiar circumstances of excellence: but we are seldom so ensnared.

A gentleman who had been brought up with the idea of marrying a neighbouring young lady, and was just on the point of fulfilling the joint wishes of both their families, falls in love with a stranger at Doncaster races, renounces his prior engagements, and marries her. That the deserted fair one should submit with the dignity of innocence, to an injury that she could not avoid, was to be expected from a woman of the merit with which she is credited. None but a novelist would represent her as still retaining so ardent a passion for such an unfeeling renegado, as to watch his welfare afterward; and when she found him on the brink of ruin from an unprincipled wife, to assume the masculine dress and enter into an extravagant scheme to extricate him, by the assistance of a West Indian fortune, left her by an uncle, sent there to be killed for the occasion! Human feelings revolt at the idea; and even if a woman of such infatuated *sensibility* could be found, no one could, with consistency, applaud her behaviour, were not the aforesaid painter of this doating weakness at hand, to carry off the profligate interloper by a consumption, in due time, that she might be rewarded by stepping into the vacant place which she had thus dearly purchased!

Art. 33. *Historic Tales.* A Novel. 12mo. pp. 267. 2s. 6d. sewed. Dilly. 1790.

This volume is not the production of Mr. White, the ingenious discoverer of old historic romances,—for the attribute of ingenuity cannot be withheld from him; we are indebted for it to one of those pretenders against whom he cautioned the public in the preface to *the Adventures of John of Gaunt*. The same easy plan of making a portion of true history the vehicle of fiction, which we could not commend in the former instance, is here pursued in the history of Eudocia daughter of the baroness of Commerci, during the reign of Francis I. of France; and this history is blended with anecdotes of that monarch, of his family, and of our unfortunate English queen, Anne Boleyn.

The writer offers this performance as his first essay, and the public will sustain no great loss if it proves to be his last, in this department of writing. We needed not the dedication to inform us what country had the honour of producing such a genius; for his very title-page, short as it is, can scarcely be read with a serious face\*. The history opens suitably.—‘The valley of Suzy was the most luxuriant work of nature.’—A note to the word Suzy explains this valley to be—‘Remains of the ancient people of Vaudois, who in-

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\* He is so far right in fact, as that all his tales are certainly combined in one: but this does not restore concord to his title.

habited the valleys lying between Provence and Dauphiny in France.' In his dedication to Lord Carbery, to whom he announces himself as an unknown relation, and yet does not discover his affinity or name, he hopes his lordship, though a nice judge of writing, will not view his performance with the eye of criticism: in this hope he has reason on his side. He does not ask his lordship's patronage of his book, until *after* it has received the approbation of the public; and *then* he will be glad of it: but if his lordship grants the first request of waving criticism, we hope he will overlook the uncommon condition annexed to the second by a relation, for fear of untoward accidents; for *bis dat qui cito dat*.

Art. 34. *The Fair Hibernian*. 12mo. 2 vols. 6s. sewed. Robinsons. 1789.

The circumstances which first fixed our attention on reading these volumes were, the great number of personages to whom we were introduced, and their notoriety. Every one of them was known all over the country; and their letters required no other direction than, 'to Mrs. Chetwynd, Ireland:' 'Mrs. Wentworth, England:' 'the Countess Dowager Enmore, France!' We next could not fail to be surprized at the many vulgarisms, and grammatical errors, which were mixed with some very good writing; nor were we less astonished at the indelicacies which we observed in the conduct and letters of some of the female characters. We were displeased, too, with the silly affectation of introducing French words and phrases: but, allowing for all these deductions, there still remained something good; and that too, in sufficient quantity to justify us in giving a higher degree of praise to this work, than can belong to most of its feeble, fluttering brethren and sisters.

Art. 35. *Heerfort and Clara*. From the German. 12mo. 3 vols. 9s. sewed. Robinsons. 1789.

When we first opened this book, it was with pleasure that we saw it was from the German. The original must have merit, we thought, to occasion a translation. Beside, we had been so much pestered with *novel* adventures in our own country, that we were heartily glad to change the scene. Alas! to our sorrow, we soon found that, whatever country gave it birth, a novel was a novel; that it was still the same unnatural, ridiculous, tedious, and stupid, composition.

Art. 36. *Elixa Beaumont and Harriet Osborne*: or, the Child of Doubt. By Indiana Brooks. 12mo. 2 vols. 6s. sewed. Robinsons. 1789.

We cannot compliment the authoress on her success in these volumes. The story is incoherent and improbable; and the actors are always inconsistent, and at variance with themselves: but we must not be too severe with a lady, whose intentions appear to be good, whatever her book may be.

#### HISTORY.

Art. 37. *Additions and Corrections to the First Volume of the History of Greece*. By William Mitford, Esq. 4to. pp. 36. 2s. Cadell.

The publication of additions and corrections for the benefit of the purchasers of first editions of books, is a species of honesty, which,

which, though not always practised by authors, we think highly deserving of praise. In the present case, the additions, as they considerably increase the value of the second edition, will doubtless be highly acceptable to those who are possessed of the first. The second volume of Mr. Mitford's History is published; and we propose to review it, in its due course of succession to other new productions.

Art. 38. *Eboracum: or the History and Antiquities of the City of York, from its Origin to this Time. Together with an Account of the Ainsty, or County of the same, and a Description and History of the Cathedral Church, from its first Foundation to the present Year. Illustrated with seventeen Copper-plates. 8vo. 2 Vols. about 400 Pages in each. 12s. Boards. York printed; and sold by White and Co. London. 1788.*

This compilation appears without the sanction of a name, and without a Preface: but it contains a particular, and, we may suppose, a just, historical description of the *memorabilia* of the ancient city of York; a city whose consequence, before the union of the two crowns, was much greater than it has been since that fortunate event. Municipal history, from its subordinate local nature, even when it combines with the general history of the country, is composed of detached anecdotes; which though, for the credit of the place, the historian makes the most of them, become less and less interesting, as they come down to the common occurrences of our own times, and when these latter are too circumstantially related: so that such dry details seldom furnish any thing worthy of general attention. These reflections, however, will not occur to the citizens of York, who are furnished with an ample fund of information and amusement, and will find themselves at home in every page. The plan of York, and the representations of public edifices, allowing for their size, are tolerably executed.

#### TRADE and COMMERCE.

Art. 39. *Representation of the Lords of the Committee of Council, appointed for the Consideration of all Matters relating to Trade and Foreign Plantations, upon the present State of the Laws for regulating the Importation and Exportation of Corn, &c. 4to. pp. 34. 3s. 6d. Stockdale. 1790.*

This Representation contains a clear history, and a satisfactory account, of the principles and policy of our corn laws; with as clear an explanation of certain regulations proposed, to secure the due effect of those laws, for the joint interest of the raiser of corn and the consumer.

Art. 40. *Letters to the Lincolnshire Graziers, on the Subject of the Wool-trade; in which are offered certain Hints for the Correction of Abuses which prevail therein. 8vo. pp. 32. 1s. Baldwin. 1790.*

These Letters appeared first in the Stamford Mercury, soon after the passing of the late Wool Act of last year. Being, in a great measure, a local subject, and having already been circulated through the county, we may leave these Letters to their natural operation among those who best understand their own business.

#### ASTRONOMY,



## ASTRONOMY, &amp;c.

Art. 41. *Cometilla; or Views of Nature.* By Pollingrove Robinson, Esq. Vol. I. Being an Introduction to Astronomy. Small 8vo. pp. 270. 3s. 3d. sewed. Murray.

*Virginibus puerisque canto*, says the author; and, on the strength of this apology, he proceeds to deck out the first precepts of astronomy with every flower which his fancy has been able to produce. To make them still more interesting, he mixes with his views of nature a tender tale of sentiment; and introduces the whole to his gentle reader as the precious gift of a dear friend on his dying bed, accompanied with an *awful address* which the editor received with a swelling heart, while TWO BIG TEARS stood in his eyes. The piece is not destitute of ingenuity, nor of elegance: but we cannot think that such a mixture of science, fancy, and sentiment, is judicious in works of instruction. Truth is best taught in simple language; and science has charms of her own sufficient to recommend her, without borrowing any meretricious attire.

The most valuable part of the work is a description of a celestial tour of observation, proceeding by right lines from one star to another; in which the author, without acknowledging his obligations to his excellent guide, closely follows M. de la Lande. See his *Abregé d'Astronomie*, p. 95. Ed. Paris, 1774.

## EDUCATION and SCHOOL-BOOKS.

Art. 42. *The Christian's Spelling-Book*, intended for the Use of Schools and private Families. By J. Blaymires, School-Master at Ecclehill. Small 8vo. pp. 56. 6d. Knott. 1789.

This little piece is particularly designed for Sunday-schools. It is called the *Christian's Spelling-book*, because the words are entirely taken from the New Testament. Mr. Blaymires is a great advocate for spelling by the ear, or according to a *right pronunciation*, for which he quotes very respectable authorities. The dialogue at the end, between Captain S. and his servant Mr. long s, is diverting enough, and may possibly be of use to engage the attention of the learner.

Art. 43. *The Juvenile Tatler.* By a Society of young Ladies, under the Tuition of Mrs. Teachwell. 12mo. 1s. Marshall.

Pray, good Mrs. Teachwell, do you not think that these *Juvenile Tatlers* prattle too much about love and matrimony, and about the duties of wives and mothers, for young ladies at school?

## LAW.

Art. 44. *The Trial of Mrs. Alicia Rybot*, Wife of F. T. Rybot, Mercer, of Cheapside, London, for Adultery with Mr. Schoole, Barrister at Law. Tried in the Bishop's Court, Doctors Commons. 8vo. 2s. Bentley.

To the trial of Mrs. Rybot is added that of the wife of Major Sheridan, for committing adultery with Francis Newman, Esq. The proceedings were held in the same Court. The sentence, in both cases, was a *divorce*. This publication consists merely of copies of the depositions taken to prove the criminality. The title of *Trial*

may, therefore, mislead the purchaser, and disappoint his expectations of perusing the trials at large.

Art. 45. *Two Actions for criminal Conversation*, with the whole of the Evidence; both tried before Lord Kenyon, in the King's Bench, Westminster Hall, June 26, 1790; the *first* between HENRY CECIL, Esq; Member of Parliament, and presumptive Heir to the Earl of EXETER, Plaintiff, and the Rev. WILLIAM SNEYD, Defendant, for cohabiting with Mrs. Cecil; in which the Jury gave *One Thousand Pounds* Damages. The *second* between Hooker Barttelot, Esq; Plaintiff, and Samuel Hawker, Esq; Defendant, for cohabiting with Mrs. Barttelot; in which the Jury gave *Seven Hundred Pounds* Damages. 4to. pp. 67. 2s. Smith.

The above circumstantial title-page gives so full an account of the proceedings on these two interesting trials, that we think no farther detail necessary. They were taken in short-hand, as the title farther informs us, by a 'Student of the Inner Temple.'

Art. 46. *The Trial at large of Rhynewick Williams*, at the Old Bailey, July 8th, 1790, before Judge Buller, for feloniously assaulting and cutting Miss Ann Porter, &c. By E. Hodgson, Short-hand Writer to the Old Bailey. 8vo. pp. 53. 1s. 6d. Butters, Fleet-street.

We have no doubt that these proceedings are accurately taken. The verdict was "Guilty:" but sentence is respited till December sessions.—A print of Williams is given, by way of frontispiece; and under it is engraved,

"THE MONSTER."

#### POLITICAL.

Art. 47. *The Conduct of the Parliament of 1784 considered*. 8vo. pp. 64. 1s. 6d. Stockdale. 1790.

A pleasing picture, and not unfavourable likeness, of the last parliament, and of the correspondent conduct of government,—drawn by the able hand of a master. The prominent features of the piece are—*India affairs, Finance, Commerce and Navigation, and Foreign Politics*: of all which we have a brief, but very fair and satisfactory detail and review. Every thing is here exhibited, as planned with wisdom, executed with spirit, and eventually crowned with the utmost success: nor will any reader be much surprized at this favourable account, when he is told, as we have been\*, that this political painter is a gentleman "high in government."

The author's general conclusion, from such agreeable premises, could be no other than that—"in the short space of six years," this nation has been raised from a very perilous, to a most happy situation;—the natural result 'of a virtuous and able legislature, acting in support of a wise and steady system of government; by which we are enabled, in the language of his Majesty's speech, either to meet the exigencies of war, or to cultivate, with increasing benefit, the blessings of peace.'

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\* We do not vouch for the truth of this information.

We must not omit to remark, that the ingenious writer's view seems ultimately centered in one very material point—the election of the new parliament, which was not completed at the time when this tract issued from the press. On this head, he expresses his hope, 'that those men who are now returned to their constituents, will receive the reward of their patriotism, by being again honoured with the confidence of the people.'—We imagine that in this expectation he has not been wholly disappointed.

Art. 48. *A Speech intended to be spoken at the General Meeting of the Friends of Parliamentary Reform, May 19th, 1790, held at the Crown and Anchor Tavern, Strand. In which a new Plan of Parliamentary Reform is submitted to its Consideration.* 8vo. pp. 12. 6d. Debrett.

A little piece of *ironing*, as Mrs. Slipflop would term it. To the advocates for shortening the duration of parliaments, this intended orator proposes, that the next parliament be elected for *twenty*, instead of for *seven* years; *twenty-five* members, however, to rotate out *annually*, and their places to be filled up by twenty-five representatives chosen by the *twenty-five districts* into which he would have England divided, &c.—In stating the advantages of his plan, he observes, 'that the members of the next parliament being then certain, upon an average, of holding their seats *ten* years, would operate as a *bonus* upon the present parliament;'—and so we at last find, that by lengthening the duration of parliaments, we shall shorten corruption. Bravo!

Art. 49. *A Short Retrospect of the Conduct of Administration to some of the principal Powers of Europe. In a Letter to a Friend.* 8vo. pp. 75. 2s. Debrett. 1790.

This letter does not read like the production of one of those literary cadets who serve a party, in the hope of obtaining a commission. It appears to express the sentiments of a temperate statesman, who keeps close to his subject, and disdains those acrimonious personalities that characterize the contests of our political pugilists. The author endeavours to shew—'that the conduct of administration to foreign powers, without being extremely exceptionable, is not such as might have been reasonably expected; that the singular advantages of their situation, though not totally neglected, have been by no means properly improved; and that our political and commercial advantages have not been advanced in the proportion they ought.' We say he has *endeavoured* only, because, though his reasoning is persuasive, ministers may have much to plead in their own behalf, if they chose to enter on a justification of their conduct.

Art. 50. *A Letter to the People of England, upon the present Crisis.* By James Edward Hamilton, Esq. 8vo. pp. 15. 6d. Debrett, &c.

This gentleman computes the number of people in Great Britain at 12 millions, though he thinks 14 millions to be nearer the

truth; and he publishes this computation to deter other nations from provoking us to hostilities, as he believes the low estimate of our numbers, according to Dr. Price and his disciples, contributed greatly to our being now on the eve of a war. Having thus found out that this island is more populous than it was thought to be, by a new plan of direct taxation adapted to his numbers, he is equally clear that we can easily raise a greater revenue than we now do; and thus proves that this nation was never yet capable of such vigorous exertions as it now is. With pleasure we declare the result of this author's calculations, that, as his faithful echo, we may claim a humble share in thus intimidating the rash enemies of our country, and in preventing the effusion of Christian blood!

Art. 51. *Substance of the Speeches on the French Revolution*, delivered in the House of Commons, February 9th, 1790, by Mr. Burke, Mr. Fox, Mr. Sheridan, Colonel Phipps, and the Chancellor of the Exchequer. In English and French. 8vo. pp. 73. 1s. 6d. Kearsley.

The sentiments of these distinguished members of the British House of Commons, thus called forth on the Revolution that has just taken place in the government of France, will certainly gratify all lovers of politics. They have already circulated in the fleeting vehicles of daily news, and being now collected both in English and in French, may perhaps be read with profit, even on the scene of action.

Art. 52. *Reflections on the Infamy of Smuggling*. To which is added an Appendix, containing a Plan for rendering Part of the Public Revenue more productive. By Edward Hankin, M. A. 8vo. pp. 24. 1s. Stockdale. 1790.

This short and loosely printed pamphlet contains general remarks on the injustice of smuggling, to the government under which we live, and, of course, to the community who support that government. All who peruse it, will assent to the author's reasoning: but who are these? Not smugglers. Smugglers are not men of a literary turn; nor will the title of this remonstrance invite them to see their practices condemned, nor incline them to give up private gain on public considerations: their sins are not sins of ignorance.

In the Appendix, Mr. Hankin affirms that the stamp-tax imposed on the sale of certain goods is seldom paid, either in country or town, excepting by customers who are strangers to the shop-keeper: an evil which the writer proposes to remedy, by annually making him swear that he has not, during the preceding year, knowingly sold any article without its proper stamp; as then no person could expect him to perjure himself. Mr. Hankin would also have a copy of this oath, signed by a proper magistrate, hung up in every such shop.—With respect to oaths, we apprehend that we have already too many occasions of resorting to them, in matters of trade and commerce. Surely we may contrive to buy a pair of gloves without

subjecting the vender to a solemn appeal to the SUPREME BEING, relative to any part of the transaction!

Art. 53. *A Chew of Tobacco*, for certain Gentlemen in Livery. By a Member of Parliament. 8vo. pp. 16. 6d. Stockdale. 1790.

A Squib, thrown at the good Citizens of London, on account of the alarm excited among them, by the Tobacco-Bill; and particularly ridiculing the speeches and resolutions of the Lord Mayor and the *Livery*, at a common hall meeting held in January last. The author, pleasantly, as well as seriously, enlarges on the absurdity (as he deems it) of the out-cry, that 'the Constitution is in danger, the rights and privileges of Englishmen invaded, and the great bulwark of British liberties, the *trial by juries*, encroached upon, because an Act of Parliament has passed, empowering his Majesty's commissioners of excise and justices of the peace to enquire into, and to rectify, frauds, abuses, and offences in the manufacturing and vending of tobacco; by which it is well known that the revenue has, for a long time past, been annually cheated out of several thousand pounds, smuggling carried on in the most barefaced and audacious manner, and the *real fair trader* much injured in his business.'

As to what the author has offered in a *ludicrous* strain, we shall only hint to him, that it is not yet a settled point, that ridicule is the test of truth; and that the great question, with respect to the peculiar nature and political tendency of the excise laws, seems to require much deeper and more serious discussion.

#### TEST ACT.

Art. 54. *Observations on the Origin and Effects of the Test Act.*

With some Hints for the Consideration of the Clergy. By a Dissenter. 8vo. pp. 41. 1s. Johnson.

This writer contends, that the Dissenters are materially injured by the growing operation of the Test Act. He observes that, 'at its commencement, the share an individual paid of the public taxes in times of peace amounted to not more, perhaps, than sixpence in the pound, or a fortieth part of his income, and now it is supposed to amount to a third. Now the body of the Dissenters affected by the Test Act pay as much in support of government, as the whole revenue when it commenced: and notwithstanding this, they are still deprived of its emoluments.'

As they contribute their full quota to the support of the state, it appears hard, and even unjust, that they should labour under this mark of disaffection and incapacity. We agree with this writer, that 'to abridge any individual of his rights as a citizen, merely because his mind has been impressed with views of the principles of Christianity different from those of the generality of mankind, and for which he is alone accountable to God, is the very essence of persecution.'

Art. 55. *Remarks on the Resolutions passed at a Meeting of the Noblemen, Gentlemen, and Clergy, of the County of Warwick*, held on Feb. 2, 1790, in three Letters to the Right Hon. the Earl of

Aylesford, Chairman of the Meeting. With some occasional Remarks on the Resolutions at Bartlett's Buildings. By William Parry. The Second Edition, with an Appendix. 8vo. pp. 56. 1s. Johnson.

The first edition of these Remarks was noticed in the first volume of our New Series, p. 459. The Appendix subjoined to this second edition is intended by the author, (who has now given his name,) to obviate two objections which have been urged against the claims of the Dissenters, since the *Remarks* were written. It has been asserted, in the first place, that to admit Dissenters into civil offices, would endanger the subversion of the established church; and, in the second place, that they are guilty of inconsistency in seeking the repeal of the Corporation and Test Acts, when, some years ago, in their application for the repeal of the penal statutes, it was declared by one of their body, that, if their request was granted, they should ask no more of the legislature. To each of these objections, Mr. Parry makes a very sensible reply.

#### MISCELLANEOUS.

Art. 56. *Letters from Sir George Brydges, now Lord, Rodney, to his Majesty's Ministers, &c. relative to the Capture of St. Eustatius, and its Dependencies; and shewing the state of the War in the West Indies at that Period. Together with a Continuation of his Lordship's Correspondence with the Governors and Admirals in the West Indies and America, during the Year 1781, and until the Time of his leaving the Command and sailing for England.* 4to. pp. 180. 5s. sewed. Debrett, &c. 1789.

Lord Rodney and General Vaughan having been charged with the confiscation of British property on the capture of St. Eustatius, the former has here published all the letters that passed relative to his conduct on that remarkable occasion. The following extract of a letter written by him to General Cunningham, Governor of Barbadoes, will sufficiently explain the principles by which he was actuated:

‘ Sandwich, St. Eustatius, 31 March, 1781.

‘ You must excuse my writing by another hand, my own being pained with the gout, and having been out of order several days, owing to the great fatigue I have undergone in endeavouring to adjust matters in this villainous island; such a nest of villains sure never was met with before. By hundreds of letters we have intercepted, it is proved beyond a doubt, that had it not been for the English merchants settled here, who have supplied the American rebels with every necessary, and implements of war, the rebellion must have been long since at an end.

‘ These traitors have met the fate they deserved, and, with the perfidious Dutch, will be a warning to all future traitors, and teach them that honesty is the best policy.

‘ It will surprize you, but it is a fact, that though this island has been taken two months, it is not yet known in America; their vessels loaded with tobacco, are every night caught in what the wits of Antigua

Antigua call *my* trap; and in them are letters that *would hang the greatest part of the inhabitants of this island, if they presume to call themselves English; it is therefore their interest to remain Dutch burghers.*' p. 57.

From the perusal of these official papers and letters, we apprehend that every one whose mind is not warped by interest or connexions, will give full credit to the declaration of this brave and vigilant admiral,—‘that his views were invariably directed, during the whole period of his command, to the advancement of the public service, and the glory and prosperity of his country.’

These letters will be considered as a valuable addition to our public stock of authentic materials for the history of the present reign.

Art. 57. *Address of the National Assembly of France to the People;* with an Appendix, consisting of such authentic Documents as explain more fully the Changes in Government alluded to in the Address. 8vo. pp. 71. 2s. Ridgway. 1790.

To those who wish for a clear and short view of the late extraordinary Revolution in France, this pamphlet may be acceptable. The *Address*, intended by the National Assembly, for the instruction of the people at large, recapitulates the changes already effected, and proposed to be completed, by the new government; and the Appendix, which is properly added, contributes to illustrate and to confirm what had before been mentioned in the address.—‘While,’ says the editor, ‘a Burke, and others of the first character in England, are impressing the public with their own opinions concerning the French reformers and their views, the candid will not be displeased to see the National Assembly admitted to tell their own tale and explain their own views.’

The address bears no date, which is rather extraordinary: it is signed by *Bureaux de Puffy*, President, and by several others as Secretaries; it is written much in the French manner, and bears the marks of originality. Beside shewing what has been already done and is yet farther proposed, it is also designed to answer calumniators: but we refer to the pamphlet itself for particulars.

Art. 58. *A Companion to the Leasowes, Hagley, and Enville:* with a Sketch of Fishwick, the Seat of the Right Hon. the Earl of Donnegall. To which is prefixed, the present State of Birmingham. 12mo. pp. 130. 2s. sewed. Robinsons.

Of this publication it is sufficient to say, that it is what it professes to be, a faithful and agreeable account of the present state of the places which it describes. For the convenience of the unlearned traveller, the Latin inscriptions are translated.

Art. 59. *An Authentic Account of the Barbarities lately practised by the Monstres!* Being an unprecedented and unnatural Species of Cruelty, exercised by a Set of Men on defenceless Women: including the Trial of Rynwick Williams. 8vo. pp. 166. 2s. 6d. Bladon. 1790.

The endeavour of an anonymous writer to amuse the public on a popular, but unaccountable and astonishing subject; *so unaccountable,*

able, that many have imagined that insanity alone could occasion so vile and barbarous a practice: but this pamphlet, while it enumerates the instances of those unfortunate ladies who have suffered from such unheard-of inhumanity, would persuade the reader, that several *Monsters* are engaged in these atrocious deeds. We hope, for the honour of our species, that this is not the case: but we must wait till time makes farther discoveries.

Art. 60. *Bibliotheca Americana*; or, a Chronological Catalogue of the most curious and interesting Books, Pamphlets, State Papers, &c. upon the Subject of North and South America, from the earliest Period to the present, in Print and Manuscript; for which Research has been made in the British Museum, and the most celebrated Public and Private Libraries, Reviews, Catalogues, &c. With an Introductory Discourse on the present State of Literature in those Countries. 4to. pp. 271. 12s. 6d. Boards. Debrett, &c. 1789.

This elaborate composition, we are informed, was undertaken in London, preparatory to a new history of America, by a gentleman resident on that continent. As a catalogue, no more can be said, than that it is a curiosity, and required much patient labour to form it.

It is introduced by a discourse on the *state of literature* in North and South America; which, from the operation of liberty, is truly represented as flourishing vigorously in the former, and as very torpid in the latter, under the inquisition and the restraints on the press. Among other circumstances announced in the sanguine style familiar with most writers on American affairs, we are told that 'they have seized and improved some useful parts of science, that our public seminaries have neglected. They have established professors of *animal magnetism* and agriculture,' &c. To be able to establish professorships of animal magnetism, may indeed be well called seizing of sciences! For this, if a science, is a discovery of yesterday; and so far from having learned it, we have not yet resolved our doubts as to its very existence; so that if we ever cultivate it, we must now be contented to receive it from the American universities.

\* \* In p. 140, the compiler, noticing '*the Historical Review of the Constitutional Government of Pennsylvania*,' cautiously adds—'said to be written by Dr. Franklin.' We add, certainly *was* written by that great man.

#### THEOLOGY and POLEMICS.

Art. 61. *A free Examination of Dr. Price's and Dr. Priestley's Sermons*. By the Rev. William Keate, Rector of Laverton in the County of Somerset. With a Postscript, containing some Strictures upon "An Address to the Opposers of the Repeal of the Corporation and Test Acts." 8vo. pp. 64. 2s. Doddsley.

After the various discussions that the Revolution Sermons of Dr. Priestley and Dr. Price have undergone, we think that this examination of them might have been spared; as it appears to us to throw no new light on the subject in debate between the established church and the dissenters: but Mr. Keate was of a different opinion. He considers



considers the Test and Corporation Acts as the palladium of the British constitution, p. 18. and thinks the receiving of the sacrament a better proof that a man belongs to the established church, than his attendance on the common service; as mere attendance does not ascertain his joining in the prayers, but 'the elements of bread and wine, being visible and tangible substances, must be openly received or openly declined.' p. 19. The *responsive question* is obvious. Might not the receiving of the elements in the communion, be as much a matter of form, as the attendance in the common service?

We waive further comments. Mr. K. proposes his observations with diffidence.

Art. 62. *The Unitarian, Arian, and Trinitarian, Opinion respecting Christ, examined and tried by Scripture-Evidence alone.* By W. Ashdowne. 8vo. pp. 37. 1s. Printed at Canterbury. 1789.

This writer proposes to determine whether, during the ministry of Christ, the Jews, and, particularly, his disciples, believed he was the Son of God in the Unitarian, Arian, or Trinitarian, sense, by stating and comparing the principal passages in the New Testament, which are understood by each of the parties to relate to and support their opinion. The result of his enquiry is in favour of Unitarian principles. He deems his method to have been hitherto unattempted; and there may, possibly, be somewhat of novelty in his plan: but he writes in a manner rather desultory, negligent, and unsatisfactory. For some account of an *Essay on the Parables*, by this author, we refer to the sixty-third volume of the Review, page 555.

Art. 63. *An Abridgement of Historical Facts contained in De Laune's Plea for the Nonconformists: [a Book which has been printed 17 times without being answered:] with a Definition of a New Testament Church, &c. &c. &c.* 8vo. 26 Pages. 6d. Collins, Salisbury.

The first part of this little pamphlet briefly states the *origin of the rites and ceremonies of the established church*, in which the compiler clearly proves that the Dissenters have something to urge in support of their separation. In the second part, he gives what is called a *short definition of a New Testament church*, in which he as clearly proves, (what, by the way, he did not intend,) that there is, properly speaking, no regular plan of a church in the New Testament. If nothing is to be admitted into a christian church, but what has the absolute warrant of the N. T. the support of ministers by subscription must be given up, and those must be declared true gospel ministers, who, like the holder-forth among the Americans, mentioned by Hudibras,

— served them in a double  
Capacity, to teach and cobbles.

Only the general idea is thrown out, *that they who preach the gospel should live by the gospel*: but how this *living* should be raised, the N. T. is silent. This and several other particulars are left to the

the wisdom and prudence of the individuals composing the church. It is to be observed, likewise, that the different circumstances of the times will not allow of reducing every thing to the exact practice and usage of the primitive apostolic church.

What is good in modern churches, and conducive to christian edification, we would not, with the rude hand of a mad reformer, tear away, because we cannot prove it to have originated with the apostles. All that is bad, we have not the least objection to see entirely removed.

Art. 64. *Dialogues on the Nature, Design, and Evidence of the Theological Writings of the Hon. Emanuel Swedenborg.* With a brief Account of some of his philosophical Works. 12mo. pp. 280. 2s. 6d. Boards. Denis.

Not having yet been introduced into the increasing society of Swedenborgians, it is impossible that we should be competent judges of the merits of their leader's writings; which are not to be examined by the feeble light of carnal reason, without the aid of divine illumination. If we should ever be so fortunate, as to gain admission among the enlightened, we shall doubtless endeavour to enlighten the benighted world. Till then, we must, at a distance, gaze with astonishment at the dazzling splendors of a system, which soars beyond the region of experience, into that of visions and revelations.

When we are told, that 'the great end of truth is charity and a good life\*', we understand the author, but we learn nothing new. When he tells us, (p. 51) that there is a trinity in the one divine person of Jesus Christ; that the miracles of Christ were outward natural signs of the inward and spiritual operation of the Incarnate God on the soul of man †; that there is contained in the holy book of scripture an internal sense, to which the outward and literal sense serves as a basis or receptacle ‡, and by virtue of which they are adopted to the use of angels; that he himself has unfolded this internal sense in his *Arcana Cælestia* §, and that he has, for more than 25 years, held communication with the world of invisible spirits ||; when the Baron teaches all this, and much more, under the title of the doctrine of the New Jerusalem, we still learn nothing; for we either do not understand, or cannot believe him. They who are inclined to hearken to the mystical doctrine of this new prophet, will find an easy introduction in these dialogues, which are intended as an apology for Swedenborgianism.

#### SINGLE SERMONS.

Art. 65. *The Importance of Truth, and the Duty of making an open Profession of it*: represented in a Discourse delivered on Wednesday the 28th of April, 1790, at the Meeting-house in the Old Jewry, London, to the Supporters of the New College, Hackney. By Thomas Belsham. 8vo. pp. 47. 1s. Johnson.

Not to bestow some distinguished notice on this excellent discourse, would be to impeach our own judgment, and to deal unkindly with

our readers: We do not estimate publications, like compositors and printers, by the number of sheets and quantity of letter-press, but by their intrinsic merit: hence we often allow our review of an ingenious pamphlet to occupy more space in our journal, than that of a bulky volume. An ounce of gold is more to be prized than a hundred weight of lead.

Mr. Belsham's subject is TRUTH, and he has discussed it like a Christian philosopher;—like one who holds it in the most sacred and steady veneration. He makes no attempt to attract admiration by studied and affected periods, decorated with the frippery and tinsel ornaments which too much prevail in the style of some fashionable and popular preachers: but with a true manliness, with a simplicity, and yet with an energy of language, he arrests the attention; and if he does not, in every instance, bring conviction to the judgment, he contributes to enlarge our views; and helps, by the freedom of his discussions, to make manifest *what is truth*. His text is from John xviii. 37; and he commences his discourse from those words, with stating the sacredness and inviolableness of truth, as a first principle in morals; and justly observing, 'that no object of education is of greater importance than to form the mind early to an high sense of true honour, to inculcate a supreme love of truth, and an habitual regard to it, to excite an ardent thirst after it, impartiality and unremitting diligence in the investigation of it, courage in professing it, firmness and fortitude in adhering to it.'

Hence he proceeds to enquire what is Truth, and what produces its dignity, and what stamps its value. To satisfy the enquirer, he, in the first place, defines the term in its various imports:

'Truth is sometimes used to express the real existence, properties, powers, connexions, and relations of things—it more frequently signifies the conformity of our ideas to the reality of things, or the conformity of our words to our ideas, of our declarations to our purposes, and of our actions to our promises. In the former of these more usual senses of the word, truth is nearly synonymous to knowledge, in the latter it is a moral virtue of great importance and universal obligation.

'The very definition of truth demonstrates its inestimable value. For happiness is the great end of intellectual existence; and it is obvious that truth is the only safe guide to happiness.

'The choice of the end is determined by the constitution of our nature. An intelligent Being cannot chuse evil for its own sake: It is ignorance and error only which mislead us in the pursuit of happiness. Properly speaking, vice itself originates in error. It is the pursuit of happiness by wrong means; it is the choice of evil under the semblance of good. The virtuous man pursues happiness by means which lead directly to the end—the vicious man follows the same object, but in a way which leads him wide from his mark; and deluded by the ignis fatuus of his prejudices and passions, he wanders on, till he plunges unawares into the gulph of ruin, unless previously reclaimed, by painful experience and salutary discipline, to the path of wisdom and of peace.'

The

as infinitely superior to every means of present or future happiness. He describes it not only as the source of immortality, but as an effectual remedy against the fear of death. He very sensibly observes, in his first sermon, 'that christianity directs us to make the fear of death an useful principle of conduct, and to prevent its operation from being injurious to our peace and comfort.' He particularly points out in what way it produces this most desirable effect. It follows, in an especial manner, from the clearness with which it has revealed a state of future happiness. Hence the good Christian smiles at the King of terrors. 'Like men, long agitated by warring elements in a perilous navigation (with this apposite simile, does Dr. R. illustrate his subject) he welcomes even the rough and boisterous gale that drives him into the wished-for port, and is scarcely sensible of its violence in the near prospect of security.'

The second sermon (from 1 Theff. II. 19.) is employed in stating the arguments deduced from reason and revelation, in support of the doctrine that there will be a union, (or as Dr. Price calls it, in a dissertation on this subject, the *junction*;) of good men in the future state, and that virtuous friends will there renew their acquaintance with each other. The deductions of reason induced Cicero, as we learn from the well-known passage in his Cato Major, to cherish an hope of this kind; and it must be allowed that the terms sometimes employed by revelation, in describing the happiness of the heavenly state, countenance this pleasing belief;—a belief pregnant with peculiar comfort, when meditating on the cruel separations that death is incessantly producing.

Annexed to this discourse, is an interesting memoir of the life and writings of the deceased: by which it appears that the late Mr. Robert Robinson was a man of considerable talents and usefulness. He was one of those who ran the career of religious opinions, beginning with Methodism, and ending with Unitarianism.

If Dr. Rees would undertake to exhibit the instructive life of Mr. Robinson more at large, we think that such a work would be acceptable to the public.

The subject of this discourse, united with the virtues of Mr. Robinson, might have prompted Dr. Rees to have adopted the beautiful apostrophe of the Roman orator to whom we alluded above,

*O præclarum diem, cum ad illud divinum animorum, concilium extim-que proficiscar—proficiscar enim non ad eos solum viros, de quibus ante dixi; sed ad Robinsonem meum, quo nemo vir melior natus est, nemo pietate præstantior!*

Art. 67. *Popular Commotions considered as Signs of the approaching End of the World.* Preached in the Metropolitan Church of Canterbury, Sept. 20, 1789: with an occasional Preface. By William Jones, M. A. F. R. S. 4to. pp. 16. beside 19 of Preface. 1s. 6d. Robinsons. 1789.

Being told by the author, in the preface to this discourse, that we 'were not qualified to read his last work, nor any other of its kind,' we were unwilling to be too precipitate in our account of his present literary curiosity; in order that we might not confirm him in the suspicion,

suspicion, which he has more than insinuated, that we are 'sick of some Jewish distemper, and therefore cannot fail to judge with rashness and absurdity:' but after delaying our report to what our readers, perhaps, will think an unreasonable time; after turning the discourse backward and forward, upward and downward; placing it in every possible point of view; laying it aside for a while, and then taking it up again; we are forced to confess that Mr. Jones is perfectly in the right. If there be any hidden treasure in works of this kind, we certainly are not qualified to find it out.

All that we can collect from the rhapsody before us, is, that our old acquaintance is gone quite *out of the way*; and, like many other unhappy men in his situation, supposes the disease to be in the surrounding multitude \*, instead of himself. 'We are fallen into times,' (says he) 'when the doctrine of the *divine authority* of government is received by the multitude with such pride and impatience, and mockery, that it is plain their reason is disordered upon the subject.'

The 'tares which were sown among the good grain, at the time of the Reformation, one of the most pernicious of which,' according to this preacher, 'was the claim of what is called liberty:' the 'monstrous stride which men have taken since, when from asserting *religious* liberty against the pope, they have gone on to claim a *natural* liberty against all kings and rulers:' the 'terrible effects which the false principles of the last century produced in this kingdom,' when the revolution took place: the 'wild spirit of independence which prevailed in America, when subjects who were peaceable, happy, wealthy and prosperous,' in the blessed privilege of paying taxes without being represented, 'changed on a sudden into discontented insurgents:' the 'situation' of affairs in France, 'which, by all true accounts, hath been dreadful and lamentable,' and hath ended in the abolition of 'laws' (*alias, lettres de cachet*) by which, 'while they were in force,' and the Bastille stood, 'a man's house might be his castle, and his life, fortune, and character might be secured:'—all these signs and wonders, which have come to pass, and which have made the poor and oppressed of the earth, *look up and lift up their heads, and know that their redemption draweth nigh*; have so agitated the nerves of poor Mr. Jones, that they have thrown him into a delirious fever; and in the height of his phrensy, he talks and thinks of nothing else but *distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear*; and expects that the powers of heaven will quickly be shaken, that *God will shortly accomplish the number of his elect*, and that the world will certainly soon be at an end.

These gloomy ideas, together with the ravings of some persons almost as much *disturbed* as himself, and as ready, it seems, to suppose that the madness is in their countrymen; ravings which he acknowledges to have read over several times with tears in his eyes; have so unhinged the faculties of our poor old friend, have so

\* "They say I am mad," said a poor Bedlamite; "I say *they* are mad: but the rascals out-vote me!"

fastened on his disordered fancy, have given such a strange twist to his brain, that his imagination is haunted with the oddest and most unaccountable phantoms. The whole creation appears to him to be turned upside down.

He imagines, for instance, that the world exhibits to his disturbed conceptions 'three sorts of people professing religion ;' one of which consists of a grotesque and motley group of hideous and horrid forms, whom he calls '*wise men of nature.*' He describes them as 'utterly contrary to God and man,' and as being 'worse than the very heathens.' 'Their doctrines,' he says, 'are many, and their worship (if any) is from themselves.' 'Their opinions,' he prophesies, 'will produce more absurdity, and extravagance, and violence, than was ever seen in the world before.' 'Their favourite tenets,' he affirms, 'are that all authority in others is a dangerous imposition on themselves ; and that the property of others belongs equally to them if they can get it.' 'To all which,' he rightly adds, 'there is not a thief in the precincts of the metropolis, who will not readily subscribe.' Mercy on us ! these *are* foul fiends !

He conceives that 'when God was about to reform the world by the introduction of the gospel, he restored imperial government at Rome,' and 'pointed out, in the New Testament, the Roman emperors and those who were sent by them, as the proper objects of civil obedience.' Heaven defend us ! Tiberius and Caligula, Claudius and Nero, Vitellius and Domitian, reformers of the world, propagators of the gospel, and proper objects of civil obedience !!!

He fancies that 'the study of the classics has made us emulate the furious spirit of heathen patriots,' and has exalted 'the savage Brutus, the sneaking Valerius, and such like saints, into favourites among us !' He dreams that the 'Jewish doctors' who persecuted Jesus and his doctrine, were neither more nor less than '*Reviewers* \* !' that we monthly murderers have 'vilified and mangled his labours in divinity and philosophy' merely because they had 'no tincture of schism or Socinianism in them !' and he insinuates, that we are bad critics, because we lead such wicked lives ; *we know not the doctrine of God, because we do not the will of God* † !

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\* What he may have read in Isaiah, of the *solemn meetings* of these doctors, and of their rigid observance of *new means*, possibly gave our author this strange idea. The analogy, to be sure, is slight : but there is no saying what whimsical notions the moon, when she comes across them, may not put into the heads of such persons : of the curious dance which this planet, once before, led Mr. Jones, we gave a specimen in our Review, vol. lxxx. p. 405.

† It seems hence that Mr. Jones has, some how or other, contrived to find us out, and to get at more of our secret history than we care to have known. He must, at some fly time, when we were sitting in close divan, in the dead of the night, have watched his opportunity, and peeped through the key-hole, to see who we were and what we were about. We mean, in future, to imitate the prudent conduct of the *Masons*, and to place a *Tyler* at the door, with a drawn sword in his hand.

Poor man! we pity his deplorable condition: nay we feel some compunction and remorse; as, from the way in which he talks of us, our conscience somewhat misgives us that we may have contributed to his derangement. Should it be so, we can only say that the mischief which we have done was not intentional. We never designed to wound him so deeply: for though it was evident that he thought himself some great one, and a very wise man, (we do not mean one of the *wise men of nature*,) yet we had no conception that he was so extremely jealous of his consequence, or would be so hurt by a few harmless strictures on his writings, as to be filled with the alarming apprehensions that our readers might suspect, from any thing we have said, that he has 'been but of little use in the world, and might as well have been left out of it.'

To atone, as far as is now left us, for the evil which we have, not of malice prepenſe, but accidentally, caused; were we not afraid that, being such bugbears in his sight, we might make matters worse by our interference; we would step between him and his distracted fancy. We would try to speak peace to his wounded soul. We would tell him, that, as to ourselves, whatever he may think, we take no more pleasure in schism or Socinianism, than in toriſm or tritheism: that we have no affection for any *isms*, except truisms; and that our disgust at his principles, civil and religious, was occasioned by their being too strongly tinctured by some of the worst of *isms*, despotism and dogmatism; and not by their having no tincture of certain other *isms*. As to his terrors about 'the infatuation of nations,' and his fears that 'the whole habitable world will be a theatre of desolation, a field of blood;' we would observe to him, that, though the *French contagion* seems to have spread so widely among the nations, as to render it probable that *such a one and such a one are past cure of the thing we wot of, unless they keep very good diet*\*, yet there are many sound and unshattered constitutions still remaining, in various parts of the globe, which have betrayed no symptoms of infection; many millions of wise men, not *wise men of nature*, but wise men of the east, who have not yet bowed the knee 'to the idol of liberty, that Moloch which must be worshipped with human sacrifices.' We would therefore exhort the good man and his friends, *not to be so terrified*, though they should bear of wars and commotions; for these things must first come to pass, but the end is not by and by.

Perhaps, however, were we to attempt to sooth him with aught of this kind, Mr. Jones would only say, we were among the maddest of the multitude; and 'would consider our insolence as a part of our distemper.' We must therefore rest satisfied with 'praying' for our old acquaintance, and all advocates for the divine right of kings, who are *any ways afflicted in mind, body, or estate*, as 'Christians did of old, and as the church of England directs us to do now;' and that he, and they, may have a happy issue out of 'such circumstances of distress, perplexity and terror, as can be conceived only by those who have been witnesses of such disorders.'

Art. 68. Preached at the Primary Visitation of the Right Rev. Father in God, William Lord Bishop of Chester, held at Richmond, in Yorkshire, Aug. 21, 1789. By Thomas Zouch, A. M. Rector of Wycliffe. 4to. pp. 22. 1s. Longman, &c.

'The life of a Christian, is the best comment upon his doctrine; and the only true end of every literary accomplishment is, to amend the manners and improve the heart, to make men good citizens and good Christians.' On this obvious and undeniable principle, Mr. Zouch exhorts the clergy to *let the light of their example shine before men.* (the text, Matthew v. 16.) We heartily wish that this serious and sensible discourse may be properly attended to; and that our public instructors, in every parish, may be public examples. A pious and virtuous clergy, who live according to the pure doctrines which they teach, will be of more effectual service to religion, than the most learned and ingenious publications in its defence.

Art. 69. On Religious Toleration. Preached in the Church of Bowness upon Windermere, Westmoreland, by Sam. Beilby, D. D. Rector of Folkton, Yorkshire, &c. 4to. pp. 20. 1s. Baldwin.

The text of this discourse is from Hebrews xiii. 1. *Let brotherly love continue.* The Doctor professes himself a friend to toleration, provided that the church of England be not affected by it. In a dedication to Mr. Wilberforce, he gives it as his opinion, that a test is necessary for every religious establishment; and that if the Test Act be repealed, the church of England will soon be no more.—We should be sorry to think that our church is in so weak and tottering a state, as to need such aids and supports:—but “Doctors differ.”

Art. 70. Preached in the Low Chapel at North Shields, in the County of Northumberland, Nov. 22, 1789, for the Benefit of the Widows and Orphans of the unfortunate Seamen who perished in the violent Storm on the East Coast of England, October 30 and 31. By the Rev. S. Girle, Minister of the Chapel. To which is prefixed, an Account of the Gale, and a List of the Vessels that were wrecked in it. Printed for the Benefit of the Widows and Orphans. 8vo. pp. 19. 1s. Johnson.

The author considers the duty of charity, in the 1st place, As a debt of gratitude to God: 2dly, As amiable and pleasing to men; and 3dly, As affording pleasure to our own minds. His reflections, under these heads, are serious, pertinent, and pathetic. His account of the storm shews it to have been dreadful indeed. The loss, in shipping, is computed to be above 100,000l. the number of sailors lost, near 300, and of ships, 23; of which there is a list. It is a very distressed case; and we hope it will be in some measure relieved by the extensive sale of this benevolent publication.

Art. 71. *Victory over Death*, preached at Sudbury, in Suffolk, 4th of April, 1790, on occasion of the Death of Mrs. Elizabeth Ray. By Robert Stephenson. 8vo. pp. 24. 6d. Dilly.

Serious, practical, and useful: more immediately interesting to those among whom it was delivered; yet this plain discourse may be



be serviceable to any person who peruses it. The author is no doubt Calvinistical, as some part of the sermon evinces: but he is, we apprehend, charitable and liberal. On one part of his text; *Thanks be to God*, (1 Cor. xv. 56, 57.) we find the following strictures:—'It is impossible to help observing, that the thanks of the apostles are given to God through Jesus Christ. There are some persons in the Christian world, who invert this order, and instead of presenting their prayers and thanksgivings to the Father, present them to Christ; and instead of approaching the Father through his mediation, entirely forget him under this character; for while they pray to him they have no Mediator. In the representation of others you sometimes hear it insinuated, as if it was the intercession of Christ that made the Father merciful, and that he was hardly prevailed on to lay by his fury. This divinity we no where find in the New Testament, but quite the reverse.'—Such sentiments indicate a pious and good mind, which dares (with humility) to employ those powers of thought and reason which God has given, on subjects of religion and revelation.

*Art. 72. Glory to God and Peace to Men, the blessed Effects of Divine Grace in the Redemption of Sinners by Jesus Christ.* By Richard Taprell. 4to. pp. 26. 1s. Richardson. 1790.

This little piece pretends, we are told, to nothing extraordinary, and challenges not the eye of criticism: but humbly seeks admission to the hands and hearts of humble readers; and the author hopes that he has made no considerable mistake in any point; and though he cannot flatter himself that his performance is free from imperfections; yet, it is added, he has the satisfaction to know, that he has sincerely aimed at promoting human happiness in conjunction with the Divine Glory. So far Mr. Taprell's advertisement: after which we have only to remark that, though he is rather too declamatory, and his orthodoxy, though staunch, in our view, not perfectly well founded; yet we heartily approve of his directing all to promote the great purposes of piety, benevolence, and morality; exhortations of which kind seem to be peculiarly *seasonable* and  *requisite* at the time when many Christians profess more directly to commemorate the birth of their Saviour.—The discourse was preached on Christmas-day, from Luke ii. 14. *Glory to God, &c.*

## CORRESPONDENCE.

‘ *To the MONTHLY REVIEWERS.*

‘ GENTLEMEN,

‘ YOUR Correspondent, “A Friend to all Parties,” is not sufficiently convinced of the propriety of your explanation\* of the act of 13 and 14 Charles II. c. 4. as to acquiesce in it, and he humbly begs to differ in opinion for the following reasons. As he deems the right understanding it a matter of importance, should the learned Reviewers think them conclusive, he will be obliged by their making them public; if the contrary, a refutation of them will be of equal essential service.

\* See Rev. June, p. 247.

‘ There

‘ There are several rules for the construction of statutes; amongst which are these. That one part of a statute shall be construed by another, and so that the whole may stand. That statutes must be construed in suppression of the mischief, and advancement of the remedy.

‘ The statute in question enacts, that the minister *shall declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words, and no others: I, A B, do here declare my unfeigned assent and consent to all and every thing contained and prescribed by the Book of Common Prayer.*

‘ It appears then from the words of the act, that the assent and consent required, is at first to the *use* only; but the words which follow, the declaration, restrain it not to the *use* merely, but demand the assent *to all and every thing contained therein*. If we construe this act by the above rules, *one part by another, and so that the whole may stand*, it will not be reasonable to confine the words to so contracted a sense, but admit them in their fullest and most unlimited meaning.

‘ The preamble recites, that “ great mischiefs and inconveniences had arisen by the scandalous neglect of ministers in using the said order or liturgy to the decay of the reformed religion, and the hazard of many souls,” which might be prevented by uniformity of public worship. Now it can hardly be presumed a breach of charity to suppose, that there were and are some ministers who would not scruple to use the Common Prayer without an approbation of it, which would tend to expose them to the world as hypocrites, (is it not the case at this day?) and promote the very mischief intended to be remedied. But a conscientious clergyman, using it from a conviction of its being agreeable to the word of God, would more effectually advance the cause of the reformed religion, and prevent the inconveniences above mentioned. The mere use of the liturgy, without an approbation of it, would rather produce unfavourable opinions of it, than the contrary, and cause the multitude to disregard it.

‘ That the intent of the act was to enjoin an *approbation* of the liturgy, it appears to me, may be inferred from the preamble, the enacting clause and declaration taken together; and considering all the component parts of a statute seems to be the most equitable method of explanation. But it appears still more decisively from the debates in the Houses of Lords and Commons. In the year 1663, a bill, which had passed the House of Commons, entitled, “ An Act for Relief of such Persons as, by Sickness or other Impediment, were disabled from subscribing the Declaration in the Act of Uniformity, and Explanation of the said Act,” was carried up to the House of Lords, where a clause was proposed to be added, *that the declaration and subscription of assent and consent, should be understood only as to the practice and obedience to the said act, and not otherwise*. The bill, with the additional clause, (fourteen Lords protesting against it,) was remanded to the House of Commons. A conference was desired with the Lords on the amendment; when one of the managers on the part of the Commons declared, that it had *neither justice nor prudence in it*. The result of the conference was, that the Lords threw out the clause, and the bill, in that state, received the royal assent. Lords Journals, vol. 11. Commons Journals, vol. 8.

‘ It seems, moreover, that the use of the word *unfeigned* cannot well be applied to any thing but a real conviction of the mind.

‘ I cannot help remarking, (but not captivously in the least,) that no lawyer ought to look merely at the injunction of an act of parliament, but to find out its meaning by a minute attention to its several parts; and by examining the act in dispute in this manner, the above explanation will, I trust, be found agreeable to reason and equity.’

After returning thanks to this Correspondent, for what we deem a very sensible communication, and assuring him of our entire acquiescence

acquiescence in the justice of most of his remarks, we may be allowed still to hesitate in admitting the whole of his conclusion. The insertion of the word *use*, seems to allow some greater latitude of explanation than that for which he contends. On the very rule that *statutes are to be construed in suppression of the mischief, and advancement of the remedy*, this might be argued. What was the evil stated in the preamble, for which a remedy was to be provided? *that ministers had scandalously neglected using the liturgy*. What is the remedy provided? that they *shall declare their unfeigned assent and consent to the use of all things contained in the said book*. It may be presumed, that no one assuming the holy office of a minister of religion, would declare his assent to the use of the Common Prayer, without a general approbation of it: but he may think himself justified in declaring this assent to the use, with a general approbation of it, though he may not believe every iota in it. Concluding that many of our respectable clergy were in this situation, the remarks noticed by our Correspondent were offered with a view of exhibiting the most candid justification of their conduct. He may be assured, that the writer of this has no connection whatever with the establishment; and can have no motive but a generous one in attempting to vindicate its ministers, in a matter which has been often objected to them. That all should give an unfeigned assent to the system of doctrine contained in the book of Common Prayer, is hardly credible: that many should view it as excellent on the whole, and as contributing to general edification, though not altogether unexceptionable, is highly probable. On this latter ground, they might make the declaration required in the above named act, and think themselves justified by finding the word *use* therein inserted. This word must be allowed to soften the severity of the declaration. At least we were charitably inclined to think, that, of the multitude who made it, some were of this opinion. It must be left with them and the public to decide how far the word *use*, considered with the whole of the act, pleads their apology.

The debates to which our Correspondent refers, prove that the object of some persons, at the time of passing the act, was merely to give an uniform face to public worship; and though it might be prudent to reject the clause in which their views were fully expressed, even those who protested against the clause, and passed the bill without it, might wish, by retaining the word which we have so often mentioned, to allow some little latitude of interpretation.

Be this as it may, we consider the act as imposing a great hardship on the clergy of this enlightened age. If it be not deemed expedient to reform the liturgy, this declaration of assent to it ought to be softened. Why oblige the minister of truth, in taking on him a cure of souls, to make a declaration which he probably understands in one sense, and his hearers in another?

In the notice which we took at the end of our Review for June, of the former favor of "A Friend to all Parties," there was a palpable error. Instead of '*we know not whether, in the declaration itself, the word use is inserted,*' it should be, '*we know, in the declaration itself, the word use is not inserted.*'

' To the MONTHLY REVIEWERS.

' GENTLEMEN,

' I take the liberty of informing you, that the *Moral and Philosophical Estimates of the State and Faculties of Man*—reviewed in June, p. 147. is a translation of *Zollikofer's Discourses on Human Happiness*, from the German; and that I have found it to be faithful, by comparing your extract from a sermon on domestic happiness, with the original. The late Mr. Zollikofer was minister of the German reformed congregation at Leipzig, in Saxony; died three years ago, and was much admired for the clearness of his thoughts, and the elegance of his manner of writing. I have the honour to be

' London, July 26,  
1790.'

' Your most humble servant,  
' GERMANUS.'

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\*.\* We are surprized at the unreasonable request of a ' Constant reader.' We would recommend it to him to borrow an *unmutilated* copy of some friend.

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\*†\* We have repeatedly said, that we never use communications from unknown persons; and we now again say it to Mr. ' J. Sytt.'

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†† We are sorry that N. S. does not perceive the force of our motives for the measure to which his letter alludes: with us they still operate, with unabated force, and strengthened by others not to be mentioned in this place.

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††† The slight impropriety mentioned by *Scotus*, is acknowledged: but it is ' too trivial' for farther notice.

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††† Neither our plan nor our leisure will permit us to give Q. Z. the satisfaction which he requires.

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††† Integer's letter only serves to remind us, with some regret, that no man, nor set of men, can please every body, in every trifling matter of *taste and opinion*. The insinuation in his postscript, that a certain gentleman reviewed his own work, is, he may be assured, totally void of foundation. No considerate person would suppose, that we could possibly allow such a measure; and if we did, the gentleman mentioned in this instance, is much superior to so mean and contemptible a subterfuge.

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†† A letter signed P. L. was received: but it has been accidentally mislaid, and its contents are forgotten.

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††† Mr. Wollaston's letter, with others, remain for future consideration.

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☞ The Editor of the Review would be glad of an opportunity of privately convincing T. W. of his error, in offering money for that which no money can purchase.



# A P P E N D I X

## TO THE

## SECOND VOLUME

## OF THE

# M O N T H L Y R E V I E W

## E N L A R G E D.

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### FOREIGN LITERATURE.

ART. I. *Lettres de Monsieur l'Abbé Dom. SESTINI, &c. i. v.* Letters written by the Abbé Dom. SESTINI, to his Friends in Tuscany, during his Travels in Italy, Sicily, and Turkey, on the Natural History and the State of Agriculture, Commerce, &c. of these different Countries. Translated from the Italian by M. PINGERON, Member of the Royal Academy of Sciences, &c. &c. 3 Vols. 8vo. About 500 Pages in each. Paris. 1789.

THE contents of several of these Letters were published in the Italian language some years ago; and a general account of them was given by us at the time. Although the Florence edition, which was published in 1780, was in *three* volumes also, it was entirely confined to *Sicily*. This is extended to the island of *Malta*, to *Smyrna*, to *Constantinople*, and to the parts adjacent. The number of letters in the present publication is nearly thrice that of the preceding edition: and the translation of it into the French language is enriched with many valuable notes, by M. PINGERON. That this gentleman was particularly qualified for the office of interpreter, will appear from the following declaration in his preface:

‘Having learned, by the literary journals, that these letters were in existence, I procured them with the greater eagerness, as I accidentally became acquainted with the author during my residence in Sicily, and during a voyage which we made from Catana to Syracuse. I was desirous of forming a judgment concerning the accuracy of the work, by comparing it with some notes which I had taken concerning Sicily for my own use, and I find it exact in every part.’

This declaration is the more generous, as the Abbé complains, in one of his letters, of the indolence and puffanimity of this *fat gentleman*, in ascending mount *Ætna*; and again at *Syracuse*, which prevented the party from penetrating into the country surrounding that city.

Though some of the subjects treated in these letters have been discussed at different periods, and in different forms\*, many others are entirely new. We must further remark, that the work entitled *Voyages dans la Grèce Asiatique*, lately published in the French language, is in fact a continuation of the Abbé's literary correspondence, being posterior in date to these before us. They were first published by the translator *pour tatter le poulx du publique*; and this pulse has been found to beat so kindly, that M. PINGERON was encouraged to present us with the whole.

The collection under immediate consideration, is divided into *seven* parts; *five* of these constitute the first two volumes, and are principally confined to *Sicily*. The third volume contains observations on *Smyrna*, *Constantinople*, and the adjacent country. These letters amount to ninety-two in number. They were addressed to different literary friends, at the instant when the subjects were before the author, or fresh in his memory, and warm on his mind. He has treated most of them with extreme minuteness, and with a vivacity that is very pleasing to a friend from a friend. His style is easy, natural, flowing, and polite; well adapted to epistolary writing, and to the personages to whom his remarks were communicated. We observe, through the whole, the gentleman, the scholar, and the philosopher; an insatiable thirst after universal knowledge; unwearied assiduity in his researches; and the strongest marks of fidelity and accuracy in his statement of facts. The objects which engage his principal attention, and for which he has a manifest predilection, are the different branches of rural oeconomy, botany, and natural history. Antiquities, local descriptions, customs and manners, festivals, &c. make their appearance occasionally.

Justice to the Abbé SESTINI obliges us to observe, that it does not appear that these letters were written with the most distant view to publication. The pleasure which they afforded to his friends, suggested the idea to them. The editors of the

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\* See Review, vol. lvi. p. 383. for *A Description of the Collection of Antiquities and Natural History in the Possession of the Prince of Biscari*. Vol. lvii. p. 484. for an *Account of the Agriculture, Produce, and Commerce of Sicily*; and vol. lxx. p. 307. for the *Collection of Letters* mentioned above. See also Appendix to the 81st vol. p. 620. for *Travels into Asiatic Greece*.

*Italian* copy inform us, that they procured a considerable number that were in the hands of one of his correspondents, and through his means, several others; and that, after having made the collection as perfect as possible, application was made to the author for permission to publish them. His answer was couched in the following terms: "I cannot recollect the contents of my letters sufficiently to enable me to judge how far they may merit the indulgence of the public. I only recollect that, in writing them, I always spoke the language of truth. If you imagine they merit any attention, I acquiesce in their publication, from a desire of obliging those who solicit the permission."

We mention these circumstances, from the persuasion that they will represent the author in that favourable point of view which he merits, and to convince the public that he is not responsible for any of those objections that may arise from the large size of the present work, or from any other cause. We are convinced that, from the nature of the epistolary style, which admits of diffuseness, digressions, complimentary circumlocutions, &c. many of his readers who are merely in *pursuit of knowledge*, will find it too copiously intermixed with extraneous matter; and will lament that selections and abridgments were not preferred to the publication of the whole. We must also observe, that many of these letters dwell, with a tedious minuteness, on subjects well known to that class of readers for whom the publication is principally intended; and that those who are in possession of *Bomare's* dictionary, or any other more recent treatise on natural history, will not receive that degree of instruction which might reasonably be expected from so large a work. The distance of time also, since they were written, and the assiduity with which natural history has been studied of late, will, in some cases, deprive the author of the honour justly due to the novelty of information: but, notwithstanding these disadvantages, the collection will doubtless meet with acceptance as a philosophical miscellany, and may be consulted with advantage by the husbandman, the merchant, and the naturalist. The subjects are numerous; and some of them are treated with a precision and minuteness seldom to be found in dissertations professedly intended to meet the public eye. Those who wish for information concerning the astonishing fertility of Sicily; the diversities and quantities of grain produced by the slenderest cultivation; concerning the olive, the almond, pistachio-nut, oranges, lemons, honey; the cultivation of saffron, the mulberry-tree, the origin of the silk manufactory, the Sicilian manner of treating silk-worms,

the code of laws for regulation of that useful branch of commerce, &c. &c. &c. will not be disappointed.

The fertility of this island, was the admiration of the Romans. In the days of Cicero and Verres, it was considered as the granary of the empire. Notwithstanding the heavy oppressions which its inhabitants have sustained by different masters, this happy soil seems not to have lost any thing of its ancient fertility. An adequate idea of the richness of this spot, cannot be obtained without the perusal of the letters themselves: but as this article was the principal object of the author's attention, during his residence in Sicily, we cannot pass it over in silence.

According to M. SESTINI's statement, the island is able annually to furnish strangers with *five hundred thousand salmes*\* of wheat, after, according to the regulations of government, they have secured to themselves provisions for eighteen months. In the year 1765, when *Italy* was threatened with a famine, the imports from Sicily alone amounted to 400 salmes of wheat, notwithstanding it had suffered a scarcity in the preceding year. The population of Sicily is estimated at 1,300,000 souls. According to a medium calculation, each individual consumes one salme annually, and 500,000 salmes being reserved for seed, 1,800,000 salmes, we may suppose, are destined to their own immediate use. Now, the increase of grain is estimated at six salmes for one that is sown; so that the annual produce will amount to 3,000,000 of salmes; 500,000 of which being exported, and 1,800,000 reserved for domestic uses, 700,000 salmes would remain as a superabundance in case of a bad harvest: but the harvest has never been so bad in Sicily as not to furnish a sufficiency for the consumption of its own inhabitants. In order to facilitate the exportation of grain, the Prince has established public granaries, termed *Caricatori Regii*. These are five in number: one at *Termini*, at *Girgenti*, at *Siacca*, *Alicata*, and *Catana*. In these granaries, all the nobility are permitted to deposit their grain, which is watched by the king's officers, whose province is to preserve it from being injured, and rendered unfit for sale. The Prince is obliged to return to the proprietor exactly the same quantity, in measure, as that deposited; and they have the right to remove the whole, or a part, at pleasure. The expences attending such public establishments, are defrayed merely by the *augmen-*

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\* A *salme*, M. PINGTON informs us, is equal to 5 *septiers* Paris measure; each *septier* being estimated at 12 bushels, will give 150 bushels in a *salme*.



*tation of volume* which the grain acquires by lying in these repositories, which are no other than immensely large pits dug in the ground. Though *Catana* is nominally one of these granaries, yet that city being built on the lava of Mount *Gebel*, will not admit of excavations; the grain is therefore kept in the magazines of individuals; and is consequently much better preserved. As the profits of the Prince cannot in this place be *swelled by the humidity of the earth*, he is indemnified by a tax of two per cent. on all the grain sold to the merchant; who leaves two *falme*s in the hundred, or pays for them according to the price current\*.

M. SESTINI estimates the quantity of barley for exportation at 30,000 *falme*s, of which 15,000 is the product of the valley of *Nota*. The number of *falme*s might have been greatly augmented, were it not for the increase of the consumption of this article, in consequence of their employing mules to cultivate the land instead of *oxen*; and the luxury of the nobles, who require larger numbers of these animals, and also of horses, for their equipages, than were formerly used. It is presumed, that the profits arising from the commerce of *beans*, *peas*, *lentils*, and *kidney beans*, amount to 45,000 *livres*, French money, annually. It is not easy to ascertain the quantity of *manna* that is annually collected in Sicily; but M. SESTINI has been assured that two thousand *cantari* have been exported in one year; which being valued at 17 ounces per *cantaro*, produce the sum of 34,000 ounces†. The ashes of Soda or Kali, which are demanded from Italy and Marseilles, produce 70,000 ounces. Sweet and bitter almonds are gathered to the quantity of 30,000 *cantari*, of which 20,000 are exported, productive of 110,000 ounces. Nuts, of which there are four species, are gathered to the amount of 30,000 *falme*s, of which 20,000 exported give a profit of 50,000 ounces. Of liquorice, the quantity exported is valued at 160,000 ounces. 24,000 bales of silk, each weighing 300lbs., are exported from Messina and Palermo alone. Oranges, which were first introduced into Europe by the Portuguese, and of which the parent-tree is said to be still in the garden of Count St. Laurent, at Lisbon, agree perfectly well with the soil of Sicily. *Cupani* mentions not less than 20 species of oranges, and as many of lemons. Exclusively of home consumption, not less than 30,000 chests of the lemon called *lisfi* are annually exported for Trieste, Venice, Rome, Hol-

\* If the proprietor leaves the wheat in these repositories longer than a year, he is obliged to pay a *tari*, or 20 sous French, per *falme*, annually. Note of Mons. P.

† An ounce is about 13 *livres* French.

land, England, and Sweden; 500 chests of the species called *bastard*, 3000 of Portugal oranges. The commerce in these articles has been much on the increase since the year 1776; and the cultivation of the orange and lemon, has rivalled that of the vine, since all Europe is become so fond of that English beverage, *punch*. That Sicily abounds with olives, is well known. The consumption of this article in the island itself is very great, and yet no less than 200,000 *cafissi* remain for foreign trade: but these measures, estimated at 18 or 20 *tari* \* each, enrich Sicily with 120,000 ounces. The chief demand is from France and Genoa. Father *Cupani* enumerates ten species of the olive, exclusive of the *olea sylvestris*, which furnishes oil of an inferior quality.

The cantharides is very injurious to the olive tree. It is asserted, that this insect is not engendered in Sicily: but that it is a visiter from the most distant parts of Asia, or of Egypt. They pass regularly in immense swarms, in the manner of birds of passage, and often darken the air by their number. They appear toward the latter end of May and the beginning of June. Their approach is *pre-scented* by a strange offensive smell, not dissimilar to the volatile alkali, which infects the air to a great extent. They repose on various shrubs, and devour their leaves; but they give the preference to the olive. The peasants, being warned of their approach by these disagreeable effluvia, prepare to receive them; and when they are collected in large numbers on the olive tree, a cloth is spread under the tree, early in the morning, before the rising of the sun. The animal, enfeebled and stupified by the coolness of the night, is at this season incapable of making its escape, and by shaking the branches of the tree, they are made to fall on the cloth beneath. They are collected into earthen vessels, or leather bags, exposed to dry in the sun, and when dried, are sprinkled with vinegar. Some assert, that the vinegar is used simply to augment their volume and increase their weight; others say, it serves to suffocate them with the greater expedition. These insects, while *fresh*, are sold for about four *sous* (French money) per ounce weight: but when *dried*, their weight is diminished one third. In this state, they are sold to strangers, from forty to fifty ounces per cantaro. Sicily exports, *communibus annis*, about 40 cantari; which, being valued at the medium price of 50 ounces per *cant.* will give 2000 ounces, equivalent to 30,000 *livres François*.

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\* *Tari*, 20 *sols*. See the note in the preceding page.

Letter the 12th of part the first, may be considered as a learned treatise on amber. M. SESTINI, after collecting the different opinions of ancients and moderns, concerning this substance, inclines to that of its being a *bitumen*: it being a fact universally acknowledged, that all those places where amber is found, are near to sources of Petroleum. His account of the amber found in Sicily, is as follows :

‘ There is in the valley of Demona, one of the three provinces into which the island is divided, a small territory, and a village called Petralia. This part is mountainous, and abounds with oil of *Napbita* and *Petroleum*. These oils are collected by the hermits of *Notre Dame delle Petralia*, who form artificial reservoirs for different streams that pass over sources of liquid bitumens, and are charged with oleaginous particles; which, swimming on the surface, are collected every morning, by means of sponge or cotton.’

M. SESTINI supposes it probable, that these bitumens may be condensed, in a course of years; or by the influence of subterraneous heat; or by mixing with saline sulphureous substances. It has been imagined that these bitumens flowed by subterraneous channels into the sea, and that they are hardened by the salts of the ocean: but he observes, that the bitumen of Petralia would, according to this hypothesis, have a course of not less than fifty miles to run, in a direct line; that we have no experiments to prove that marine salts have the power of condensing liquid oils into a consistence of this nature; and that the mountains in the Canton *delle Petralia*, are known to contain amber, resembling, in every quality, that which is thrown up by the sea in the neighbourhood of Catana. It is therefore his idea, that pieces of solid amber, which are contained in the mountains, are borne down by occasional torrents, with earth, stones, &c. into the sea; and, floating on the surface, are cast on the shore by the agitation of the water, together with the sea weeds. Accordingly, after very heavy rains, which generally arrive in the beginning of winter, the inhabitants of the coast, the common people of Catana, particularly children, run to the strand in full expectation of discovering amber; and they mostly find it enveloped in the vegetables, &c. thrown up by the sea. He thinks, that the circumstance of various insects being found enclosed in amber, is a confirmation of his system; as it is highly probable, that these animals are attracted by the odour of these bitumens, while they lie in a more viscid state in the chinks and crevices of the earth.

It will doubtless be a subject of surprise, that, in a country abounding with such natural riches and sources of wealth, the inhabitants in general should remain in the depth of wretchedness; and that population is in no degree correspondent with these ample means of subsistence. M. PINGERON, in a very

sensible note, ascribes this unhappy contrariety to the following causes: Sicily is governed by sovereigns who reside at a distance from this seat of their power:—these sovereigns are frequently changed:—the oppression of vice-roys, who generally follow each other in rapid succession:—the foedal system, which continues to subsist in all its horrors:—an obscure and complicated system of laws:—the inconceivable multitudes of monks of all colours, and ecclesiastics of all orders, that swarm over the whole country; and who, according to his representation, are as pernicious to the state as cantharides are to the olive trees, while *living*, and are not of half their value when *dead*:—the tribunal of the holy inquisition, that has always been inimical to the progress of useful knowledge:—the alarming number of nobles, arising from the cheap purchase of nobility; for there was a time when the diploma of a Sicilian baron might be obtained for 50 livres:—the restraints laid on commerce:—piracies from the coast of Barbary, which have been very pernicious to navigation and trade. These causes have long subsisted. Some of them are happily removed. Their viceroy, the Marquis de *Caraccioli*, has the honour of having destroyed the inquisition: the present King encourages commerce, and expects some abilities in the ecclesiastics: greater encouragement is given to general traffic, and the pirates of Barbary are considerably checked by cruisers.

Our inquisitive observer is very minute and particular in the description of those festivals, at which he was present in different parts of Sicily. On such occasions, some part of sacred history is represented by the common people. These we shall pass in silence, excepting that held annually at Messina, in honour of the *sacra lettera*, which is celebrated with the utmost solemnity and splendor. Triumphal arches, illuminations of the city, and some that are most magnificent in the cathedral, decorations of the high altar, oratorios, masses, &c. hold the populace in a phrenzy for several days consecutively: but their rejoicings cannot exceed the greatness of the occasion. This letter was written to the inhabitants of Messina by the Virgin Mary herself, in the Hebrew language, in the year 41 of our Saviour. It was translated into Greek by St. Paul, and a copy of it being found in the archives of Messina, in the year 1467, it was translated into the Latin language by the famous *Constantine Lascari* of Constantinople. M. PINGERON has given us a copy of it, which runs thus: *Maria Virgo, Joachim filia, Dei humillima Christi Jesu crucifixi mater, ex tribu Juda, stirpe David, Messanensibus omnibus salutem, et Dei Patris Omnipotentis benedictionem:*

*Vos omni fide magnos ac nuncios per publicum documentum ad nos misisse constat filium nostrum Dei genitum Deum et hominem esse fatemini, et in cælum post resurrectionem ascendisse, Pauli apostoli electi predicatione mediante, viam veritatis agnoscentes; ob quod vos et civitatem benedicimus, cujus perpetuam protectricem nos esse volumus. Anno Filii nostri XLI. indictione prima, III. nonas Junii, Luna XXVII. Feria V. Hierosolymi.*

*Maria Virgo, quod supra, hoc Caireographum approbavit.*

Some pious catholics have entertained doubts concerning the authenticity of this letter: but it is strenuously maintained by *Placido Reyna*, (in his history of Messina,) who displays profound erudition on the subject: but whatever may be the sentiments of a few speculative sceptics, the multitude cannot entertain the least suspicion of a forgery, since the archbishop, canons, and other dignified clergy, assist at these festivals with so much solemnity and devotion.

*M. SESTINI*, and his philosophic companions, ascended Mount *Ætna* twice, in the best disposition to make observations: but they were so incommoded by the columns of smoke, as they approached the mouth of the volcano, that they were prevented from taking so much as a peep into the regions below. He observed, *chemin faisant*, several plants; among which were a species of the *acetosa* or *elychrisum*, the *asragalus tragacantha*, *tanacetum vulgare*, *scutellaria*, *antirrhinum cœruleum*, *viola mammola*, &c.

The author took his passage for Smyrna from the island of Malta, and he describes all that he saw during a short residence there. *M. PINGERON* has undertaken to supply the deficiency, and has given us an entertaining view of this small island, and of its inhabitants: but his account will not admit of extracts.

It will be the less necessary to take any particular notice of the third volume in this collection, which describes the Abbé's visit to Smyrna, Constantinople, and the parts adjacent; as it is of a similar complexion with the travels in Asiatic Greece, already noticed; and as we have had several recent accounts of these parts, which prevent the subject from being altogether novel.

As we do not recollect any traveller that has given so circumstantial an account of a religious ceremony of the dervises at Constantinople, or of the systematic manner in which the Turks express their contempt of other nations, we shall more particularly attend to these two articles.

The ceremony consists in a species of sacred dance, performed in their mosques, as a part of worship, and is described by *M. SESTINI* in the following manner:

‘ After

'After the sermon was finished, one of the dervises sang with a lamentable tone; and when he had concluded, he descended from the choir, and placed himself in an enclosure surrounded by balustrades. Eight dervises, who were in this enclosure, immediately rose, threw off their mantles, which are called *kirkà*, and remained with a long petticoat of different colours, which was fastened about their waists; this is called *fistan*; and with narrow stays, or jumps, which were open before, called *nimtem*. A kind of overture was now performed on different instruments; and when this was ended, the chief of the dervises began to march, in a sort of cadence, round the balustrade. The other dervises followed him at equal distances. They made this circle thrice, bowing with profound reverence every time they passed by the place where *Allab*, the name of God, was inscribed. Their chief sat down after this ceremony; and the other dervises began to turn round, having first beat the ground with their hands, and then raised them in the air. The first dervise advanced toward the superior, or *scieh*, with his hands crossed on his breast, and bowed to him in a very singular attitude, forming a semicircle, first with the motion of his body, and then with his feet. In the same manner, the other dervises began to develop their garments, and turn round; continuing this exercise till their cloaths formed a hoop or funnel. They turned with great velocity, beating time with their hands, to the sound of the musical instruments. The musician in the choir cried out *Allab, Allab*, in different tones, and elevated their voices by degrees until they had lost their breath, and could scream no longer. While they were thus turning round their own axis, they made also the circuit of the balustrades. After they had turned a considerable time, then all stood still together, and their *fistans* fell upon their feet. Each of them returned to his place, and the music struck up, accompanied with singing, &c. &c.'

It is well known that the Turks hold every other nation in sovereign contempt; and as those among us who are much addicted to profane swearing, find it convenient to have a set of oaths in readiness, that their passions may receive no check or impediment, by the exercise of invention at the instant, so these sons of Mahomet are habituated to a set of opprobrious epithets which they have at command, as often as an occasion presents itself, of abusing strangers. To the generic name of *infidel*, they add specific distinctions best adapted, in their opinions, to the class of persons which they wish to vilify. They are contented with calling an Hebrew, *cisud*, which properly signifies a *Jew*. The *Persians* are insulted by the name of *kizil-bascà*, *red-heads*. The *Armenians* are called *bogh-gi*, *Anglice, gold-finders*; because, on the dispersion of these people, those who fled to Constantinople were glad to engage in that servile employment for subsistence. The *Georgians* are called *brit-gi, sea-eaters*. The *Tartars* and *Scythians, eaters*

of carrion; the Arabs, *rat-eaters*; they are also called *akylfiz*, Anglice, *fools*. The Greeks have the epithet of *raja*, *slaves*; and also *boinuzfiz coyum*, broken-horned goats, from their being totally subdued. The *Russians*, *rusmen-kius*, i. e. *bad-hearted*. The *Germans*, *gurür-kiafr*, *bold blasphemers*: but this, it is said, is merely on account of the extreme harshness of their language to a Turkish ear. The *Italians* and the *Franks* in general, *sireng-bezar rengb*, i. e. people of a thousand colours; it signifies also, *deceivers*. The *Turks* have a distinct epithet for the *French*, of nearly the same import, viz. *ainegi*, *cheats*. The *Dutch*, *cheese-merchants*; and the *English*, *sciokagi*, *manufacturers of cloth*. The *Spanish*, *tembel*, i. e. *indolent*. The inhabitants of the Archipelago are reproached by the epithet *tausciani*, *bares*, from their making no resistance to the Turkish army, and running away to the mountains.

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ART. II. *Observations faites dans les Pyrénées, &c.* i. e. Observations made in the *Pyrénées*, being a Sequel to the Observations upon the Alps, inserted in a Translation of Letters on Switzerland, by W. Coxe, A. M. &c. 2 Vols. 8vo. pp. 452. Paris. 1789.

**M.** RAMOND DE CARBONNIERES having favoured his countrymen with a translation of Mr. Coxe's travels through Switzerland, to which he had subjoined many valuable remarks concerning orology, or the doctrine of mountains, was afterward induced to examine the *Pyrénées* with the eye of a philosopher; in order, by comparing the resemblances and differences that subsist between these two classes of mountains, to obtain certain data that might enable him to explain many difficulties relative to the formation of these immense bodies, mineralogy, &c. &c. His observations were presented to the Royal Academy of Sciences, and were received with distinguished marks of approbation; and they are now given to the public in a distinct treatise.

This treatise consists of two parts. The first presents us with a very minute topographical description of the *Pyrénées*; the extent of this immense chain of hills, their direction, and the elevation of different parts; together with the numerous vallies, lakes, and rivers, which are formed in their northern and southern regions. His topography is elucidated by three charts, without the aid of which, the most accurate verbal descriptions of different parts would appear like a tedious repetition: it is enlivened occasionally by the delineations of the characters of the mountaineers, and short sketches of the vegetable, animal, and mineral, productions of these mountainous

tainous regions. In the second part, M. RAMOND applies the remarks collected in his travels, and which are rendered doubly valuable by the variety of dangers and difficulties to which his enthusiastic pursuit of knowledge continually exposed him, to the following purposes: He compares the Pyrénées to the Alps, respecting the extent of their *Glaciers*, or regions of *icefied snow*; their *accessibility*, and the influence of their elevations on vegetable and animal life; and, finally, the difference which their mines, and their geographical situation, has produced in the condition of their inhabitants.

The work is principally calculated for speculative philosophers, and such particularly as have made some progress in *astronomy*. They will, doubtless, peruse it with much pleasure and improvement; though we are convinced that readers of this complexion will be much more pleased with the information conveyed, than with the manner of conveying it. The sentences are frequently long and entangled by much extraneous matter; the facts ascertained are kept at too great a distance from the conclusions adduced; and the style is, in general, much too turgid for speculative philosophers, who seek, more than any other class of readers, simplicity and perspicuity.

M. RAMOND informs us, that he was induced to take this ramble, from the persuasion that there is not a chain of mountains in the universe more proper to engage the attention of the naturalist, who is desirous of studying the structure and arrangement of particular rocks, than the *Pyrénées*: that the simplicity and regularity which are apparent through the greater part of their extent, are well calculated to give him some idea of the order which presided at the formation of mountains, or in their subsequent changes. The chain of the *Pyrénées* extends from the ocean to the Mediterranean sea, scarcely deviating from a right line. It is accompanied by several bands, or parcels, of mountains, in the same direction, which gradually arise from the plains of *France* on the north, and those of *Spain* on the south; and, approaching to the most elevated mass, constitute the ridge of this chain, which forms the natural and political boundaries of the two kingdoms, and separate, at their sources, the different streams that flow toward each. The projections or protuberances which occasionally present themselves, forming different peaks, are distinguished by various appellations. The present author was destitute of the means necessary to take the elevations of these peaks; he adopts, therefore, the estimates of others; and he was particularly fortunate in meeting with those distinguished philosophers, Messrs. *Reboul* and *Vidal*, who were occupied at the same period in observations of this kind. He tells us that,  
according



According to M. Flamichon, the peak of *Galifos* is 1255 toises\* above the level of the sea; the southern peak of *Pau* 1407; that Messrs. *Reboul* and *Vidal* give to the southern peak of *Bigorre* 1506 toises; to the mountain of *Neouville* 1619; to *Long Peak* 1668; to *Vignemale*, which is a hill of calcareous earth, 1722; and to the summits of *Marboré* and *Mont Perdu*, which are also calcareous, from 1636, and 1710, to 1763 toises. The highest elevation of the Pyrénées is contained in a space of about 40,000 toises, counting from *Vignemale* to *Maladetta*, which are only 600 hundred toises inferior to the Alps, not excluding *Schreckhorn* and *Mount Blanc*. M. RAMOND is inclined to judge, from circumstances, that the peak of *Maladetta* is more elevated than any of the preceding, and that it constitutes the summit of the whole chain.

This philosopher divides, into two distinct chapters, the assemblage of mountains which constitute the Pyrénées. He considers the peaks as the primitive hills forming a kind of nucleus, round which the subordinate mountains, chiefly formed of siliceous and calcareous matter, are collected; their beds incline from every direction toward this central point, and are supported by it. He observes, that the parent rock, in each of these peaks, has a distinct characteristic; that although they are mostly formed of *granite*, yet the granite of that chain which rises between the tower of *Marboré* and the port of *Bielsa*, consists of distinct masses, which project in salient angles; that the chain surrounding mount *Oss* contains large crystals of *feld spath*; while mount *Maudit* consists of pure granite. He further remarks, that the Pyrénées may be contemplated as two distinct chains, rather than as a continuation of the same. The one commences from the ocean, and terminates at *Maladetta*; the other succeeds to it, and extends to the Mediterranean. The highest points, in each of these, are much nearer to their eastern than to their western extremities. The ascent of the Pyrénées, toward their summit or ridge, is much steeper on the Spanish side, than on that of France; there is less of secondary matter accumulated around the primordial substance; so that, on the southern declivity of this chain, the granite is much more exposed to view than on the opposite side.

On these minute and accurate observations, M. RAMOND builds his theory of cosmogony. He supposes, that the primitive rocks were originally formed in the bosom of the sea, by crystallization; which supposition, he thinks, will be sufficient to enable us to form adequate ideas of the subsequent processes of nature. We may lawfully imagine, that the same

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\* A toise is 12 feet.

mixtures and decompositions were carrying on in the mighty waters before the birth of vegetable and animal bodies, as after their creation.

• Every thing that we behold, was submersed, or suspended, in this boundless ocean. A tendency to crystallize, united with specific gravities, determined the form and the order of the substances deposited; and the earths, attracting each other according to their specific natures, formed distinct and separate masses. Whatever might be the cause enabling these waters to hold bodies in solution, whether excessive heat, or the presence of some acid, the power gradually diminished with this cause. Those substances, which were the least soluble, most easily precipitated; and the simplest, and those whose particles possessed the strongest powers of attraction, formed the earliest concretions, and occupied the first place. We know not, and we shall ever remain ignorant of, the nature of the first substances deposited; they are too deeply buried under subsequent deposits. The simple granite, which is the only substance of the three, where *mica* appears tinged by fire, is the earliest product of the sea which presents itself to view.

• This formed the crust of the globe, assuming, in its general disposition, as in its constituent parts, a crystallization more or less regular. Thus may the earth have been planned, its heights and depths determined, its masses intermixed, extended, and ramified, according to the laws of crystallization, as these were favoured, or disturbed, by accidents, of which we are scarcely able to form an idea; but which might probably have exerted some influence. In one place, these materials were in great abundance; in another, they were deposited more sparingly. The sea rendered, by centrifugal force, six or seven leagues deeper at the *equator* than at the *poles*, formed the largest masses there, and also concatenations that were most closely ramified. Either the dissolving power, or the soluble substances, were more defective in the north; the hills were less elevated, less compact, and their chains were more diverging. The internal structure of these elevations, indicate that unfavourable causes presided at their formation.

After granite, *argilaceous earth*, loaded with siliceous particles, which it enveloped, and from which it received a tendency to crystallize; and *calcareous earth*, pure from the spoils of organized substances, and possessing, it is probable, a tendency to assume some regular form; were, in their turns, deposited on this basis of granite; while less distinct concretions, granites less simple and more coloured, impurer marble, and *schists* of various compositions, were formed between the interstices of these larger masses, &c. &c.

After these more regular deposits were made, M. RAMOND supposes, that the spoils of organized bodies were deposited by the sea, and intermixed with the differents of concreting substances; hence it is, that we find shells, marble, plants, in argilaceous earth, and ossifications in *Gypsum*.

The author proceeds to amplify his theory, and to vindicate it from the objections which most naturally present themselves: but for these particulars, we must refer to the work itself.

There is obviously a very close resemblance between the sentiments of this philosopher, and those of *M. de Luc*, which he thinks more consonant with the appearances on the face of the globe, than the system of *M. de Buffon*.

It has been doubted by some, whether any *Glaciers*, or mountains of iced snow, existed in the Pyrénées.—*M. RAMOND* has not only established the fact, but gives a very minute description of them, of the height at which he constantly found them, and of the laws to which they are subjected. Respecting metallic bodies, he remarks, that *iron* is found in the greatest abundance at each extremity of the chain; that *lead* predominates in the centre, and on the highest mountains; and that *copper* occupies the intermediate spaces. *Gold* appears to be most plentiful in the eastern parts; *cobalt* and *zinc*, seem to prefer the more central.

His comparative view of the Alps and Pyrénées, will not admit of such extracts as would prove satisfactory to that class of readers to whom it could be interesting; we shall therefore close our account of this philosophical work, with stating the author's sentiments concerning that very singular class of people, distinguished by the name of *Cagots*, who inhabit some of the vallies contiguous to the Pyrénéan hills. He adopts the opinion of *M. de Marca*, that this miserable race, whose imbecility of mind, and deformity of person, have so frequently engaged the attention, and exercised the ingenuity, of philosophic travellers, are the descendants of the *Goths* and *Visigoths*, who were persecuted and dispersed for their Arian principles.

The *Franks*, who swore on their beards that they would exterminate this heretical race that opposed a throne to that of *Clovis*, treated with the utmost cruelty these *Cagots* whom the battle of *Vouglé* had dispersed, and they were driven from the borders of the *Loire* and the *Sevre* to the most desolate places. After the destruction of the kingdom of the *Visigoths*, by the children of *Clovis*, those who were degenerated by intermarriages, and were not able to follow the warlike *Goths* into Spain, sunk into contempt on account of their religious tenets. They were the outcasts of the church, and were refused Christian burial. They were branded with the names of *Cagots*, *Cabets*, *Cassos*, which signify, according to *Gebelin*, polluted and infected: for the term *pure* was not attributed to the true sons of the church, without *impurity* being ascribed to heretics. They were separated from the church because they were *schismatic*; and not, as some have asserted, because they were leprous. They became leprous, by being, through successive generations, exposed to the extreme poverty, and by being prohibited from intermarriages with any other families than their own. Their

return

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return to the bosom of the church was not sufficient to remove the stigma of their cast: they ceased from being Arians, without ceasing to be leprous; and they afterward ceased to be leprous, without being freed from all the evils engendered by a vitiated state of the fluids.

To the co-operation of these moral and physical causes, M. RAMOND ascribes the imbecility of mind which characterizes this wretched people, and those *wens*, or excrescences, which *immediately* proceed from the use of water in which calcareous earth abounds, in temperaments too feeble to counteract these pernicious effects.

ART. III. *Histoire Naturelle des Serpens, &c.* i. e. The Natural History of Serpents. By the Count DE LA CÉPÈDE, Keeper of the Royal Museum, and Member of several learned Societies. Vol. II. 4to. pp. 690. Paris. 1789.

OF the first volume of this work, which treated of oviparous quadrupeds, an account was given in the appendix to our *seventy-ninth* volume. The publication before us, completes this department of natural history, and brings us acquainted with an order of animals, concerning which we have much vague report, but little accurate information.

The Count introduces the volume before us with an eulogy on the celebrated Count DE BUFFON, written in a kind of poetical prose, which displays the fervour of the author's imagination, and his enthusiastic admiration of his master: but it is a kind of composition so little adapted to our taste, that we cannot bestow on it any great praise.

The work itself commences with two dissertations: the *first* treats of the nature of serpents in general; in which the author takes a view of the circumstances of conformation and oeconomy, by which this order of animals is distinguished. After a very slight survey of their external parts, and the structure of their skeleton, he observes that the heart of serpents has only one ventricle, and that the circulation of the blood is independent of the lungs; whence these animals are able to remain, for a considerable time, under water: they cannot, however, make this element their place of abode, because occasional supplies of fresh air are necessary to preserve in their blood those qualities which are requisite to its motion and vitality. In them, therefore, as well as in viviparous quadrupeds, respiration is essential to life; they do not perform this function by a rapid succession of alternate dilatations and contractions of the lungs, but, having this viscus remarkably large in proportion to their bodies, they are able to fill it with a considerable provision of air, and

as they expire this very slowly, some time will elapse before they are obliged to inspire again. Serpents, the Count informs us, are furnished with almost as many viscera as the most completely organized animals: their œsophagus and stomach are remarkably long, and capable of great dilatation; they have a liver, with its duct, a gall bladder, a pancreas, and intestines of considerable length, which, by the difference of their several diameters, and their transversal partitions, are distributed into several portions, analogous to the *intestina tenuia* and *crassa* of quadrupeds: they have also two kidneys, the ureters of which do not terminate in a bladder, but discharge their contents into a cloaca, where, as in birds, the urine is mixed with the grosser fœces. This reservoir has but one external opening; within it, in the female snake, are the orifices of the two vaginæ or canals leading to the ovaries; and here the organs of generation of the male, which are also double, are so concealed, that, excepting when they couple, no external distinction of sex can be seen.

Every serpent is produced from an egg: but, in some species, the eggs are hatched within the mother; these are distinguished by the general appellation of vipers, but are, strictly speaking, oviparous; for the egg is perfect and entirely separate from the mother. Other species depose their eggs in the sand, or in hollow trees and dunghills, where they are hatched by accidental heat: to these the operation of laying their eggs appears to be laborious and painful. Segerus relates that he saw a female snake, after twisting herself, and rolling on the ground in an unusual manner, bring forth an egg; he immediately took her up, and facilitated the extrusion of thirteen eggs; the laying of all which consumed an hour and half, for after depositing each egg, she reposd; when he remitted his assistance, the process was more difficult and slow; and the poor animal seemed to receive his good offices with gratitude, which she expressed by gently rubbing her head against his hands.

In this, as in the other orders of animals, individuals of the largest species are never found to associate together; whereas of the smaller species numbers are frequently discovered in the same retreat: in high latitudes, serpents are known to pass the winter in a torpid state, from which they are roused by the genial warmth of spring. This revivification is ascribed by the Count, not so much to the temperature of the atmosphere, as to the electric fluid, with which he thinks it is, in this season, most replete. Soon after they are thus revived, a new skin is formed on their bodies; and the serpent works itself out of its old epidermis, by rubbing itself against the ground, or by wedging itself in between any two substances, that are sufficiently

close to each other. The exuviae come off entire, being loosened first about the head, and are always found turned inside out. It is some time before the new scales acquire a sufficient degree of hardness to defend the animal against external injury, and, during this interval, it generally confines itself to its retreat.

Of the age attained by serpents, little is known: but, judging from analogy, the author supposes that, like oviparous quadrupeds, their lives are extended to a great length. The largest serpent known, is produced from an egg no bigger than that of a crocodile; and their growth appears to be equally slow. It is, however, observed that no animal, which does not partake of the care and protection of man, can survive the debility of age; its existence is seldom protracted beyond that period in which its vigour begins to decline, because on this alone it depends for those resources by which life must be preserved.

As serpents are carnivorous, swallow their prey whole, and retain their food long in their stomach and intestines, it putrefies there to such a degree, as to occasion a most foetid stench; which is exhaled from every part of the animal, but most powerfully from its mouth, and sometimes suffocates, or at least stupifies, its prey. This putrid vapour, which has given rise to so many ridiculous stories, forms a kind of mephitic atmosphere around all the larger species of serpents, whether venomous or not; and must not therefore be ascribed to the poison with which some are furnished; for this, even when most active and deadly, has no smell.

The second dissertation relates to the nomenclature and methodical table of serpents. To the six genera of Linné, the author has added two, each consisting hitherto of a single species. The table is divided into ten columns, containing the name of the species, number of abdominal, and of subcaudal, scuta; the whole length of the animal, and that of its tail; the number of poisonous fangs; that of scales on the head; the shape of those on the back; the peculiar circumstances of external conformation; and, lastly, the colour.

In his arrangement of the genera, the Count differs from Linné, as he begins with the coluber. Of this genus, 137 species are described: but only 27 of these are venomous. In his account of the æsping, or coluber chersea, a species of viper found in Sweden, the juice expressed from the leaves of the ash is recommended as a specific against its bite.

Of the venomous serpents belonging to this genus, the most beautiful, but at the same time the most formidable, is the naja, or *serpens Indicus coronatus* of Ray. By some, it is called the hooded serpent, because, when irritated, it extends and inflates the

the skin of its neck, so as to make it look like a hood; the French give it the name of *serpent à lunettes*, from its having a mark on its head that bears some resemblance to a pair of spectacles. The whole length of this serpent is about four feet and a half, that of its tail is eight inches: the number of abdominal scuta 197, that of sub-caudal scuta 58: it is one of those few venomous species that have nine large scales arranged in three rows on its head: its predominant colour is yellow, of which the shades are various in different parts of its body; the head appears adorned with the brightest gold.

The bite of the naja is fatal, unless the antidote to its poison be immediately applied: but what this antidote is, we are not told\*. However, the Indian jugglers tame these serpents, dangerous as they are, and exhibit them to the populace. The juggler holds in his hand, a root that is said to preserve him from the venom of the animal, which he draws out of an earthen jar, where it is kept, and irritates it, by presenting a stick, or sometimes only his fist; to attack this, the naja raises its body into an erect posture, swells its neck, opens its jaws, and vibrates its forked tongue. Thus it commences a kind of combat with the juggler, following, with its head and body, every motion of his hand, which he presents in various directions. In order to tame the naja and train it to this exercise, we are told, that the juggler, when he first provokes the serpent to attack him, covers his hand with an earthen jar, which he uses as a shield; this hurts the creature's mouth, and knocks it backward, whenever it attempts to bite: he continues this exercise for a quarter of an hour or longer, taking care however not to fatigue the snake too much, nor to hurt it so as to make it afraid of returning to the attack. Thus the naja is gradually taught to raise itself on presenting a jar, a stick, or even the bare hand, the motions of which it follows with its head, without daring to bite, lest it should again wound its mouth. The juggler accompanies this exercise with singing, and thus what is really a defensive war on the part of the serpent, has the appearance of a dance. To render this exhibition less dangerous, we are informed that the jugglers generally take care to deprive the naja of its poison, by daily irritating it to bite repeatedly on a piece of cloth, or any soft spongy substance; nay, they have the address and courage to press its head, and thus provoke it while biting, in order to make it seize the cloth with greater violence, and more effectually express its poison.

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\* Some suppose it to be the *ophiorrhiza mungos* of Linné.

The second genus, according to the author's arrangement, is the boa, of which there are ten species here described. At the head of these, is the boiguacu, or boa-constrictor; which, from its strength and size, is among serpents, what the lion or the elephant is among quadrupeds. It usually attains the length of about twenty feet: but many travellers assert that they have seen serpents between forty and fifty feet long, which the Count thinks must have been of this species. Its colours and marks are exceedingly beautiful: but these are various in the different climates which it inhabits, and, probably, the circumstances of age and sex may, in this respect, occasion some variety. It is found in Java, in Ceylon, and in other parts of the East Indies; also in Africa and South America; and, in all probability, the yellow snake, mentioned by Brown, in his *Natural History of Jamaica*, is of this species. Of its vast strength and voracity, and of its manner of attacking, killing, and swallowing its prey, the most astonishing accounts have been given by Cleyer, which are here adduced: but as they are very generally known to those who are at all conversant with natural history, we shall not enlarge on them.

The third genus is the rattle-snake, of which the Count enumerates five species. The principal is the boiquira, which he has particularly described: but his account of it is neither so complete nor so accurate as we had hoped to have found it: this may be owing to his having formed his description from specimens preserved in spirits, without having had an opportunity of observing the animal while alive, or seeing it dissected while yet fresh\*. He observes that the rattle-snake sometimes grows to the length of six feet; the specimen in his possession was four feet three inches: we have seen one which measured fifty-seven inches and an half. The structure of the mouth, says the author, is such that it can be opened to a great extent: the tongue is black, slender, bipartite, inclosed in a kind of sheath, whence the double point projects, which the snake darts forth and vibrates with prodigious velocity. The two lower jaw-bones are not united in front, but terminate at some distance from each other, which the animal has the power of enlarging in order to swallow a prey of considerable bulk. Each of these jaws is armed with sharp crooked teeth, the points of which are

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\* These advantages the writer of this article has been so fortunate as to enjoy; having been favoured, by Dr. Deiman of Amsterdam, with the opportunity of attending experiments made with living rattle-snakes sent thither from Surinam; and he had the satisfaction of seeing one of them dissected by Dr. Van Meurs of that city, whose notes, for the sake of greater accuracy, are now before him.



bent backward toward the throat; they increase in size as they are nearer to the extremity of the jaws. The Count tells us that, 'in consequence of this arrangement, they cannot slip from the prey of which they have hold: but retain it in the mouth of the serpent, while he envenoms it with the poison which drops from his upper jaw.' This mode of expression conveys no very accurate idea of the manner in which the rattle-snake destroys its prey. The bite with the poisonous teeth, and the infusion of the venom into the wound, are momentary and simultaneous operations; and, from the remarks of others, as well as from those which we have had an opportunity of making, we are persuaded that, after this bite, the snake instantly lets go its hold, and, conscious that the prey, when bitten, cannot escape, suffers it unmolested to die of the poison, which, in small animals, operates very speedily; and he does not take it into its mouth till it is actually dead, or, is at least, motionless. It is, says the Count, under the skin which covers the upper jaw that, on each side of the mouth, we discover the vesicle in which the poison is collected: when the serpent compresses this vesicle, the venom is conveyed to the base of two falcated teeth, fixed in the fore-part of the upper jaw; these fangs, the lower part of which is inclosed in a kind of sheath, whence they are protruded when the animal erects them, are perforated nearly throughout their whole length; the poison passes into them by an orifice near their base beneath the sheath, and, out of them, into the wound, by a longitudinal slit near the point. It has been observed by M. Gauthier, that the venom stains linen with a green hue, which is deeper in proportion as the linen has been impregnated with lixivium. Beside these fangs, which appear to belong to every species of venomous serpent, the upper jaws are armed with smaller teeth, placed further in the mouth, with their points turned back toward the throat; which, like those of the lower jaws, serve to retain the victim that receives its death-wound from the poisonous fangs.

This account is, in some respects, inaccurate. The fangs are not fixed in the upper jaw, but in a separate and moveable bone, connected with the fore-part of the upper jaw by a muscle which, from its office, may be called the *erector dentium caninorum*: they are surrounded, near the base, with a membranaceous sacculus, part of which forms a kind of frænum between the two teeth: in this terminates the tendon of a muscle, which takes its rise in the hind part of the head, and has another tendon inserted into the moveable bone that bears the poisonous teeth; so that it is at once the *depressor dentium*, and the *constrictor sacculi*. In this sacculus, are several perforated falcated teeth of various sizes, each of which has its mem-

branous frænum; the largest of these lie nearest to those before described. Thus the rattle-snake, as well as the viper, is furnished with a magazine out of which its loss may be supplied, whenever it is, by any accident, deprived of these dreadful weapons; which, though fatal to every other animal, are absolutely necessary to its own subsistence. In the rattle-snake which we saw dissected, four of these teeth were found in one sacculus, and eight in the other.

The vesicle, which contains the poison, is, externally, of a triangular form, and of a tendinous structure: internally it is cellular; and its anterior part terminates in a small duct, opening into that part of the sacculus, which covers the perforated teeth: it is furnished with a muscle, by which it may be constricted for the purpose of expressing its contents.

The Count DE LA CÉPEDE has adopted Dr. Tyson's assertion, that each scutum has its peculiar muscle, by which it may be erected, and thus made to act as a lever, to assist the animal in its progressive motion along the ground. This point our anatomical friend has examined with the utmost attention, but could discover no such muscles: those, which he found, on the internal surface of the scuta, appeared, from the direction of the fibres, and from the points of insertion, to be no other than the *constrictores abdominis*. The number of scuta seems to vary in different individuals of the same species; that, which the Count describes, had 182 abdominal, and 27 sub-caudal scuta; Linné mentions 167 of the former, and 23 of the latter; and on one, which we saw, were 175 under the belly, and 21 under the tail; beside two smaller scales which covered the anus.

In no part of his description, is the author so accurate as in that of the rattle, which is not, as Dr. Tyson imagined, a series of small bones: it consists of a number of pieces, inserted into each other, which are all alike in shape and size; they are hollow, and of a thin, elastic, brittle substance, similar to the exterior part of the scuta. To give an idea of their figure, without an engraving, is by no means easy; their form is nearly that of an inverted quadrilateral pyramid, with the corners rounded off: the first piece, or that nearest the body, may be considered as a kind of case, which contains the three last vertebræ of the tail, on which it appears to be moulded, and has three convex circular elevations corresponding with them; the two last of these elevations are fitted into the two first of the next piece; so that of every piece, except the last, the first only of these elevations is exposed to view, the two others being inclosed in those of the following, in which they have room to play from side to side. These several pieces have no muscles, nerves, nor ligaments,

ligaments, nor are they connected, either with each other, or with the body of the serpent, any otherwise than by the mode of insertion already described : thus they derive no nourishment from the animal, and are merely an appendage, which can have no other motion than what is communicated to it by that of the tail. These several pieces, of which the rattle consists, appear to have been separately formed : Dr. Van Meurs imagines them to be no other than the old epidermis of the tail, which, when its nourishment is intercepted by the new skin formed beneath it, grows hard and brittle; thus he thinks that whenever this part acquires a new skin, a new piece of the rattle is added to the former, which is thus detached from the vertebræ, and shoves further from the tail. The number of these pieces does not, however, afford any certain criterion, by which we can determine the age of the animal; because those which are most remote from the tail, become so dry and brittle, that they are very liable to be broken off and lost. The rattle of the snake which the Count described, consisted of six pieces; we have seen one with nine.

The rattle-snake emits an odour so very offensive, that it will occasion dizziness and head-ache in persons who continue long in an apartment in which the animal is confined. From the effects of this smell, our author explains the stories of animals having been fascinated by the serpent; though it is rather probable that, in the cases related, they had already been bitten. This disagreeable stench seems to be powerful in proportion to the vigour of the snake, and to become less perceptible as that decays. When taken and confined, these serpents refuse all nourishment; those which we saw, were very lively when they first arrived from Surinam, and bit, with great fury, every animal that was put into their cage, though without devouring any: but they soon lost their spirit, and after being kept a few weeks, their bite became harmless.

The Count informs us that the rattle-snake lays only a few eggs at a time, and he says nothing of their form or contents. In a female of this species, which Dr. Van Meurs dissected, he found twenty-eight eggs; each of these, one only excepted, contained a foetus, which was most advanced in growth and perfection, in proportion as the egg was forward in the oviduct. The eggs were various with respect to shape, some being globular, others oval, and others nearly cubical: the body of the egg was a hard, elastic caseous substance: it had two cavities or apartments; in one of these was the foetus rolled up in a spiral form; its navel-string penetrated through the partition into the other cavity, which contained a viscous fluid that, in all probability, was intended for the nutriment of the foetus. From these cir-

cumstances, it may be presumed that the rattle-snake, like the viper, hatches its eggs within its own body, and brings forth its young alive.

Concerning the effects of the poison, our author has only collected the accounts given by Mr. Kalm and Captain Hall : on this head we wonder he did not consult an account of the rattle-snake, published some years ago, in German, by Dr. Michaelis, a physician, who lived some time in America, and there performed several experiments in order to investigate this curious subject.

Beside the boquirá, M. DE LA CEPÉDE has described four species of this genus: viz. the miliarius, the dryinas, the durissus, and the water viper.

The fourth genus is the anguis, the character of which is that the belly and nether part of the tail are covered with small scales, like those of the back: of this the Count describes sixteen species.

Of the amphibœna, or annulated snake, there are only two species; these are the fuligenosa, and the alba. Of the cœcilia or tentaculated snake, the same number are described.

The seventh genus is the langaha, which is found in Madagascar, and described by M. *Brugniere*: it is two feet and eight inches in length, and the diameter of its body, in the thickest part, is seven lines; the top of its head is covered with seven large scales arranged in two rows, the foremost contains four, and the other three: its upper jaws terminate in a tendinous, flexible, sharp-pointed process, covered with very small scales. According to M. *Brugniere*, it resembles the viper, both in the number and form of its teeth. The scales of the back are rhomboidal, and of a reddish hue: but at the base of each, is a small grey circle with a yellow point in it. On the belly, are 184 large white shining scuta, which increase in length in proportion as they are more remote from the head, till, at last, they surround the body, forming entire rings, of which there are forty-two: below these rings, the tail is covered with small scales. M. *Brugniere* saw three specimens of this species, and observed that they varied from each other in the number of their scuta and rings, as well as in colour. This serpent is much dreaded by the inhabitants of Madagascar; and indeed, from the form of its teeth, there is reason to presume that its bite is poisonous.

The last genus is the acrochordes of Java, which is described by M. *Hörnstadt*, a Swedish naturalist. Its body and tail are covered with little warts or tubercles; the specimen described was eight feet and three inches in length; its tail was eleven inches long, and the greater diameter of its body was above

three inches: it was a female, and in it were found five young ones completely formed, each nine inches long. Its back is black, its belly and sides are whitish; the latter are marked with black spots: the head is flat, and covered with small scales: the opening of the mouth is small; each jaw is armed with a double row of teeth; but it has no poisonous fangs: the largest part of the body is near the anus: its tail is remarkably slender, the part next the body being only six lines in diameter.

This volume, like the former, is written in a very animated style: but we cannot help considering it as too flowery for a work, of which the first objects should be, accuracy of information, and exactness of description. It would have been more complete, had the author paid greater attention to anatomical and physiological investigation, than which, nothing can contribute more to illustrate the history of those animals especially, with which, when alive, we cannot cultivate an acquaintance sufficient to ascertain many particulars of which the naturalist would wish to be informed. In these respects, the present work is deficient, even where the author might have borrowed information from other publications, or have collected it from his own observation, or, at least, from that of some of his friends abroad, with whom he corresponded on these subjects.

ART. IV. GULIEL. LAUREN. BROWN *Oratio habita Die 14 Feb. 1788, quum Ordinariam, in Academia Trajectina, Historiæ Ecclesiasticæ et Philosophiæ Moralis Professionem publice ac solenniter susciperet.*

GULIEL. LAUREN. BROWN *Oratio habita Die 25 Mart. 1790, cum Magistratu se Academico abdicaret.*

(i. e.)

Two Orations delivered in the University of Utrecht, by the Rev. William Lawrence Brown, D. D. Professor of Ecclesiastical History and Moral Philosophy, and Minister of the English Church in Utrecht. 4to. 80 Pages in each. Utrecht. 1788 and 1790.

IN these Orations, Dr. Brown appears to advantage as a liberal divine, a judicious philosopher, and an elegant Latin writer. The *first* oration, which he pronounced when he entered on his professorship, treats of the advantages that result from the union of philosophy with religion. He shews, that philosophy is insufficient and unsatisfactory, when separated from religion; and, when opposed to it, fallacious and hurtful. He demonstrates its utility, as it prepares the mind for apprehending the evidence on which the gospel depends, as it assists us in the explanation of the doctrines of Christianity, in the illustration and application of its precepts, and in defending it against the cavils of its enemies. He then enlarges on the amiable and  
beneficent

beneficent temper and conduct which must result from the united influence of philosophy and religion on the mind and heart; and concludes his discourse with exhibiting a well-drawn character of the rational and philosophical Christian.

The other oration was delivered on resigning the rectorship of the university, which the professor had held during the preceding year. It is an excellent discourse, on the necessity of keeping the imagination under proper subordination. The orator investigates the nature, points out the limits, and describes the various uses, of this faculty; shews its influence in every pursuit and plan of life, together with the fatal consequences, with respect both to virtue and happiness, of an implicit submission to its uncontrolled direction; and, lastly, he points out the means of preserving it under the restrictions of rational, moral, and religious principles.

In this species of composition, which so many have in vain attempted, Dr. Brown has very happily succeeded: his sentiments are manly and liberal; his reflections are judicious and striking; his expression is animated and eloquent; and his Latin is classical and elegant. As a specimen of his style, we shall transcribe the following paragraph, in which he enumerates the powers of imagination:

Hæc vero imaginandi vis, non tam veritati, quam verisimilitudini, non tam cognitioni, quam inventioni, studet, non tam res, quales suâ naturâ sint, intelligere cupit et arripere, quam quales videantur idoneæ ad novam illam, quam meditatur, naturam efficiendam. Creatrici hæc vi instructus animus et impulsus per totam rerum universitatem vagatur, ac perquirat undique atque congregat formas, imagines, colores, quibus, vario ordine atque modo, dispositio, novum aliquid, aut pulchrum, aut magnificum constituat exhibeatque. Dedignatur, scilicet loca alio trita solo peragrarè, sed in novos tramites, novas regiones ingrediens, explorat nullius antea oculis lustrata, deprehendit nullius antea ingenio inventa, nullius antea labore parata acquirit. Vividâ hæc vi inflammata mens, nunc in cælum ascendit, siderum ordines, et cursus, atque leges considerat, numinisque ipsius solium, radiante splendore circumfusum, contemplatur; nunc, immensa oceani vada tranat, cum innantes, tum submersos ejusdem habitatores perlustrat, recluditque innumera pene miracula, quæ liquido suo sinu complectitur, ac, cum summâ admiratione, intuetur magnificum, quod exhibet, spectaculum, sive freta ventis agitata tumeant, spumantesque tundant scopulos, sive tranquillum æquor, serenato cælo, cæruleum campum præbeat, et, dulci quodam murmure, littora osculetur. Nunc, penetrat in viscera terræ, metallorumque venas penitus abstrusas, scrutatur, et gelidas perambulat tenebrosasque cavernas; tandem, et tartareas regiones descendit, diraque adit regna inferorum. In diras dias iterum luminis auras rediens, variam terræ faciem, multiplicemque ornatum, mirâ cum voluptate conspicit. Mox, altissimos, abruptosque montes,

montes, nive perpetuâ candentes ascendit, oculosque pascit suavissimâ prospectuum interminatorum oblectatione. Mox, in profundas se valles, præruptis undique rupibus obfessas, condit, ac per amœna, ad rivorum ripas, pascua spatiatur, auresque dulcibus aquarum lap-sibus demulcet. Mox, se in silvas abdit nigrantes, frigus amabile captat, suavisibus se delectat avium cantibus, et mœstæ, at non in-jucundæ, indulget cogitationum gravitati. Mox, in prata viridantia erumpit, camposque messibus undantes, et herbarum, plantarum, frugum, fructuum copiam, cunctosque hominum bovumque labores, quibus tot ad vitam et oblectationem necessaria suppeditantur, novo cum gaudio admiratur. In vastas tunc se recipit solitudines, pro-cul omni cultu vestigiisque humanis, atque inter feras, ferarumque latebras versari videtur. Urbes denique petit frequentatas, omnia-que civilis vitæ instituta, mores, vota, studia, contentiones, vitia atque virtutes, moerores atque gaudia, observat, et ad uberem ad-hibet et utilissimam materiam commentandi.<sup>1</sup>

ART. V. *Asiatic Researches.*

[Article concluded from our last Volume, p. 568.]

MATHEMATICAL and ASTRONOMICAL Papers.

*Astronomical Observations in Fort William, and between Ma-dras and Calcutta.* By Colonel Thomas D. Pearse.

This paper contains a great number of astronomical observa-tions, made by the author and his friends, at various places in India: some of them are useful, some of them are curious, and others are neither. Among the latter, we may reckon many, at least, of the meridional altitudes of the stars which were ob-served at different places for determining the latitude; and which are inserted, (we know not why,) under the title of ‘Observations at large.’ These observations frequently differ many minutes, sometimes more than half a degree, from one another; for which no reason is assigned. There is no doubt that some part of this variation is owing to an error in the po-sition of the line of collimation of the quadrant: but the errors of observation must evidently have amounted, in some in-stances, to a quarter of a degree at the least; and, in a multi-tude of instances, to a very considerable quantity. Colonel Pearse’s ingenuity, however, as a mechanical and as a practical astronomer, is, generally, to be commended: but in theory he seems to be deficient, as the following method of determining the arc of a lesser circle corresponding to a degree of longitude, proposed by him, will sufficiently shew.

Speaking of the immersions and emersions of Jupiter’s satel-lites, into, behind, and from his body, he adds:

‘If the immersions and emersions of this nature were calculated so as to let astronomers to look out for them, Jupiter’s satellites might

might be rendered more useful than they now are in regard to longitudes by land; and that too, whether the calculations are accurate or erroneous.

‘ For I mean to use an immersion or emersion of any kind, only to note an instant for taking the altitude of Jupiter at the place of observation.

‘ If the instruments be of equal powers, and the eyes of equal strength, then certainly the altitudes will be taken by every person who shall observe the same phenomenon at one and the same instant of time, and thence the distance of Jupiter from the meridian of each will be known to seconds, if we suppose the latitudes known before-hand.

‘ And if the telescopes of quadrants could be made sufficiently powerful to observe the satellites, then a single observer, at any place, could perform the whole without trouble or difficulty, and would only need a common watch, and a little more patience than would be requisite, if the watch were perfect and the calculation true.

‘ But supposing the telescopes and quadrants as they are, and two observers at each place, one employed with the satellite, and the other with the quadrant, then the latter must carefully keep the body of Jupiter on the line of altitude, till the other tells him to stop, which is to be done at the instant of observing the expected phenomenon.

‘ By this mode, a degree of longitude may be measured with as much accuracy as a degree of latitude; and it is what I have in contemplation to perform as soon as I can get the requisite instruments.’

It is really surprizing that a man of discernment, which the author undoubtedly was, and who had made several observations of the kind of which he was speaking, could recommend them for such a business. Of the many methods which might have been proposed for the purpose, it seems to us one of the worst. If any person wish to measure a degree of longitude, the best method of determining the arc corresponding to it, is, perhaps, by observing the bursting of rockets, fired in the midway between its extremities, and noting the times by clocks well regulated to the time at each meridian. It appears, from the experiments related by the late Mr. Benjamin Robins and Mr. John Ellicot, in Numbers 492 and 496 of the *Philosophical Transactions*, that rockets rise to a sufficient height, and may be seen at a distance of at least 40 miles, and probably much farther in so level a country as the East Indies, and in the clear air of tropical regions.

*Hints relative to Friction in Mechanics.* By Mr. Reuben Burrow.

The deductions in this paper are made on a supposition, that ‘ the force necessary to overcome the resistance, [arising from friction,] is proportional to the pressure;’ which, it is well known,



known, was the principle assumed by the late celebrated Euler, in his tract on this subject, and derived, as he says, from experiment: but he does not relate the circumstances which attended these experiments, nor describe the manner in which they were conducted. This omission is much to be regretted, as they have now no authority but what is derived from the celebrity of his name; and the principle which is drawn from them is flatly contradicted by Mr. Vince's experiments, which are very circumstantially recorded, and with every appearance of fairness, in the Philosophical Transactions for 1785, Vol. LXXV. p. 165; and of which an account may be seen, at p. 255 of our Review for April 1786, Vol. LXXIV. Mr. Vince found; from many trials, that "the quantity of friction increases in a less rate than the quantity of matter, or weight of the body;" and that *the quantity of surface of the two bodies, which is in contact, has a considerable effect on the quantity of friction.*

So far it was necessary to state, in order to assign the degree of utility to which these hints may pretend: but whether the hypothesis on which they were founded be true or false, it has nothing to do with the merits or demerits of the mathematical deductions which are the subject of this article, and which are both neat and ingenious, and, for aught that we know to the contrary, true: but we do not pretend to have examined them all so closely as to vouch for them in this particular; it may be sufficient to say, that we see no reasons for dissent.

The author considers the effect of friction in bodies moving on an inclined plane—the effects of friction in the screw—the effects of friction in the lever—and the effects of friction in the wedge. Some animadversions are subjoined on an article or two in P. Frisi's *Instituzioni di Meccanica*, which Mr. B. thinks are erroneous; and he concludes with informing his readers, that all this article, except the animadversions on P. Frisi, was written in the year 1776, before he had seen *any thing to speak of* on the subject; that he had designed and executed great part of an extensive treatise on friction, according to different hypotheses, most part of which was accidentally lost: what is given is an extract only from some of the first part, where velocity was not taken into the account, and where there were no complicated algebraic or fluxional expressions, which would have been difficult to print in the country where this volume had its origin.

*A Method of calculating the Moon's Parallax in Latitude and Longitude.* By the Same.

Mr. Burrow begins this article by informing his readers that, 'In the Nautical Almanac for 1781, among other problems published by authority of the Board of Longitude, there

is one for calculating the place of the nonagesimal degree ; which is expressly recommended to astronomers as *superior to all other methods for calculating eclipses of the sun, and occultations of the stars* : that, ‘ as a considerable part of that method is erroneous, and particularly in south latitudes, and between the tropics, which include the greatest part of India, the error may be of consequence ; and the more so, as it is published under the sanction of Dr. Maskelyne, the astronomer royal :’ he has ‘ therefore taken the liberty of giving another to supply its place, and, in imitation of the methods of the HINDOOS, has endeavoured to express it so plainly, that any person may calculate by it, without knowing much of the subject.’

It may be proper to observe, before we proceed further, that the words which we have put in Italics are printed in Mr. Burrow’s paper with inverted commas, as if they were extracted from the work of which he is speaking : but we are sorry to say, that this is a misrepresentation ; the author of that work only says, that his method is shorter than any he had seen ; and this is strictly true :—it is even much shorter than Mr. Burrow’s, which has been printed since, and which, of course, he had not seen. It must, however, be allowed, that the method given in the Nautical Almanac is defective in more instances than one : but they are such defects as may readily be supplied, without detracting in the least from the other excellencies of the method ; and therefore if Mr. B. had contented himself with supplying those deficiencies, instead of giving a new, but round-about method, the public would have been more obliged to him than they now are. This, however, is not the worst part of Mr. Burrow’s paper ; for, beside his rule for finding the place of the nonagesimal degree being longer than was necessary, and longer than that which he was censuring, it is defective ; and his additional rule for applying the parallax in latitude is erroneous. His rule for finding the place of the nonagesimal degree is defective in the seventh and eighth articles ; for he ought to have prefixed to the seventh, “ when the latitude of the given place is less than the distance of the tropic from its nearest pole ;” because without this limitation, the sum of the logarithmic tangents of the latitude, and obliquity of the ecliptic, will sometimes amount to more than 20, and consequently, after 10 is rejected, will be greater than the sine of 90°, which is absurd ; that is, according to Mr. Burrow, very unlike an *Hindoo* rule. To the eighth article, there ought to have been added, “ If the latitude of the place be greater than the distance of the tropic from its nearest pole, and the right ascension of the meridian be greater than 270°, or less than 90°, B is the longitude of the nonagesimal degree : but if

if the right ascension of the meridian be greater than  $90^{\circ}$ , and less than  $270^{\circ}$ ,  $B + 90^{\circ}$  is the longitude." That the rule for applying the parallax in latitude, given in his concluding scholium, is erroneous, Mr. Burrow will soon find, without our assistance, if he will give himself the trouble to revise it.

*Remarks on the artificial Horizons, &c.* By the Same.

Mr. Burrow informs us, that, having occasion to determine the situations of several places in India, and having no instrument but an Hadley's sextant, which, for observations made on shore, requires an artificial horizon, he 'collected all the different artificial horizons, and glass roofs, and other contrivances for that purpose he could meet with; but though they appeared correct, the results were very erroneous.' He 'examined them by bringing the two limbs of the sun, seen by direct vision, to touch apparently in the telescope of the sextant, and then observed the reflected images in quicksilver, which still appeared to touch as before; but on examining the reflected images in the rest of the artificial horizons, none of them appeared to touch; and the error in many was very considerable \*.'

All this has been well known in England for many years; and, in consequence, the whole tribe of artificial horizons, excepting the surface of quicksilver, has been rejected by all judicious observers. It is now well known, that if the two surfaces of a glass, even of very moderate dimensions, be ground to perfect planes, and perfectly parallel to each other, it will in a little time warp, and set, if the least pressure act on any part of it; and that it will even do so by its own weight, if it lie hollow, unless it be very thick in proportion to its extent in the other two dimensions. In consequence, all the different artificial horizons, excepting quicksilver, whether by plates of glass placed horizontally by means of a spirit level, circular bubbles, or by floating plates of glass on quicksilver, though they may be very perfect when put out of the hands of the maker, will in a little time grow utterly useless, from the

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\* Mr. Burrow is not very accurate in his expression in this place; and, therefore, those who have not been conversant with the experiment before-hand may, possibly, not understand him. He means, that he measured the diameter of the sun in the manner which is usually done when we find the error of a sextant; and having fixed the index to this measure, he tried how far it agreed with the diameter of the sun's image on the surface of quicksilver, and also with the diameter of its image on the other artificial horizons. It will always agree perfectly with the image formed on the surface of quicksilver, but very seldom with the image formed on any other surface, because they are seldom perfect planes.

warping of the glass; unless it could be preserved from all external force, and, at the same time, kept on a plane as perfect as itself, which is totally impossible. Horizons formed by floating plates of glass on quicksilver have errors peculiar to themselves, which no art of the operator can avoid with certainty: the first arises from the difficulty of preventing bubbles from forming between the glass and quicksilver, and which no contrivance, that we have seen, of putting them together, will always wholly prevent. Another error, which is to be dreaded in horizons of this kind, arises from the convexity of the quicksilver near its edges; so that if the vessel which contains the quicksilver be not much greater than the plate of glass, in which case the wind will act on the bare surface of the quicksilver, and throw it into waves, or if the glass be suffered to come near any side of the vessel, the error may be very great, as the horizontality of the plate will be immediately destroyed. A third error will arise, if the two surfaces of the glass be not perfectly parallel planes; and a fourth, if the glass be not equally dense in every part. In short, the fine surface of the quicksilver itself is the only horizon on which we can depend: nor need we wish for any other, if its surface was not so subject to be ruffled by the least breath of wind: but, on this account, it requires a shelter of some kind or other. The shelter which has generally been applied, consists of a roof formed by two plates of glass, which have their surfaces perfectly parallel planes: but the difficulty of procuring glasses which are so, is great, and the expence is great in consequence; and, which is still worse, when they are procured, no art can keep them long in that state. The error, however, which arises from this imperfection, may in some degree be removed, by repeating the observations an even number of times, and making them with one side of the glass roof turned alternately toward and from the observer. In taking the meridional altitude, there is generally time, after the object ceases to rise apparently, to read the observation, turn the roof, and take the altitude again with the roof in that position; and if there be any difference between the observations, the mean of them must be taken.

-To obviate the errors arising from these causes, Mr. Burrow very ingeniously thought of stretching some mosquito-curtain, which is a kind of silk gauze, as close as book-muslin, (and perhaps book-muslin, washed clear from starch, might do as well,) in a frame, or hoop, in the same manner that canvass is stretched in a window-blind; the frame being high and extensive enough to stand clear of the vessel which contains the quicksilver. This contrivance he found, on trial, effectually excluded

excluded the wind, and admitted the rays of the sun, and even those of the stars, without diminishing them so much as to prevent the stars from being seen on the surface of the quicksilver.

We have tried this kind of shelter for the quicksilver ourselves, and can add our testimony to that of Mr. Burrow, that it answers the purpose intended by it exceedingly well, in observations of the sun: with respect to observations of the stars we cannot speak, as we have not made any trial of it in them. The only inconvenience that we saw attending it was, that the image of the sun appeared somewhat fainter than it does when a glass roof is used, and the limb of the sun was not so smartly defined: but the defect was by no means material.

*Demonstration of a Theorem concerning the Intersections of Curves.* By the Same.

The property here demonstrated is, that ‘two geometrical lines of any order will cut one another in as many points as the number expresses, which is produced by the multiplication of the two numbers expressing these orders;’ and we think Mr. Burrow may rather be said to have pointed out the method by which it may be demonstrated, than to have actually demonstrated it: but on this point we will not contend. He informs us, by way of introduction, from the authority of the late Dr. Brackenridge, in the preface to his *Exercitatio Geometrica de Descriptione Curvarum*, that Mr. George Campbell, then Clerk of the Stores at Woolwich, had a neat demonstration of this property, which the Doctor wished to see published: but that ‘it does not appear Mr. Campbell ever published any thing, except a paper on the roots of equations, and a small treatise on the plagiarisms of Maclaurin;’ and therefore ‘it is very probable his demonstration is lost.’

Mr. Campbell’s demonstration may, for any thing that we know to the contrary, be lost, as we have not heard that it was ever published, or into whose hands his papers fell at his death, which happened some time about the year 1765. It is most probable that they passed into the hands of the late Mr. Hugh Brown, the translator of M. Euler’s Commentary on Robins’s Gunnery; and possibly Mr. Burrow may know where Mr. Brown’s papers, if he left any, are to be found. It may, however, be right to acquaint Mr. Burrow, that although Mr. Campbell published nothing but the two tracts which he mentions, under his own name, he published many things under fictitious names, and particularly several questions and solutions in the Ladies’ Diary, between the years 1760 and 1764, under the signature of *P. M. of Durham*. Mr. Campbell was

a candidate for the mathematical professorship at Edinburgh, in opposition to Mr. Maclaurin; and it was on that occasion that he wrote the tract which he called the *Plagiarisms of Maclaurin*. Notwithstanding Mr. Campbell was both an excellent and an elegant mathematician, we think the university of Edinburgh perfectly justified in giving the preference to Maclaurin, who was, undoubtedly, his superior.

*Corrections of the Lunar Method of finding the Longitude.* By the Same.

Mr. Burrow's proposed amendments are two: one relates to the observations, and the other to the computations. He begins by reminding us that, for a little time before and after the moon's conjunction with the sun, the whole lunar hemisphere is visible; and he adds, that 'the enlightened crescent seems to extend some distance beyond the dusky part.' This extension, he contends, is an elongation of the moon's real disk, caused, we suppose he thinks, by some optical illusion: but he does not say what the cause of it is—only that 'it is obvious enough from Newton's principles;' and to prove that his hypothesis is well grounded, he tells us that the longitudes of places deduced from distances of a star from the dusky limb of the moon, agreed better with the longitude deduced from observations of the eclipses of Jupiter's satellites, than longitudes deduced from distances of stars from the bright limb. To obviate the error which he thinks arises hence, Mr. Burrow advises us to observe the distances of stars from the dusky limb of the moon when it can be seen; and when it cannot, to make the star appear wholly within the bright limb of the moon; that is, to form the contact by making 'the star appear to touch the moon inwardly.' This is Mr. Burrow's opinion: we shall now give our own.

We always concluded, and do so still, that the appearance which Mr. Burrow mentions, is not caused by an elongation of the bright limb of the moon, but by a deficiency in the dusky limb:—for the light which the moon receives from the earth, which is the cause of her whole disc being visible for a few days before and after her conjunction with the sun, being small in quantity, and, at the same time, falling very obliquely on the extreme part of her disc, is not sufficient to render that part visible to us; and consequently it is the dusky limb which is deficient, not the bright one which is redundant, as Mr. Burrow supposes. We are farther of opinion, that the disagreement of Mr. Burrow's longitudes, deduced from his distances of stars from the bright limb of the moon, arises from a faulty habit which he has contracted, of making his observations too open.

After directing the contact of the star with the moon's limb to be formed internally, he adds, 'But *all* the writers on this subject have *particular* directed that the star be made to touch *outwardly*.' This assertion seems founded on some mistake; for *all* the writers that we know, who have given any *particular* instructions concerning this matter, stand in direct contradiction to it. Dr. Maskelyne, the present astronomer royal, at p. 9. of his *British Mariner's Guide*, says, "Which operation," (*viz.* moving the index, and turning the quadrant round the visual ray,) "must be repeated till *the middle of the star*, (for it will sometimes appear of a sensible breadth,) shall, at the moon's nearest approach, *appear to pass exactly upon her limb*, without entering further within it." Mr. Robertson, at p. 346 of the second volume of his *Navigation*, third edition, directs us to "move the index till the moon's enlightened limb is touched by *the middle of the star*." We do not know of any other writer who has been particular in his directions on this subject.

Mr. B.'s other correction consists in directing us to apply the equation for second differences, in comparing the observed distance with the distances in the *Nautical Almanac*, instead of making the comparison by direct proportion, as is usual. He says, that the error arising from this cause may amount to six geographical miles, or more; and that he shall point out some other causes of error hereafter. There are, no doubt, several sources of small errors in the rules which have been given for the use of seamen; because it was a principal object with the persons who gave those rules, not to puzzle them with unnecessary niceties: but astronomers have always known, and generally avoided, those errors in their calculations; and, of course, they will be surprized to find that Mr. Burrow has but lately become acquainted with them, and that he thinks them worthy of being published as *new discoveries*.

*A Meteorological Journal*, kept by Col. T. D. Pearse, from the 1st of March 1785, to the 28th of February 1786.

The first column of this journal contains the day of the month; and the second gives the hour and minute when the observation was made. The height of the barometer is put down in the third, the state of the hygrometer in the fourth, and the height of the thermometer, within, and out of doors, in the fifth and sixth. The seventh and eighth are entitled, 'kind' and 'quantity' of clouds. The ninth exhibits the point of the compass from which the wind blew; the tenth shews its strength; the eleventh gives the quantity of rain which fell in the twenty-four hours; and the twelfth contains miscellaneous remarks.

The observations are generally put down twice in a day ; and, on some occasions, several times. The usual times are, in the morning, and about the hottest period of the day. The greatest height of the thermometer was on the 1st of June, when it stood at  $103^{\circ}$  ; and its least height was  $47^{\circ}$ , on the 23d of January, at six in the morning. The barometer, when highest, stood at 30,248, on the 7th of January, and, when lowest, at 29,224, on the 30th of June. The quantity of rain which fell in March was 0,554 of an inch. In April, 4,308 inches. In May, 3,690. In June, 26,061 ! In July, 12,192. In August, 10,661. In September, 7,032. In October, 2,863. In November, 1,023. In December, none. In January, none. In February, 0,936. In all, 69,320 inches ! and yet not a drop fell from the 9th of November to the 16th of February, more than one fourth of the year ! but during the greater part of that time, as we learn from the miscellaneous remarks, the country was immersed in an utterly impervious fog. We are sorry to add, that this journal is rendered very defective in several respects, from the want of an explanation of the instruments with which it was made. For example, the state of the hygrometer is put down in numbers : but as we know neither the extent of the scale, nor where it begins, the account of it is utterly useless. In like manner, the quantity of clouds, and force of the wind, are put down in numbers, which are inexplicable, for want of knowing what number expresses the whole hemisphere in one, or the greatest possible force of the other. Even the place where the journal was kept, is only mentioned by accident in the miscellaneous remarks ; whence it appears to have been Calcutta or its neighbourhood.

We have now, as accurately as we were able, acquainted our readers with the transactions of the Asiatic Society ; and we have only to make our acknowledgments to its members. Here we cannot but particularize two gentlemen, whose indefatigable zeal demands the thanks of all inquirers into Asiatic history : we allude to the President and Mr. Wilkins. From the opinions of the former we have, indeed, occasionally differed : but we assert with pleasure, that, in general, the sublimity and grandeur of his writings have filled us with astonishment and delight.

Of this volume there are, undoubtedly, parts which might have been omitted without any diminution of value to the whole : but where has been an *infant* society, of whose Transactions the same might not be observed ? We are grateful for what is already done ; and it is with satisfaction that we look forward to



to the appearance of the second volume of these Researches ; from which, if we may judge from the table of its contents, printed in the present work, we expect to derive improvement and pleasure.

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ART. VI. *Les Aventures d'Edouard Bomston.* i. e. The Adventures of Edward Bomston ; intended as a Continuation of " *La Nouvelle Heloise.*" 8vo. pp. 240. Lausanne. 1789.

CONTINUATIONS of works, which have either been designedly closed, or accidentally left unfinished, by their authors, have seldom met with success : nor can this fact be wonderful to those, who consider the difficulty of supporting a character with consistency, even where the sketch and design of it are our own ; and who reflect how much that difficulty is increased, when we are required to enter into the schemes of others, to adopt and preserve peculiarities to which we did not give birth, and, in fact, to explore and represent the ideas of another man's mind, which, perhaps, possesses little that is congenial with our own, and into which we probably have no insight. Neither is the task, in the present instance, rendered more easy by the temper of the author whose work is to be continued. Rousseau, pathetic yet whimsical, always natural yet never common, an accurate reasoner yet an eccentric actor, might, if he had continued his novel, have continued it in a way which we should never have been able to predict : one prediction, however, (if such it may be called,) we will venture to make, which is, that his continuation would not have been after the fashion of the volume before us.

The author informs us, that his work consists chiefly of the translation of a German book, intitled, *The Adventures of Edward Bomston in Italy* : he has, however, retrenched several letters, and added others ; he has created new scenes, and new situations, and altered the conclusion. It is a pity that we are not informed which *situations* he has added ; for really some of them are so extraordinary, that the author should possess all the merit of their creation. In general, we may say of them, that they are either unnatural, indecent, or impossible. Of the characters, we could give a short account, if we were not afraid of hurting the delicacy of some of our readers ; and as for the whole work, it is like the trash of modern novels, the generality of which, to borrow an expression from the novelist's common-place book, " are all over devil."

Art. VII. *Novæ Aſſæ Academiæ Scientiarum Imperialis Petropoli-  
tanae, &c.* i. e. New Tranſactions of the Imperial Academy of  
Sciences at Petersburgh, Vol. 1. With the Hiſtory of the Aca-  
demy down to the Year 1783. 4to. 700 Pages. Petersburgh.  
1787.

THIS academy, from the mal-adminiſtration of ſome of its  
directors, was, for ſeveral years, torn by internal diſſen-  
ſions, which retarded the labours of the academicians, and put  
a ſtop to the uſual publication of its collections. Theſe diſa-  
greeable circumſtances were removed by an edict of the Em-  
perors, by which the government of the academy was new-mo-  
delled, and the Princeſs DE DASCHKAW appointed to the pre-  
ſidency. On this alteration, the academy reſolved to begin a  
new ſeries of publications; and, from this æra, the hiſtory  
commences, which is prefixed to the volume now before us.  
The hiſtorical part is written in French: but moſt of the  
memoirs are in Latin. Beſide an account of what was tranſ-  
acted in the ſeveral meetings of the academy, it contains ex-  
tracts of diſſertations, letters, and reports, which were there  
read. Among theſe, we find ſome extracts from letters, ad-  
dreſſed to Prince GOLITZIN, by Dr. JANSSEN of Ooſterhout,  
near Breda, giving an account of the efficacy of fixed air, in-  
jected into the bowels, in the cure of putrid diſeaſes. We have  
alſo an hiſtorical account of the ſeveral diſcoveries and calcula-  
tions made concerning Dr. Herſchel's planet, drawn up by  
M. J. LEXEL, and reflections on the neceſſity of ſtudying the  
virtues of indigenious plants, by M. LEPECHIN. This is an  
ingenious diſſertation, though rather diſſuſe. The author re-  
commends to all phyſicians a diligent attention to the plants of  
the country in which they reſide, from a perſuaſion that every  
part of the world produces thoſe medicinal ſimples that are beſt  
adapted to remove the diſeaſes, to which, from climate and  
other local circumſtances, its inhabitants are moſt liable.

The remainder of the hiſtorical part of the volume is taken  
up with the review of works and inventions preſented to the  
academy; few of which will be intereſting to the reader.  
Among the latter, is a report concerning an inſtrument in-  
vented by Captain BURDETT, and by him called an optical  
compaſs. It is conſtructed on the ſame principles with Had-  
ley's octant, or ſextant: but it appears to be neither ſo accu-  
rate, nor ſo convenient. Among the former, we find an ac-  
count of two diſſertations on a prize queſtion, which was,  
ſome years ago, propoſed by the academy, in the following  
terms: "Can any real cauſes be diſcovered, from which it  
may be demonſtrated that the motion of the earth around its

axis

axis is uniform? or, if this motion be subject to any inequality from the resistance of the air, or of ether, or from any other force by which it may be influenced, by what phenomena can such irregularity be ascertained; and what would, in this case, be the best method of rectifying the measure of time, so as with certainty to compare the present measure of time with that of former ages?"

This prize was divided between Professor HENNERT and Father FRISI, whose dissertations on the question are here analyzed. M. HENNERT supposes two kinds of causes, which may be suspected of producing some irregularity in the diurnal motion of the earth; the former astronomical, the latter physical. He argues that, if the earth were perfectly spherical, and had no motion round its axis, it could not, in any situation whatever, relative to the sun and moon, receive from their action even the slightest impulse to revolve on its axis; because, however these bodies, either jointly or separately, may be supposed to act on one hemisphere, they must be allowed to act equally on the other hemisphere in a contrary direction; in which case, the two opposite forces must destroy each other: but, as the earth is not a perfect sphere, and as the sun and moon, acting on it, produce an annual acceleration of the equinox, M. HENNERT enquires whether this can cause any alteration in the diurnal motion of the earth; and shews, that if the sun and moon were to remain, during a whole year, in the situation most favourable for producing such an alteration, their effect, during this period, would be only two seconds and one third: but even this diminishes, and becomes imperceptible, when it is considered that the sun and moon are continually changing their position, with respect to each other and to the earth, and thus annihilate, in one season, the effect which they may have produced in another.

M. HENNERT next inquires into the effects of physical causes on the earth's diurnal motion. He acknowledges that alterations may take place, either about the center, or on the surface, or else in the intermediate parts of the earth, in consequence of which, its motion may be either retarded or accelerated: but he contends that the effects of such changes would be immediately perceptible, and the earth would afterward continue to revolve uniformly with the velocity which the supposed alteration had effected: but, as no such sudden and perceptible change, in the earth's diurnal motion, has ever been observed, M. HENNERT concludes, that the globe cannot have undergone the violent alterations which, in this argument, he had supposed. In the remainder of his dissertation, he demonstrates, that neither the resistance of ether, nor the

influence of the winds and tides, even though we should suppose their operations to be much greater than they are, or can be, can produce any irregularity in the earth's diurnal motion.

M. FRISI makes the same conclusion, but from other arguments: his grand proof, that the time of the earth's diurnal revolution is the same now that it always has been, is, that it now bears exactly the same proportion to its annual revolution which it ever did. To shew this, he compares the most ancient with the latest observations; and makes it appear that, two thousand years ago, the year consisted of exactly the same number of days, hours, minutes, and seconds, as at present: he then inquires, whether the annual revolution of the earth can be supposed to have undergone any alteration, and proves at large, that it cannot be at all accelerated, or retarded, by the reciprocal gravities of the heavenly bodies.

Some philosophers have supposed, that light consists of vibrations propagated from the sun; while others imagine that the solar rays are, emanations of a very subtile matter: in either case, the space in which the heavenly bodies move cannot be a void: according to the former of these hypotheses, it must be a subtile elastic fluid, which is called ether; and according to the latter, it is filled with emanations of light from the sun. M. HENNERT argued, that no ethereal matter, in which the earth can be supposed to move, could at all affect its diurnal motion: but M. FRISI pursues the subject further, and examines whether any irregularity, or alteration, in the annual revolution of the earth, can be occasioned by the subtile matter which emanates from the sun. If light consists of emanations of the solar substance, it may be supposed that, from its constant diffusion during so many ages, the bulk of the sun, consequently its action on the planets, must undergo some diminution; that hence the orbits of the planets must be enlarged, and the periods of their revolution lengthened: but M. FRISI maintains, that this diminution must be imperceptible, because of the inconceivable tenuity and rarity of the luminous matter; and, perhaps, it is repaired by new particles of light, which the sun receives from other heavenly luminaries, or from the vapour of comets in their perihelion. It is, however, certain, that, since we have discovered the means of measuring the apparent diameters of the planets, no diminution has ever been observed in that of the sun. To illustrate the inconceivable tenuity of the luminous atoms, M. FRISI calculates, from the height at which the aurora borealis is seen, the subtilty of its light, and hence deduces the subtilty of the solar light, when it reaches us. By this calculation, and on the supposition that we receive new rays from the sun in every  
seven

seven minutes and an half, he determines that the quantity of matter emitted by the sun during a year, bears no more proportion to the bulk of this luminary, than unity does to a sum expressed by an unit followed by sixty-three cyphers. Hence he contends, that a million of ages would not suffice to produce a diminution of the quantity of matter in the sun, which could at all affect its action on the planets.

With respect to the vicissitudes which may take place in the earth itself, M. FRISI is of opinion, that the only effect can be to accelerate its diurnal motion: he thinks that heavy bodies, which are torn from others by the violence of winds or of waters, or by earthquakes, cannot be moved from their place in any other direction than toward the center of the earth; and that, as they are thus removed from a place in which the circular velocity is greater, to one in which it is less, the velocity of the earth's diurnal motion must be increased by such a change: the same effect must be produced, if heavy bodies, on the surface of the earth, compressed its substance, so as to diminish its volume: but this philosopher thinks, that the substance of the earth is already so compressed, that its surface cannot sink any further; and he calculates, that if, from the whole surface of the earth, a coating two feet in thickness, were pared off, and this quantity of matter thrown into a hole a thousand feet deep, it would not occasion the least alteration in the diurnal revolution of our globe. From these arguments, and from others, of which our limits will not permit us to take notice, M. FRISI concludes, that both the annual and diurnal revolution of the earth are uniform and constant; and that they neither are, nor can be, liable to any irregularity.

M. ROUMOWSKY, the academician to whom the inspection of these dissertations was committed, seems not to be perfectly satisfied with the above argument: he observes, that M. FRISI's reasoning is just, with respect to bodies displaced by the violence of wind, or by the force of water: but that earthquakes may eject bodies from the interior parts up to the surface, and produce great revolutions in the bowels of the earth. M. HENNERT allows that these are the only causes which can accelerate or retard the earth's motion; and though hitherto no revolution of this nature has been observed, sufficient to occasion an immediately perceptible change in the diurnal rotation of our globe, it cannot be affirmed that such an event is impossible. Beside, earthquakes are sudden and unexpected phenomena: but an alteration in the diurnal motion of the earth may be so small, as not to be perceptible, till after a certain lapse of time: it is therefore well worth our while frequently  
and

and accurately to observe, whether any such change has taken place. This, the academician thinks, may be ascertained by a pendulum which swings seconds: for, while the length requisite, under the equator, and under the different parallels of latitude, remains the same as it now is, we may conclude that the diurnal motion of the earth is uniform, and has undergone no alteration of velocity.

The last article in the historical part of this volume, is the eulogy of M. L. EULER, by M. NICHOLAS FUSS. Of this performance, an account was given a few years ago, when it was separately published\*. We therefore proceed to the memoirs.

#### M A T H E M A T I C S.

*Considerations on Trajectories, both rectangular and oblique-angular.* By the late M. L. EULER.

This is one of the last labours of this great and excellent man; and, though mathematicians now pay little attention to the subject here treated, yet the clearness with which the theory of trajectories is laid down, and the judicious manner in which their properties are investigated, render the memoir worthy of our attention. The ingenious author sets out with the position, that an infinite number of curves may be represented by one and the same equation, in which, beside the ordinates, there is a constant quantity, to which every possible value may be successively assigned, and which, for this reason, he calls the variable parameter of these curves.

On this hypothesis, the problem, which requires the description of a trajectory, may be expressed in this universal manner: "*Having described an infinite number of curves, all contained under the same equation of the co-ordinates, and the constant quantity above mentioned, to find a curve that shall intersect all these curves under the same angle.*"

Whatever be the equation, by which the curves to be intersected by the trajectory are represented, the problem admits of three cases. 1. The applicate may be considered as a function of the abscissa and parameter. 2. The abscissa may be a function of the applicate and the parameter. 3. The parameter may be regarded as a function of the two co-ordinates.

The two first cases are, in effect, the same; and, accordingly, they are here considered jointly. What chiefly merits our attention, under this head, is the reciprocation of trajectories, and the curves which they intersect:—for having found a differential equation of the abscissa and parameter, a new constant arbitrary quantity may be introduced into its integral, to

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\* See Review, vol. lxxiii. p. 496.

which every possible value may be successively assigned; by which means, an infinite number of trajectories may be obtained, all intersecting the curves contained in the equation under the same angle; so that the curves intersected will, in their turn, be trajectories to the intersecting curves.

The third case, in which the variable parameter is considered as a function of the two co-ordinates, affords a number of instances where the curves that are intersected, as well as the trajectories, become algebraical. The universal solution of these is very difficult by any other method, than that which this excellent mathematician has discovered, and which affords an astonishing proof of the fertility of his genius.

*New Demonstrations relative to the Divisors of Quantities contained under the Form  $xx + nyy$ . By the Same.*

In former memoirs on this subject, M. EULER had proposed several theorems relative to the divisors of numbers contained under this form, but without demonstrations; and he acknowledged that he discovered them only by induction. The theorems here demonstrated, are the two following:

If all the square numbers be divided by any prime number  $P$ , (the number 2 only excepted), the number of all the various remainders resulting from these divisions will be  $\frac{1}{2}(P-1)$ ; these the author calls *residuals*: but, as the number of numeral integers less than  $P$  must amount to  $P-1$ , the other half of this, or  $\frac{1}{2}(P-1)$  will consist of what he calls *non-residuals*, that is, such as either leave no remainder, or only a remainder which has already occurred, and does not vary from the foregoing.

The second theorem, of which M. EULER has given two demonstrations, is, that if  $a$  denote a *residual*, and  $n$  be contained in the form  $\lambda P - x$ , two numbers,  $x$  and  $y$ , may be so assigned, that the formula  $xx + nyy$  shall be divisible by  $P$ . Whence it follows, that, if  $a$  denote a *non-residual*, and  $n$  be a number of the form  $\mu P - a$ , the formula  $xx + nyy$  will not be divisible by  $P$ .

As all numbers may be comprehended under either the form  $\mu P - a$ , or the form  $\mu P + a$ , they must, with respect to every prime divisor  $P$ , be distributed into two classes, the one comprehending all those numbers  $n$ , which render the form  $xx + nyy$  divisible by  $P$ , and the other, those which exclude this divisor. This distinction enables the author to resolve the following problem: Supposing the letter  $n$  to denote any affirmative number, it is required to find all the prime numbers, which are divisors of the formula  $xx + nyy$ . The solution of this problem is accompanied by a table of the prime divisors of  $xx + nyy$ , for every value of  $n$ , from an unit to fifty.

To this is added, the solution of those cases in which  $n$  is a negative quantity, or equal to  $-m$ ; accompanied by a table  
of

of the prime divisors of the formula  $xx - myy$  or  $myy - xx$  for every value of  $m$ , from an unit to twenty-four.

*Investigation of Curves which are similar to their Evolutes.* By the Same.

If we suppose the letter B to represent the evolute of any curve A, C to stand for the evolute of B, and D to denote that of C, &c. then B. is called an evolute of A of the first order, C an evolute of A of the second order, D one of the third, &c. The design, therefore, of this memoir, is to find curves A, which shall be similar to their evolutes of the first, second, third, or any higher order. Having found, by means of the differential calculus, an equation of the radius of curvature and amplitude of a curve, similar to its evolute of any order  $n$ , the author reduces it to co-ordinates, and applies his general solution to a variety of particular cases.

#### PHYSICO-MATHEMATICAL CLASS.

*On the Motion of a Heterogeneous Sphere on a Horizontal Plane, with Observations relative to Vacillatory Motion.* By M. L. EULER.

In this investigation of the motion of a sphere, the center of which does not coincide with its center of gravity, the author, in order to avoid intricate calculations, confines his researches to rectilinear motion on a horizontal plane, excluding all gyratory motion, excepting that around a horizontal axis, perpendicular to the direction of progressive motion.

Setting off from the known principles for determining the progressive and gyratory motion of a body impelled by any force whatever, the author deduces two differential equations of the second degree, containing only three variables, viz. the time, the space moved through, and the angle described by the gyratory motion. To render these equations more simple, he begins with those cases in which the motion is supposed to take place without friction. On this hypothesis, he observes that the progressive velocity of the center of gravity will be constant; and that, if the center of gravity be coincident with that of the sphere, the gyratory motion, as well as the progressive, will be uniform. He then proceeds to consider a case, in which the angle described round the center of the sphere is very small, and in which it is requisite that the initial gyratory velocity should be infinitely little. On this hypothesis, the sphere, beside the uniform progressive motion of its center of gravity, will make infinitely small equal and isochronous excursions round its own center, which constitute what the author calls vacillatory motion. The next case that comes under consideration, is, when the center of gravity is very near that of the sphere: if the initial gyratory velocity be very small, the center



center of gravity, while it preserves its uniform progressive motion, will be continually ascending, without ever becoming vertical to the center of the sphere: but if the initial gyratory velocity be much greater than the progressive, the center of gravity being still supposed to be very near that of the sphere, the former will make entire revolutions round the latter, and will take the same time to ascend from the lowest to the highest point, as to return from the highest to the lowest. This motion of the center of gravity round that of the sphere, is something analogous to that of the planets in their orbits round the sun, supposing the lowest point of the center of gravity to represent the perihelion, and the highest the aphelion: thus also the preceding case, in which the center of gravity required an infinite time to ascend to the highest point, is considered as illustrative of the parabolic motion of a comet.

After investigating these cases, the author proceeds to consider the perfect rotation of the sphere accompanied with friction, which he estimates at a third part of the pressure: by perfect rotation, he means that by which an ordinary cycloid is generated. He then examines the vacillatory motion, which will take place if we suppose the sphere to have no other velocity than what it may receive from a very small inclination given to it in the beginning of its motion. In this case, as in that independent of friction, before considered, the sphere will make equal isochronous librations: but with this difference, that a simple pendulum, to be isochronous with these, must be something longer than in the former case; and the proportion of the length of these pendulums will be the same, whether the friction be greater or less.

*Dissertation on a Theorem, proposed by M. Lambert, for ascertaining the Times in which Arcs of Conic Sections are described by Bodies that are attracted toward one of the Foci, by Forces in reciprocal Proportion to the Squares of the Distances.* By M. A. J. LEXELL.

M. Lambert, in his work entitled *Insigniores orbitæ cometarum proprietates*, demonstrates, that if, in two ellipses, constructed on the same transverse diameter, two arcs be so assumed, that not only their chords, but also the sums of the lines, drawn from the foci of each ellipse to the extremities of these arcs, shall be respectively equal, the two elliptical sectors, described round the foci, will be in a subduplicate ratio of the chief parameters of these ellipses; or, which is in fact the same, that these sectors will be to each other as the conjugate diameters of the ellipses. This theorem M. LEXELL has demonstrated both synthetically and analytically, and has applied it to hyperbolic sectors.

*On the Motion of a Compound Pendulum.* By M. NICHOLAS FUSSE.

In order to give our readers an idea of the kind of motion here investigated, we shall lay before them two particular cases, to which the author applies his general inquiries. Suppose two threads, each 275 French lines in length, by one of which is suspended a ball of eight ounces, which we shall distinguish by the letter A, and, by the other, a ball weighing four ounces and an half, which we shall call B: let the former of these pendulums be suspended in the usual manner, and the latter, from the bottom of the weight A. Draw the weight A forty-eight lines, to the left, out of the vertical line, while the other weight B hangs freely from it. On letting it go, it will begin to vibrate, and immediately communicate its motion to B, which will perform one oscillation, while A makes two; and in two seconds of time after they were first put into motion, both the pendulums will be together in their first place, forty-eight lines to the left of the vertical line. The following table will afford a more precise idea of their relative velocities:

Time.		Distances from the vertical line.	
Parts of a second.		The weight A.	The weight B.
0	-	48 lines to the left.	48 lines to the left.
$\frac{1}{2}$	-	24 to the right.	16 to the left.
$\frac{7}{12}$	-	27 to the right.	27 to the right.
1	-	0	80 to the right.
$\frac{1}{2}$	-	24 to the right.	16 to the left.
2	-	48 to the left.	48 to the left.

If the weight be changed, so as to make B the upper, and A the lower, the threads being the same length as before, B will make three oscillations, while A performs one; and, if a single oscillation of B be divided into three periods, the following table will exhibit a comparative view of the motion of these pendulums during three oscillations:

Oscillations.		Distances from the vertical line.	
		The weight B.	The weight A.
0	-	48 lines to the left.	48 lines to the left.
$\frac{1}{3}$	-	12 to the right.	33 to the left.
$\frac{2}{3}$	-	12 to the left.	33 to the right.
$\frac{3}{3}$	-	48 to the right.	48 to the right.
$\frac{4}{3}$	-	12 to the left.	33 to the right.
$\frac{5}{3}$	-	12 to the right.	33 to the left.
2	-	48 to the left.	48 to the left.

The general laws of these pendulums were ascertained by the late M. *Daniel Bernoulli*, who deduced them from his theory

theory of the co-existence of simple vibrations unperturbed in the compound system, which he thought the only principle on which this problem could be solved: but M. FUSSE, without having recourse to the Bernoullian theory, has derived these laws from the first principles of mechanics; and has deduced the solution of the general problem from four differential equations of the second degree, which express the proportions between the acceleration of motion and the moving powers; his results are exactly the same with those of Bernoulli.

*On the gyratory Motion of a Body fastened to an extensible Thread.* By M. JAMES BERNOULLI.

This academician supposes, that the body in question moves round a fixed center, and that the thread, by which it is held, is susceptible of a very small degree of extension, proportional to the extending power. He confines himself, in this memoir, to the simple case of motion on a horizontal plane, without any friction, and proposes to consider the more compound cases in another memoir.

To suppose that a finite power shall effect an extension, which is considered as infinitely small, is nothing more than what the greatest mathematicians have admitted, in treating of the vibrations of chords: on this hypothesis, M. BERNOULLI proves that, to prevent the breaking of the thread, the initial impulse must be given in a direction perpendicular to its length; that, for the same reason, the velocity of the body, in the direction of the thread, or radius vector, must always remain infinitely small; and that, therefore, the extension produced in the thread, which he calls  $z$ , must be infinitely less than the angle  $w$ , described in the same time round the center. According to these suppositions, there can never be any sensible perturbation in the gyratory velocity of the body, which may therefore be considered as constant. After these preliminaries, M. BERNOULLI states the differentio-differential equation, which expresses the proportion between the extensions of the thread, and the forces which produce them; and, neglecting those terms which are too small to affect the result, he easily attains the two integrations. He then investigates the universal expression of the velocity produced in the direction of the thread; and this calculation suggests a remark, that, at first sight, appears paradoxical, which is, that though the ratio of  $z$  to  $w$ , and of  $dz$  to  $dw$ , be infinitely small, yet that of  $dz$  to  $dw^2$  is finite.

The academician then shews, that the curve, of which he finds the equation, is a cycloid, or rather an epicycloid infinitely produced, the immoveable circle of which has a finite radius. He afterward demonstrates, that, in each finite period of time, the body will move through an infinite number of equal

equal epicycloids, the bases of which, though infinitely small, are infinitely greater than their ordinates. He then seeks the value of the base of each epicycloid, and the conditions under which, after a certain number of revolutions, the body will again move through the same epicycloids which it had before described. Hence he proceeds to consider the greatest and least ordinates; and observes, that these can never be negative, because the elastic force of the thread, on which the calculation depends, generally becomes  $= 0$ , when the ordinates cease to be affirmative. This enables him to assign one of the limits, within which one of the arbitrary constant quantities introduced into the double integration must be confined. Having ascertained the points of the curve, and the value of the greatest velocities in the direction of the thread, he determines the other limit of the above-mentioned constant quantity from this condition, that the radius vector cannot be expressed by an imaginary quantity. He also shews that, if, at the commencement of motion, a given extension of the thread and velocity of the body be supposed, the epicycloid may be so prolonged, as to become a perfect circle; because, in this case, the centrifugal force of the body will be in equilibrium with the retractile force of the thread. Hence he proceeds to seek the most extensive limits of the radius osculator; and, as both these are affirmative quantities, he concludes that the epicycloid has no point of inflection, but is always concave toward the center, forming a curve similar to that described by the moon, as she revolves, with the earth, round the sun. Lastly, after shewing how the constant quantities are to be determined for every initial velocity and direction of the body, and for every extension of the thread, M. BERNOULLI concludes his memoir, by applying his theorems to an example in numbers, in which the results agree very well with his theory.

#### PHYSICS.

*On the muscular Fibres of the Heart, fifth Dissertation; with an Explanation of three anatomical Plates.* By M. C. F. WOLFF.

This ingenious anatomist here pursues a subject, in the investigation of which he has been long engaged, and concerning which four dissertations have been already published by him in the former transactions of this academy. In the first of these, he described the figure of the heart, when divested of its integuments and fat; in the second, he gave an account of four cartilagenous filaments found on the basis of the heart, in which most of the muscular fibres either originate, or are inserted: the third dissertation contained a view of the structure of the external fibres of the right ventricle, and of their action

in contracting the heart; in the fourth, he described the external fibres of the left ventricle; and in the dissertation before us, he explains their action.

Anatomists have generally allowed that the heart, in its systole, is straitened: but, Vesalius and others have contended that it is not shortened. The falsehood of this opinion, the present author observes, is evident from the direction of the muscular fibres, of which there are four classes. He describes each of these classes at length; and informs us, that the result of their action is not a simple shortening of the heart, but rather a species of torsion. 'That part of the base,' says he, 'which terminates the edge of the ventricle, and its interior surface, is drawn obliquely toward the apex, and toward the lower edge of the septum; while the apex is drawn obliquely toward the base, and toward the upper edge of the septum.'

*Reflections on the comparative Antiquity of the Rocks and earthy Strata, which compose the Shell of our Globe* By M. J. J. FERBER. Section II.

In the former part of this memoir, published in the transactions of this academy for 1782, the author maintained that, as we can derive no information from history concerning the revolutions which our globe has undergone in the earliest periods of its existence, the only way to acquire a knowledge of these vicissitudes, is to examine the present state of the itony crust, or shell, which constitutes the external part of our globe.

He observed, that the highest mountains bear evident marks of having been once covered by the sea, which has slowly retired from them: this, he thinks, is proved by the regular strata of marine substances, and by the horizontal furrows traced on the steep sides of rocks. Mountains, he told us, are composed of various and very different kinds of rock, in a certain regular order of succession, which shews that they are not all of equal antiquity. On ascending from the plains, we first meet with calcareous hills, rich in marine petrefactions, which become less abundant as we ascend higher. Mountains of a middling height are composed of schist and other argillaceous rocks; and, lastly, the central and most elevated parts of chains of mountains consist of granite. If we dig in low places, a similar order of succession is found. This M. FERBER considered as a proof that, in the formation of mountains, there were several distinct epochs; for, if the different substances of which they consist had been deposited at the same time, they would have been either confusedly blended together, or arranged according to their specific gravities: hence, therefore, he concluded, that the different strata of mountains were not formed at once, but successively and after considerable inter-

vals of time : hence also he inferred, that granite alone, which appears to be the basis of all other kinds, deserves the appellation of primitive rock.

In the second section, now before us, M. FERBER maintains that, to the ruin and fall of the most elevated mountains, others owe their formation ; and he observes that these events must have happened most frequently in the most remote ages, when mountains were much higher than they are now.

Some writers have supposed, that schist was originally formed at the same time, and by the same physical causes, as the granite : but this opinion is refuted by the present author, who thinks that schist derives its origin from the fragments of mountains of granite, decomposed and macerated in the waters of the ancient ocean, and afterward deposited at the bottom, on the sides, and, sometimes, on the summits of granite mountains.

This hypothesis, says M. FERBER, will account for the masses of granite, which are sometimes found inclosed in the schist : for, either these fragments were broken off and had fallen, previously to their being covered with the schistous deposit ; or else they were loosened from the summit, while the argillaceous deposit was yet so soft as to admit their sinking into it ; whereas, if the fall of these masses of granite did not happen till after the schistous matter had acquired a solid consistence, they would naturally remain on its surface.

The same may be observed with respect to schistous and calcareous mountains. Argillaceous mountains are subject to the same vicissitudes as those of granite. Fragments falling from them may sink into the calcareous matter below, if this be yet in a fluid state, or may remain on its surface, if it has already acquired solidity.

Beside those sudden and violent revolutions, in which the summit of one mountain is torn from its place, and becomes the base of another, there are vicissitudes which are not less great, though effected by a slow, and scarcely perceptible process. From being exposed to the action of the atmosphere, and the various accidents of the weather, granite is gradually decomposed ; and the cohesion of its parts being destroyed, it is reduced, first to gravel, then to sand, and afterward to a very fine dust : in this state, it is washed down by the rains, and, lodging wherever it meets with any obstacle to its progress, forms strata in the fissures of schistous and of calcareous rocks ; the elements of the granite being here freshly dissolved by the action of water and fixed air, it is probable that a new crystallization takes place, in consequence of which, the secondary granite, thus formed, becomes similar to the primitive. From  
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the same causes, the author observes, the decomposed parts of calcareous rocks are lodged in the fissures of schistous mountains, and there, by a similar process, form the saline marble.

Some have supposed schist to be of equal antiquity with granite; because it has sometimes been observed, that a vein of metal, after passing through the schist, penetrates into the granite: but M. FERBER maintains, that this argument is of no weight, because the formation of these veins is posterior to that of the granite; and, whatever be the producing cause, there can be no reason to suppose that it should not act on the granite in the same manner as on the schist. If the fissures, which were afterward filled up with metallic matter, were occasioned by an earthquake, or a sinking of the earth, they might doubtless take place in the granite, as well as in the schist: or, if we imagine that these fissures were caused by a retraction of the rocky substance while drying, it is surely not impossible that such retraction might have the same effect in the granite also, before it had acquired perfect solidity.

In fine, the author considers granite as what forms the basis of all rocks, and as that which lies at the bottom of all the various strata that constitute the shell of our globe: he observes that, if in some places granite has not been found, it is only because those who have sought it have not dug to a sufficient depth.

*A Chemical Dissertation on Salericum.* By M. J. G. GEORGI.

This substance, which the Russians call salerka, is used by the goldsmiths for soldering, and as a flux. It is bought at a cheap rate of the peasants in the villages near Moscow, who will not disclose the manner in which it is made. The author observes, that they very carefully collect what leaks from the soapboilers' cauldrons, and hardens in the ashes; and that of this substance, which is known by the name of *wiwarka*, the salericum is made.

It is sold in flat cakes, of a brown colour, which, when broken, appear of a laminated texture; its taste is lixivious, and its smell urinous and putrid: it decrepitates a little in the fire, and, when dissolved in water, leaves a large proportion of black scories. The chemical analysis shews, that it consists of a true fixed vegetable alkali, combined with common salt, a viscous empyreumatic earth, and sometimes with sand: when exposed to fire, it very easily melts, and then becomes whiter and less impure.

By the following process, M. GEORGI produced a substance exactly resembling the salericum, and answering the same purposes. With lixivium of ashes, rendered caustic with calcined oyster-shells, he boiled two pounds of tallow; and when

this had assumed the appearance of soap, he added three pounds of coarse impure sea salt. The lixivium deposited a brown clayey sediment; this, by agitation, was again mixed with it, and, being poured into an earthen pan, was set in a common oven. When the whole was exsiccated, the pan was found to contain a saline laminated cake, in appearance and colour exactly like the salericum, but of a less disagreeable smell.

*Description of a new Species of Mint.* By M. J. LEPECHIN.

This species grows in Dauria in Siberia, and was there discovered by M. Patrin, whence it is here called *Mentha Patrinii*, and is thus described: *Mentha floribus spicatis, spicis reclinatis secundis, ex duplâ serie verticillorum densorum conflatis; foliis lanceolatis, serratis, petiolatis, caule brachiato.*

*On Hybridous Flax.* By M. J. T. KOELRENTER.

This gentleman has, with great perseverance, performed a number of experiments relative to the production of hybridous plants, but hitherto with little success: his most fortunate attempt was that in which Siberian flax was fecundated by the farina of the Austrian flax.

*Description of some new Species of Fish.* By M. P. S. PALLAS.

Seven species, which are found in the rivers and lakes of Siberia, and in the seas which surround that immense tract of country, are here described: but descriptions of this kind are not easily abridged. The most remarkable species mentioned is the *Gallionymus Baicalensis*, which seems to consist almost entirely of fat. It conceals itself in the deepest parts of the lake Baical, which has hitherto been deemed an unfathomable abyss. These fish are never caught alive: but, after storms, which are accompanied with a violent boiling up of the water, that seems to proceed from an eruption of subterraneous air, they are found floating on the lake in such numbers, as to cover the greatest part of its surface: they are then collected by the natives, who extract the oil, of which they sell large quantities to the Chinese.

#### ASTRONOMY.

Under this head, we find some observations made at Wologda, and at Petrosawodsk, by M. P. INOCHODZOW; from which, the latitude of the former place is computed to be  $59^{\circ} 13' 30''$ ; its longitude is estimated to be  $37^{\circ} 50'$  from Paris; the variation of the needle there, in June 1785, was from  $3^{\circ} 45'$  to  $4^{\circ}$  west. The latitude of Petrosawodsk, as here calculated, is  $61^{\circ} 47'$ ; the longitude  $32^{\circ} 3' 30''$  from Paris; the variation of the magnetic needle, in this city, was  $5^{\circ} 9'$  west in October 1785.

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We have here also a memoir on the last transit of Mercury over the sun's disk, by M. RUMOUSKI: but as the results of this gentleman's observations are the same with those of M. de La Lande, and of other astronomers, we shall not enter into any particulars concerning them.

The last article is, *A Calculation of the geometrical Surface of Russia, from the general Map of the Empire published by the Academy.* By M. KRAFFT.

This gentleman has divided the Russian empire into zones, each half a degree of latitude in breadth; these are distributed into what he calls *areal measures*, or spaces a degree of longitude in length. His tables express the number of these spaces of Russian territory, contained under every such zone, together with its superficial measure, computed both in wersts and leagues; of the latter, fifteen make a degree of a great circle. In this estimate, lakes and inland seas are included, but not gulfs. The general result is as follows; and shews that this empire extends over  $\frac{1}{14}$ th part of the northern hemisphere.

The Russian territory, from the Polar Circle to 78° North Lat.	
contains	67,157 square leagues.
From 42° 30' N. L. to the Polar Circle,	263,349

Total, 330,506 square leagues.

The volume concludes with an account of meteorological observations made at Petersburg in 1783 and 1784. The greatest degree of cold that occurred during this period, was on January 9th, 1784, when the mercury in the thermometer stood at 150 degrees of De Lisle's scale, which answers to 27 $\frac{1}{4}$  degrees below 0 in that of Réaumur.

Such are the contents of this volume, in which the mathematical papers are by far the most valuable. Hence we see how much the academy was indebted to the genius and labours, to the instructions and example, of the great EULER. M. FUSS observes that, in reading its former transactions, it was easy to distinguish the periods in which this excellent philosopher was absent from Russia: if so, how great must be its loss in his death! We hope, however, that the influence of his example and talents may long survive him; and that the future publications of this learned body will prove that he has left disciples worthy of such a master.

**ART. VIII.** *Beschryving van een EleBriszer Machine, &c. i. t. Description of an Electrical Machine, with an Account of Experiments performed with it.* By J. R. DEIMAN, M. D. and A. PARTS VAN TROOSTWYK. 4to. 93 Pages. Amsterdam. 1789.

**T**HE machine here described was made by Mr. Cuthbertson of Amsterdam; and it was, excepting in size, exactly like that which he constructed some years ago for Teyler's museum in Haarlem\*. The plates of this are only 31 inches in diameter, which renders it much more convenient for the study of a private gentleman; and its power, which, by these experiments, appears to be rather more than half of the former, is abundantly sufficient for most of the researches which the experimental philosopher can wish to pursue. Some little alteration has been made in the apparatus; in consequence of which, the same conductor serves both for positive and negative electricity; and a new electrometer, of Mr. Cuthbertson's invention, is added, which, like most others, is founded on the principle of electrical repulsion, but is of a different construction from those hitherto used: the brass ball, the repulsion of which, by another of equal size, determines the height of the charge, is an inch in diameter, and is fastened to one end of a wire that is hung on a pivot, like a compass-needle; the opposite end of the wire measures the angle of repulsion, by moving over a graduated scale.

The battery used with this machine consisted of 135 jars, each containing about a square foot of coated glass; and, if we may judge by the length of iron wire melted by its explosion, it was as highly charged by this machine, as one of an equal surface by that in Teyler's museum.

Many of the experiments here related, were performed merely to ascertain the power of the machine: with the particulars of these we shall not detain our readers, but only give a short account of those which are of more general importance.

Dr. *Van Marum*, in his account of experiments performed with the electrical machine in Teyler's museum, observed, that when iron wire was melted by a very powerful explosion of the battery, it evaporated into a thick smoke, in which filaments of various lengths were perceived. In order more accurately to examine this phenomenon, the present ingenious philosophers confined the wire in a glass receiver, at the bottom of which was a sheet of white paper. On transmitting the charge through the wire, the receiver was filled with a thick smoke; and, when this subsided, the paper was covered

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\* See Review, vol. lxxiii, p. 551. and vol. lxxvi. p. 581.

with a yellowish brown dust, intermixed with filaments of a deeper colour: these were attracted by the magnet, which did not affect the dust while it lay scattered on the paper, though, when swept up together into one heap, it was very strongly attracted. Spirit of nitre dissolved a part of this dust, and the remainder floated like scorizæ on its surface. On examining the air in which the wire had been confined during the explosion, it was found to have undergone a diminution of one-fifth part of its volume; and the residuum, when tried by the eudiometer, appeared to be like air, in which a coal of fire had been extinguished: lime-water was not rendered turbid by it.

The experiment was then repeated: but, instead of common air, dephlogisticated or pure air was confined with the wire under the receiver: the result was the same as before, excepting that the dust, to which the metal was reduced, was very little affected by the magnet, and was not at all dissolved in spirit of nitre.

In the next experiment, a piece of leaden wire, one fortieth of an inch in diameter, and seven inches long, was confined in a receiver filled with common air: on transmitting the explosion, the glass was filled with smoke, which, toward that part where the charge had entered, was of a bluish cast, and in that where it had left the wire, of a milk-white colour: when it had subsided, and was wiped off the glass, it assumed the form of a very fine powder, in which the same colours were discernible; the air in which the process had taken place was diminished one fifth, and what remained was completely phlogisticated.

The two colours of the smoke, or rather of the fine powder, which, from its tenuity, had risen in this form, proved that the lead had undergone two different degrees of calcination: by repeating the process in dephlogisticated air, the calcination was rendered more complete; for the smoke was yellow where the charge had entered, and red where it had left the wire; these two colours were also distinguished in the powder collected on the paper: the air was found to have undergone a diminution of half its volume.

For these different degrees of calcination, effected in the same piece of wire, by the same explosion, the authors account, by ascribing it to the resistance with which the electric fluid meets, in its passage through small wires, by which it is condensed, and its action rendered more violent: this resistance takes place, not only in its transition from the discharging rod to the wire, but also in every successive part of the wire itself: hence its intensity is augmented in its progress, and the farthest parts of the wire are acted on by a more accumulated quantity

of electric fluid, than those which are nearer to the charged coating.

When the explosion of the battery was transmitted through a piece of tin wire, five inches in length, and one fortieth of an inch in diameter, confined in common air, very little smoke arose, and this was of a light blue colour: most of the tin ran into metallic globules: the air, however, was diminished one fifth of its bulk. That this calcination was so imperfect, seemed to be owing to the want of a sufficient quantity of dephlogisticated air: the experiment was, therefore, altered, by confining the wire in pure air: the result confirmed this supposition; no metallic globules were seen; the smoke was much more abundant, and yielded a pale lead-coloured powder; the diminution of the air was two thirds.

Dr. *Van Marum*, by transmitting the explosion of his battery through pieces of silver and gold wire, under which white paper was laid, had made them evaporate into smoke, while the paper, that lay beneath them, was stained with a coloured dust, which the Doctor supposed to be a calx: in this he was justified by the authorities of Juncker and of Macquer, who, from a similar state of these metals, effected by means of a burning-glass, had made the same conclusion. Messrs. VAN TROOSTWYK and DEIMAN tried Dr. *Van Marum's* experiments repeatedly, and obtained the same result: but though the wires, through which the explosion passed, were confined in dephlogisticated air, they found that the process did not occasion any diminution of it. Hence, as they consider the absorption of pure air to be inseparable from calcination, they think that this process did not take place with respect to these metals; and maintain, that the evaporation into smoke, and the coloured dust deposited on the paper, are no certain indications that the metal is calcined.

The last experiments which we shall mention, relate to the revivification of mercury. When an explosion was transmitted through red precipitate, inclosed in a quill, the glass, in which it was confined, was filled with a lead-coloured vapour, that, when it subsided, left on the paper a powder of the same colour, which, though it could not be made to run into such globules as were visible to the naked eye, appeared, by its effect on other metals, as well as from microscopic inspection, to be mercury: very little of the precipitate remained in the quill. On finding the metal thus resuscitated, these ingenious philosophers wished to ascertain whether, in this process, the precipitate had yielded dephlogisticated air, as it does, when reduced simply by fire: or whether the reduction was owing to its being in contact with any substance from which it could derive phlogiston;

phlogiston; in which case, either no air, or only fixed air, would be generated. For this purpose, they confined the precipitate in a glass, filled with phlogisticated air, and after reduction, found that pure air had been generated in the process: to be certain that the diminution, which led them to this conclusion, was not occasioned merely by the electric explosion, they transmitted similar charges of the battery through receivers containing phlogisticated air, by which not the least diminution was effected.

It has generally been supposed that a coated jar, in order to contain a very high charge, must be rendered as dry as possible: but these philosophers experienced the contrary. They had frequently charged a single jar, containing about a square foot of coated glass, to such a height as to melt four inches of the smallest iron wire; and, upon trying this experiment with a new jar, of the same dimensions, which had been well dried, they found that it exploded over the uncoated surface before it had received a sufficient charge to effect their purpose: but on setting it, for some time, in a damp place, it became capable of containing a much greater quantity of electricity than before, and the same length of wire was melted by its explosion, as by that of the former. Since the publication of this work, we have seen eight inches of the same wire melted by the explosion of a jar like that just mentioned, charged by a machine made by Mr. Cuthbertson, the plates of which were only eighteen inches in diameter; and if the jar, from being too dry, discharged itself spontaneously, which was frequently the case, breathing into it would remove this defect, and enable it to hold a higher charge. Messrs. DEIMAN and VAN TROOSTWYK observe, that when the uncoated part of the jar is not perfectly dry, the electric fluid can diffuse itself, in some measure, over the glass; that thus the charge lodged on the inside coating meets with a greater resistance in its effort to escape over the edge of the jar to the outside; and that, as there is a larger surface to receive the fluid, a greater quantity may be lodged on it: but, with all due deference to these gentlemen, we must observe, that we do not see how the diffusion of the charge over the uncoated part of the glass can occasion its meeting with greater resistance in its escape along this way to the outside coating. We are rather inclined to think that, from its having, by means of a slight degree of moisture on the glass, a greater freedom to expand itself, the force of the electric fluid lodged on the coated parts is less intense; and that thus a greater quantity of it may be accumulated before it acquires that degree of intensity which produces the spontaneous explosion.

ART. IX. *Recueil de differens Projets, &c.* i. e. A Selection of different Projects calculated to promote the Public Welfare. By M. PINGERON, Member of the Royal Academy of Sciences at Barcelona, &c. &c. &c. Large 8vo. pp. 336. Paris. 1789.

AMONG the many advantages resulting from a free and mutual intercourse between different countries, the power of adopting useful customs or inventions, is not to be placed among the least. Wherever the faculties of the human mind are *necessitated* or *encouraged* to act, it is natural to expect that various customs will be established, and discoveries made, which, though primarily adapted to the state of the parent country, may be immediately transferred, or judiciously modified to the advantage of others; and, perhaps, nothing could favour the present disposition to universal improvement, more than a careful and judicious selection of such articles as promise universal utility. From this consideration, we highly approve the *plan* which Mons. P. has proposed to himself; of which the volume before us is to be considered as a specimen. It appears, by a quotation taken from the *Bibliopée* of C. Denina, (which recommends periodical publications to be comprized in separate and distinct volumes, that the work may not appear incomplete, though discontinued,) that our author intends to prosecute his scheme, should it receive due encouragement from the public. Justice to this public, and to the design of the writer, which we deem very laudable, obliges us freely to declare that the specimen before us is not what we were naturally led to expect, from the copiousness of the subject, or from a man of science, and so extensive a traveller as Mons. P. appears to have been.

Of this collection, many articles are trite or trivial, some are merely speculative, others are local; some were made public several years ago, and others fill so large a space, that we think they might have been more advantageously given to the world as distinct treatises. Another considerable objection to the present collection is, that it is too miscellaneous, and that its materials are too heterogeneous, to convey proper information to readers of any one particular description; so that they must be necessitated to purchase what in no respect concerns them, in order to obtain information relative to the immediate objects of their pursuit.

As M. PINGERON manifestly intends to be very voluminous, while he wishes the public to consider each publication as a complete work, his object should have been, to arrange different articles under their respective heads, and to have given to the world, at one period, a selection of useful *customs*; at another,

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of inventions; at a third, *plans and projects*, &c. and if in this mode he could have presented us with interesting subjects which have not already appeared in any recent Encyclopedia, they would doubtless have been received as an acceptable present.

The first article is a letter from the author to a correspondent, *on the project of constructing four new hospitals at Paris*; in which he recommends, in preference to hospitals, the establishment of dispensaries, similar to those in England, in union with associations, or clubs; by virtue of which any of the members, who may be seized with indispositions, may obtain both medical and pecuniary relief. The second article is a letter from M. Du Four, *on the inconveniences arising from placing patients, afflicted with different acute diseases, in the same hospital, and the necessity of separating insane persons, from other patients*. The observations of M. Du Four are certainly replete with good sense, and sentiments of humanity; though we are fully of opinion that they would have been more pertinent, if immediately addressed to the directors of the *Hotel Dieu*, than placed in a publication of this kind. The following remark is of great moment, and though primarily applicable to that large Parisian hospital, yet it contains an interesting fact worthy of universal notice:

‘If a doubt (says he) cannot be admitted, that an hospital is insalubrious, merely because the patients have a small portion of air to breathe, this insalubrity must be infinitely increased by those putrid emanations with which such air is charged. Accordingly, it is notorious that at the *Hotel Dieu*, where each patient has no more than a cubic toise and an half of air for his portion, the mortality is twice or thrice greater than it is at the *Hospital of St. Denis*, the *Charité at Paris*, and the *Hotel Dieu at Lyons*, where the patients enjoy three or four times that quantity of pure respirable air.’

This letter has no date, and therefore we cannot determine whether the author means to direct his observations to the present state of that celebrated hospital. As some few years ago, measures were taking to remove the many inconveniences of which such loud and just complaints were made, we hope, for the sake of humanity, that they are no longer applicable to this receptacle of the distressed.

Among the articles already well known, by a very large and respectable part of the community, we may place the circumstantial account of *Bethlehem hospital*, given in the *Westminster Magazine*, in the year 1783; the description of an *English warming-pan*; and *inhaler*; Mr. Grenville’s method of assisting the blind, in practical arithmetic; the pleasures of a country life, extracted from the *Sentimental Magazine* of the year 1773. Among the *trivial*, we place more particularly the method of informing the cook, though out of his kitchen, when the large cauldron

cauldron is in danger of boiling over, to the great loss of the soup, and discomfiture of the Monks of *St. Augustin at Rome*; and also the ingenious method of turning *three* spits at the same time, for the use of the same respectable personages:—the complicated instrument to assist a patient to take up an handkerchief, or any similar article, without much exertion—and the cylindrical *rasp*, by which a large quantity of extremely hard bread, may, in a short space of time, be reduced to a fine powder. It appears that, at the hospital of *Genoa*, were it not for this machine, when the patient asks for *bread*, he would be in danger of receiving a *stone*. We charitably hope, that the necessity of this curious invention is merely *local*; and also that, after the hardness of the bread shall have broken the rasp into pieces, of which there is manifest danger, the next exertions of ingenuity will consist in making bread of a consistency too soft to require the contrivance of any other machinery for similar purposes.

The author's account of the general hospital at *Malta*, resembles a studied panegyric more than a simple narrative; and it contradicts, in many respects, the censures made by our countryman, the late Mr. Howard. M. PINGERON seems particularly charmed with a profusion of *plate*, employed in the service of these children of wretchedness:—but we cannot expatiate on the peculiar folly of such ill-placed ostentation of riches and grandeur, in *foreign* countries, while the superb hospital, and particularly the *chapel*, at Greenwich, are monuments of similar folly in our own. Those who are peculiarly interested in regulations of hospitals, may be benefited by the perusal of several articles in the present work, and particularly by the very circumstantial account of the celebrated hospital of *Santa Maria Nova* at Florence; which occupies upward of one third of the present volume.

We have already mentioned the name of M. *Du Four* with respect; and we shall close the present article with his very ingenious remark relative to the operation of Bronchotomy. He observes that the air introduced into the lungs, after the performance of the operation, is necessarily destitute of those modifications, respecting warmth and moisture, which it possesses in natural respiration. To remedy the inconveniences which may proceed from this cause, he proposes the following method:

‘ Let a cone be made of block-tin, the base of which should be shaped like the buckle of a shoe, in such a manner that the curvature should be perfectly adapted to the neck of the patient. This base should be about two or three inches in length, and one and an half in breadth. The cone, elevated about an inch and an half from its base, must have an aperture at its summit, sufficiently ample for the purpose of respiration; and it should also have openings on the



sides at suitable distances. The whole surface of the cone is to be covered with fine transparent gauze, which will serve to filter the air from any extraneous bodies floating in it. Before this instrument is applied, the neck should be covered with perforated compresses, through which the pipe passes into the orifice. When the instrument is fastened, by means of proper bandages proceeding from the extremities of its base, it may be covered with warm and moist linen, steeped in milk, or emollient decoctions, which may be rendered more or less antiphlogistic, as the indications may require.'

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ART. X. *Commentationes Societatis Regiæ Gottingensis.* i. e. Memoirs of the Royal Society of Gottingen for the Years 1787 and 1788. 4to. 400 Pages. Gottingen. 1789.

THE memoirs in this volume are distributed under the three classes of physics, mathematics, and philology. In the first of these, which includes anatomy and physiology, we have the following papers.

*Dissertation on the Vital Principle of the Blood.* By M. J. F. BLUMENBACH.

Whatever objections may be made to this memoir, by those who embrace Mr. Hunter's opinion concerning the vitality of the blood, prolixity is a fault with which it is by no means chargeable, for the question is discussed and decided in a very few words; though we cannot help thinking that it deserves much more attention than M. BLUMENBACH has vouchsafed to bestow on it. He defines vital powers to be those, on which such actions of living animals depend, as cannot be ascribed to the mere physical properties of matter. The criteria, by which the existence of these powers may be ascertained, are, sensibility, motion, and organization, with a *nisus formativus*. The first of these has never been ascribed to the blood: but it has been observed that, in the heart of an animal dissected alive, the blood retains a tremulous undulatory motion, after pulsation has ceased. This motion, the author says, is communicated to the blood by the internal surface of the heart, which is the last part of the body that loses its irritability; and he asserts that if a fluid, prepared with isinglass, of the same consistence with blood, be introduced into the heart of an animal just killed, while it is yet warm, a similar motion will be observed in it. M. BLUMENBACH next opposes the notion of a *nisus formativus*, founded on the *vascula* which are formed in coagulated blood: these, he maintains, are not formed in the blood itself, but only in the coagulable lymph, after the separation of the other elements; and he contends, that the rudiments of these *vascula* exist in the blood, though they are not discernible when blended with the other constituent parts.

*Account of Plants collected on the Coasts of Terra Magellanica, and in the neighbouring Islands.* By Mr. GEORGE FORSTER.

This memoir consists of botanical descriptions, illustrated with plates, of plants observed by this ingenious naturalist, when he visited these parts of the world with Captain Cook. The plants described are, the *Mniarum Biflorum*, the *Pinguicula Alpina*, the *Ixia? Pumila*, the *Duëtylis Cespitosa*, the *Polycarpon Magellanicum*, the *Embothrium Coccineum*, the *Galium Aparine*, the *Plantago Barbata*, the *Statice Armeria*; the *Cras-fula? Moschata*, the *Juncus Grandiflorus*, the *Berberis Illicifolia*, the *Berberis Microphylla*, the *Melanthium? Pumilum*, the *Arbutus Mucronata*; the *Arbutus Microphylla*, the *Arbutus Pumila*, the *Oxalis Magellanica*, the *Wintera Aromatica*, the *Ranunculus Laponicus*, the *Chelone? Ruellioides*, the *Sisymbrium Glaciale*, the *Perdicion Magellanicum*, the *Tussilago Trifurcata*; the *Amellus Diffusus*, the *Calendula Pumila*, the *Viola Magellanica*, the *Fagus Antaretica*, the *Phyllachne Uliginosa*, and the *Lichen Berberinus*.

*Account of Plants collected in the Islands of Madeira, St. James, Ascension, St. Helena, and Fayal.* By the Same.

One hundred and seventy-four species are here described; for the names of which, as they are too many to be enumerated in this article, we must refer our botanical readers to the memoir.

*Memoir concerning the Combination of Zinc with Iron, and of Manganese with Copper.* By M. J. F. GMELIN.

Thinking that the tendency of iron to rust, might be corrected by combining it with zinc, M. GMELIN endeavoured to effect this combination by fusion, but without success.

It was some time ago discovered by Bergman and Hjelm, that copper may be rendered white by combining it with manganese: but the colour which it thus acquires, though at first more splendid, is less durable than that which it derives from arsenic. In this process, the regulus of manganese was used; and to this circumstance, M. GMELIN ascribes the want of permanence in its effect; as he thinks it has in this state too great a proportion of phlogiston. He therefore took the manganese, as it is dug out of the earth near Ilfeld; and having reduced it to a very fine powder, mixed it with powdered charcoal and copper filings, and exposed it to a very strong fire. His experiments, however, did not succeed according to his expectations; though it was evident that some portion of manganese was, in the fusion, combined with the copper, without destroying its ductility, or much affecting its colour, which was changed only to a yellow: but even from these trials,

trials, he concludes that, by a similar process, copper may be alloyed with manganese in so large a proportion, as to render it entirely white.

*On the Metal contained in Wolfram.* By the Same.

In our last Appendix (page 493), we laid before our readers the contents of a memoir on this metal, by Messrs. D'Elhuyars. M. Gmelin here gives an account of his endeavours to combine it with other metals: but most of his experiments were unsuccessful: lead and gold were the only metals with which he could make it unite; and of these it diminished the ductility, without altering the colour.

*A Comparative View of Viviparous and Oviparous Animals.*  
By M. J. F. BLUMENBACH.

These two classes of animals are here compared with respect to their mode of generation; and to the vital, natural, and animal functions.

Under the first of these divisions, M. BLUMENBACH takes occasion to examine the opposite opinions of Haller and Buffon, *de luteis corporibus in virgineis mammalibus repertis*. He does not dispute the facts alleged by Valisnieri, Santorini, and Bertrand: but, after observing, *innuptas aves ova hyphenemia ex mechanica titillatione genitalium concipere posse*, he adds, *Ignoscant manes istarum virginum, si lutea in earum ovarii corpora non abfimilem agnovisse originem suspicor*. In treating of the vital functions, he takes notice of the peculiar construction of the lungs of birds, of the fleshy valves of the heart, of the form of the larynx and trachea, and of the receptacles of air in the abdomen: by the latter, he thinks they are assisted in the extrusion of the fæces, and of the eggs; for he observes that, in the former of these operations, the abdomen of birds is not contracted, but extended; and says, that blowing into the aspera arteria of a parrot, which he had dissected, not only distended the abdominal air-vesicles, but also raised the adjacent intestines, and protruded the rectum.

Under the third head of comparison, the author insists chiefly on the structure of the beak and stomach of birds; and, under the fourth, he considers their organs of sense. He is of opinion that no quadrupeds, excepting those of the monkey kind, have the sense of tact: but though he does not allow it even to the elephant, he ascribes it to geese and ducks; and asserts that, in them, it is seated in the back, which is furnished with three branches of the fifth pair of nerves: but his observations on this subject seem to be founded rather on hypothesis, than on fact; and he appears to decide without a sufficient investigation. On the whole, the dissertation is superficial and  
incomplete;

incomplete; many peculiarities in the structure of birds are entirely omitted; nor do we find any mentioned, which have not been more amply explained by other writers.

This memoir is followed by a letter to its author, from the late ingenious and learned professor *Camper*, concerning the young of the *rana pipa*, or Surinam toad, which issue from vesicles on the back of the old one. It was thought by Swammerdam, that these have no tails: but it is now found that, in this respect, they exactly resemble the *gyrini ranarum*; they have, however, no branchial aperture; which, in the *gyrini*, is found on the left side, and serves to evacuate the water taken in at the mouth.

*Anatomical and Medical Observations on the Influence of the absorbent System of Vessels in the Production and Cure of Diseases.*  
By M. HENR. AUG. WRISBERG.

M. WRISBERG introduces this memoir, with professing his concern that the study of the more sublime and accurate pathology, is astonishingly neglected; that it is no where worse taught, than in medical universities; that good physicians are very scarce; and that the majority are no better than empirics, whose silly opinions concerning diseases, serve only to provoke his laughter: more particularly does he lament that, excepting Blizard and Mascagnio, no writer has taken the pains to explain the influence of the absorbent system of vessels; inasmuch that every thing that can be said concerning the application of this system to the practice of physic, may be considered as a new discovery. These are the reasons that induced him to favour the public with this memoir, which contains the lectures that he had delivered to his pupils on this subject, of which several imperfect, and, what, he says, is worse, *anonymous*, copies, have been published.

The remainder of the memoir is divided into four sections, under which the author considers,—the diseases arising from vices of the absorbent system,—the various ways in which it may be vitiated,—the diseases which may be either cured or mitigated by an attention to it,—and the most efficacious means of removing, or, at least, of alleviating the morbid affections of this system.

Though we do not remember ever to have seen any of the anonymous or imperfect copies of these lectures, yet all the information which they contain is very far from being new to us; and we are perfectly of M. WRISBERG's opinion, that every physician, who is not intimately acquainted with all that is here said on the subject, ought to be despised as a mere quack, and to be laughed at for his ignorance.

*Concerning*

*Concerning the Tree which yields the Gamboge.* By Professor J. A. MURRAY.

The information contained in this memoir is collected from some manuscripts of Dr. König, a Danish physician, who resided many years at Tranquebar, which were sent to the professor by Sir Joseph Banks. The tree which yields the true gamboge is, by the natives on the coast of Coromandel, called *Gokatbu*, and *Bokatbu*; by Dr. König, it is named *Guttæfera vera*, and *Arbor polygama fructu cerasiformi eduli*. Professor MURRAY has given it the appellation of *Stalagmitis Cambogioides*, and adds a very complete and elegant description of it. It belongs to the class of the *Polygamia monoecia*, and should be placed immediately after the *Clusia*. Its generical characters are as follow: Floris mascul: calyx tetraphyllus, interdum hexaphyllus. Corolla tetrapetala raro hexapetala. Stamina numerosa, receptaculo carnosæ quadrangulari inserta, subinde polyadelphæ. Rudimentum styli in nonnullis filiforme læve, longitudine antberarum, receptaculo floris innatum. Stigma echinatum. Floris hermaphrod. calix corolla et stamina ut in masculo. Stigma tri vel quadrilobatum. Bacca globosa, stylo et stigmate coronata.

This tree grows in Siam and in Ceylon: in the months of June and July, the natives break off some of the leaves and young shoots, and a yellow juice drops from the wound, of the consistence of cream, which is collected in cocoa-nut shells, and afterwards dried by the sun.

To the description of this tree, Mr. MURRAY has added those of the *Cambogia Gutta*, the *Hypericum bacciferum*, and the *Murraya Exotica*.

#### MATHEMATICAL CLASS.

*On Irregular Solids.* By AB. GOTTH. KÆSTNER.

*On the Scalene Cone.* By the Same.

M. KÆSTNER here lays down and demonstrates the manner of constructing the retia of these solids; those which form the subject of the first memoir are, by Kepler, called the *Rhombicosidodecaedron*, the *truncum Cuboctaedron*, and the *truncum Icosidodecaedron*.

*On the Theory of Undershot Water-wheels.* By GEORGE SIMON KLUGEL.

According to the theory of undershot wheels, which has generally been adopted and applied to practice by mill-wrights, the power of the water to turn the mill is then greatest, when the float-boards move with a third part of the velocity of the water that acts on them. M. KLUGEL observes that this theory is inaccurate, as it supposes the water to act, by a momentaneous impulse, on the float-boards, with the same velo-

city which it would have, if it fell freely; whereas, according to him, the velocity of the water flowing from the aperture of the penstock is not so great, and it ought to be considered as acting rather by pressure than by impulse. In a strict mathematical sense, the author is right: but the difference between the result of this and the common theory is so small, that it cannot be of any importance in practice; which, after all, must be regulated by experiment rather than by calculation.

*Two Memoirs on the Spartan Republic and Laws.* By Professor CHR. G. HEYNE.

M. de Pauw's strictures on the laws of Lycurgus and the constitution of ancient Sparta, in his *Recherches Philosophiques sur les Grecs*, have drawn on him many animadversions from the learned on the continent, who have accused him of historical scepticism, and of deciding without proper evidence. We mean not here to enter into a defence of this ingenious and original writer: but we cannot help observing, that he has met with no other censure, than what every man must expect, who has the boldness to think for himself, to oppose opinions generally received, and to doubt the certainty of what others implicitly believe. We have seen some severe criticisms on his work; which, though they display a considerable degree of learning, also betray such pedantic partiality and want of judgment, that we considered them as unworthy of notice. It is therefore with great pleasure that we peruse an examination of the subject by the learned and ingenious Professor HEYNE, whose intimate acquaintance with ancient literature enables him to collect all the evidence that it can afford; and whose judgment qualifies him to appreciate, without partiality, the validity of those accounts of the Spartans which have been transmitted down to us.

Though M. de Pauw's work gave occasion to these memoirs, they are not written so much to criticize his opinions, as to afford a particular and impartial view of the subject; and, though the Professor accuses the author of the *Recherches Philosophiques* of being rather prejudiced against the Spartans, he is himself very far from indiscriminately admiring their constitution; nor does he give implicit credit to every thing that is said, even by the ancients, relative to them and their lawgiver. He justly observes, that many, who have written concerning the Lacedæmonians, have involved the subject in obscurity, by not sufficiently discriminating the several periods of the republic, and by not accurately weighing the credit due to the authors from whom they derive their information.

Whatever, says M. HEYNE, relates to the most ancient times of the Spartan republic, and to the institutions of Lycurgus,

curgus, must necessarily be attended with great uncertainty, because founded on the authority, not of written and well-authenticated history, but of uncertain report; hence many regulations are sometimes ascribed to Lycurgus, which did not take place till a great number of years after his death, and which were, in fact, deviations from his original plan. To this we may add, that these reports will appear less worthy of credit, as they were collected, many ages afterward, from the oral traditions of the Spartans themselves, whose superstition and national pride render their evidence suspicious. Nor are the ancient writers on this subject to be trusted, because, as the Professor well observes, they accepted, without due examination, whatever traditions were handed down to them; and most of them were carried away by an extravagant partiality to Lycurgus and his laws. Much of this partiality arose from a deep sense of the inconveniences which they saw and experienced in their own government; and they were hence induced to express extravagant and exaggerated commendations of the Spartans and their constitution, by way of tacit censure on the turbulence of their own countrymen, who were exceedingly deficient in that disinterested public spirit and obedience to the laws, of which the Spartans were thus exhibited to them as an example.

Instead of being the declamatory panegyrist of Lycurgus, as superior to almost every legislator that ever existed, the Professor observes that, in judging of his institutions, we must consider them as relative to the circumstances of the Spartans, and the neighbouring nations, not in later periods of the republic, but only in the times in which he lived. His laws were given to a people of a most savage and ferocious disposition, accustomed to live by war and rapine; he neither did, nor could institute a new form of government, but only altered that which they had derived from their Doric ancestors; this was an absurd mixture of monarchy and democracy, which, from the tyranny of the kings, and the turbulence of the people, could not be otherwise than unsettled, and torn by factions. This author thinks, with *M. de Pauw*, that the only alteration which Lycurgus effected in the political constitution, was the interposition of the senate as a medium between the kings and the people.

That ferocity and love of war, which we have ascribed to the Spartans, was common to all their neighbours, who were engaged in perpetual dissensions, and refrained from no usurpation which the sword enabled them to claim. It is from these circumstances, that the author vindicates the grand object of Lycurgus, which, he says, was not to excite a spirit of conquest, and a disposition to offensive war, but only to secure  
them

them against the attacks and inroads of their warlike and numerous enemies; and, as Sparta was a small, and by no means a populous state, this end could be no otherwise attained, than by the establishment of such a martial spirit and discipline, as should enable them to repel the attacks of assailants greatly superior to themselves in number: but, while the Professor thus apologizes for the grand object of the Spartan legislator, to which all his particular institutions must be referred, he acknowledges that most of these are of such a nature, as no one, without the most unreasonable partiality, can approve. The very spirit of their constitution and laws, however suitable to their original circumstances, and to the state of Greece at the period when they were established, became disadvantageous to them, when, by the culture of arts and sciences, a more humane and advanced state of civilization, and a more rational and elegant mode of life, were introduced among their neighbours and rivals.

Our limits will not permit us to follow the Professor in his judicious observations on the distribution of property, and the decrease of population, among the Spartans. With *M. de Pauw*, he agrees in many particulars; and among others, in his opinion that the prohibition of money, and the substitution of iron in the place of gold and silver, cannot be ascribed to *Lycurgus*. He observes, that this gentleman has gone too far, in saying that *Hellanicus* denied the existence of *Lycurgus*, as legislator of Sparta. *Strabo* censures him only for not mentioning this lawgiver, and ascribing his institutions to *Eurysthenes* and *Procles*. *M. de Pauw* is also reprehended for asserting that, among the Spartans, the lands descended to the eldest son of a family; though it is acknowledged that, if the testimony of *Heracles* be admitted, the lands could not be divided. In short, the faults pointed out in *M. de Pauw's* account are few and trivial; they may be reduced to some general accusations, of being prejudiced against the Spartans, and of making general conclusions from particular facts, with respect to the licentious manners of the women, to the venality of their kings and magistrates, and to the ascription of their successes in war to stratagem, intrigue, and corruption, rather than to their superior courage. In reply to all these accusations, we think *M. de Pauw* might easily prove, that most of his conclusions, as they relate to general character, are founded on more facts than those that the Professor opposes to them; which, though more agreeable to common prejudices of the learned, are not less conjectural.

In the second memoir, the Professor gives a view of the alterations in the Spartan constitution, which took place in the several



several periods of the republic : here he justly observes, that, when the influence of such severe laws, as those of Lycurgus, were relaxed, the Spartans, from the uncultivated ferocity of their disposition, must naturally become more corrupt, than nations that were humanized by the culture of arts and sciences, by which even vice is rendered less atrocious. The condition of the Spartans might be tolerable, while they remained within the limits prescribed by the spirit of their laws : but, when they aimed at conquest, and a pre-eminence over the other states of Greece, they aspired to circumstances, for which no provision could be made, because entirely opposite to the very genius of their constitution.

The Professor allows that the Spartans acquired, from the conquest of Messenia, a great accession of power and wealth ; but he thinks that *M. de Pauw* ascribes too much to this event, when he says that they derived their power solely from it. Here, however, we cannot help thinking, that our author has neglected the connection in which *M. de Pauw's* assertion stands, and which renders it in some measure defensible. He contrasts the conquest of Messenia, as the cause of the wealth and the power of the Spartans, not with the advantages which they afterward acquired, but only with the nature of their laws, their civil institutions, and their military exercises ; which, their best apologists will allow, were not intended to make them a nation of conquerors. He would, indeed, have expressed himself more accurately, had he called it the first, or original, instead of the *sole* cause. *M. HEYNE* ascribes the wealth of the Spartans, in a great measure, to the assiduous culture of their lands ; and hence concludes, that the condition of the inhabitants of the country, at the commencement of the republic, was much better than in later periods. On the authority of Strabo, he asserts that the Dorians, when they first settled at Sparta, allowed all the inhabitants of the country to live with them, under common laws, and to enjoy the same advantages with themselves. Fifty years after this, Agis imposed a tribute on them, and enslaved the Helots, who refused to pay it. The Professor is of opinion that, even after the reduction of the Helots, the other inhabitants of Laconia continued to enjoy the same privileges with the Spartans ; and that their exclusion from places of honour and authority, and their state of subjection, under the appellation of *Perioeci*, did not take place till the second Messenian war. *M. HEYNE* vindicates the conduct of the Spartans toward the Messenians, by pleading the manners and customs of those times. Concerning the cruel treatment of the Helots, which appellation, he thinks, became common to all that were in a state of slavery,

he only observes, that it must not be ascribed to the laws of Lycurgus, but to the general character of those ages, and to the distrust and hatred inseparable from the circumstances of servitude, where the slaves are more numerous than their masters. Concerning the Cryptia, he says, no certain opinion can be formed; nor does he think that Plutarch is to be credited in what he relates concerning it.

Among the alterations which took place in the Spartan government, the Professor mentions the institution of the Ephori, whose power, though at first moderate, at length became so great and oppressive, as to effect a total change in the constitution. The gradual corruption of their manners, the introduction of wealth, and the various events which, after the Persian war, contributed to the decline of the republic, are here judiciously pointed out.

With respect to what Plato and Aristotle have written concerning the Spartans, the Professor observes, that these philosophers considered the republic in a general view, without discriminating its various periods, or attending to the alterations which its original constitution had undergone. The work ascribed to Xenophon, M. HEYNE deems unworthy of this philosopher, and thinks it was written by some Sophist. Of Plutarch it is observed, that he is too partial to the Spartans; that he exaggerates every thing that can be said in their favour; and is sometimes led by his prejudices into very unfair representations. We ought, however, to distinguish between what he advances as historical facts, and what he offers as his own opinion; with respect to the latter, his authority is of little value, and we have a full right to judge for ourselves; with regard to the former, much depends on the sources of his information, which are not all equally good, and on his coincidence with other writers.

On the whole, though Professor HEYNE studies to represent the Spartans in as favourable a light as possible, and accuses M. *de Pauw* of being prejudiced against them, we do not find that these gentlemen differ so widely as, from the introduction to these memoirs, we had expected. They do not disagree so much with respect to facts, as to conjectures and conclusions; and even these relate chiefly to the character of the nation during a period, concerning which we have no information, excepting what could be gathered from tradition, by writers who lived long afterward, and were greatly prejudiced in its favour. Let it also be observed, that the Professor considers the subject merely in an historical and political view; whereas M. *de Pauw* does not thus confine himself, but surveys it as a philosopher and a moralist.

*Concerning*

*Concerning the Metempsychosis of the Egyptians.* By M. GATTERER.

Herodotus tells us, that an Egyptian king, Rhampinitus, descended into Hades; and that the Egyptians believed the souls of men to be immortal: they taught that, at death, the soul transmigrated into the bodies of animals, and, after a period of three thousand years, was again permitted to animate a human body. All this, says M. GATTERER, is an astronomical allegory. By the transmigration of the soul into the bodies of various animals, the journey of the sun and moon through the several constellations of the zodiac is represented; and the period of three thousand years refers to the grand cycle of intercalation. It may be said, that we know of no astronomical cycle of three thousand years: but this is nothing to the purpose, at least with M. GATTERER; who founds his hypothesis on the divisibility of three thousand by four, by twenty-five, by one hundred and twenty, and by five hundred; and on its being the twelfth part of thirty-six thousand years, which, he says, is the canicular period. This grand cycle may consist either of years, or months. That the period of the metempsychosis refers to the latter, the author thinks most probable; because about three thousand months elapsed between the death of Euphorbus and the birth of Pythagoras, who were both animated by the same soul. The Egyptian labyrinth is, according to this writer, also an astronomical allegory, which he explains on the same ingenious hypothesis. The twelve halls are the twelve signs of the zodiac, and the three thousand οἰκισματα, or apartments, signify that number of revolutions of the sun, moon, or other heavenly bodies. All this, M. GATTERER says, appears very clear and certain: but, as we are not so fortunate as to be of the same opinion, we must refer those, who wish to understand this mystery, to the memoir in which the author professes to explain it.

*On Human Sacrifices.* By CHRIST. MEINERS.

A mere enumeration of the melancholy, but well-known instances of popular superstition and sacerdotal tyranny. We cannot discern the utility of this dissertation, which contains nothing new with respect either to facts or observations; and we are surprized to find M. MEINERS so ill informed, as to relate stories of the Formosans on the credit of Psalmanazar.

*On the Rise and Increase of Cities in Germany.* By M. LUD. TIM. SPITTLER.

Many of the German historians ascribe the origin of their cities to Henry I. of whom Wittekind, a monk of Covrey, says, *Primus, ex agrariis militibus, nonum quemque eligens, in urbibus habitare fecit; ut ceteris consamiliaribus suis octo habita-*

*cula exstrueret, frugum omnium tertiam partem exciperet servaretque; ceteri vero octo semiminarent et meterent, frugesque colligerent nono, et suis eas locis recondere. Concilia, et omnes conventus, atque convivias, in urbibus voluit celebrari.* The design of this tedious and prolix memoir is to shew, that, by the word *urbes* here used, we must not understand cities endowed with municipal privileges, or even towns constantly inhabited; but only temporary fortifications, and places of defence against the incursions of the Hungarians. The origin of cities, properly so called, is, in the author's opinion, of a much later date: but a more particular investigation of this fact is promised in another memoir.

The last memoir in this volume contains a description, by M. TYCHSEN, of the Cufic medals, preserved in the library of the Society: these are seventeen in number; among them are eleven of which no description has hitherto been published: the most remarkable are, a silver medal of the Caliph Soleiman, dated Anno Hegyr. 98; one of Jezid, A. H. 102; and one of Valid, A. H. 126: there are also some of Hadi, of Harun Raschid, and of later Caliphs of the Abbassidæ.

ART XI. *Verbandelingen van het Bataafsch Genootschap, &c. i. e. Transactions of the Batavian Society in Rotterdam, Vol. IX. 4to. 260 Pages. Rotterdam. 1790.*

THIS volume commences with a short account of the late M. STEPHEN HOOGENDYK, the founder of this society. He was a watchmaker by profession, and a very ingenious mechanic. Having a large fortune, and no near relations, he employed a great part of his time and substance in promoting works of public utility. To this Society he was a very liberal benefactor; for he gave it a valuable collection of philosophical instruments, and, at his death, bequeathed a considerable legacy to it. The life of a private man, who was remarkably plain and simple in his manners, and who, contented with the esteem and affection of his fellow-citizens, neither obtained nor desired public honours, cannot afford any interesting variety of incident: but the tribute here paid to his memory was due to his modest merit, and is a proper expression of gratitude for the disinterested and generous services which he had rendered the community in general, and to the Batavian Society in particular.

The greatest part of the volume is taken up with three prize dissertations: Of these, the first is by Dr. L. BIKKER, in answer to the following question: *Does the draining of a morass expose the inhabitants to any peculiar epidemical diseases; or does it only aggravate*

*aggravate the common autumnal fevers? If the latter be true, what are the causes of this aggravation? and what are the best means of preventing these diseases, and of preserving individuals from them?*

This question Dr. BIKKER considers as having a particular reference to the fevers which, in the years 1779, 1780, and 1781, raged with great violence among the inhabitants of some newly-drained lands in the neighbourhood of Rotterdam. Those diseases were so general, and so fatal, that they were supposed, even by some physicians, to be of a pestilential nature; and, from this notion, it became difficult to procure proper attendance and medical assistance for the sick.

To refute this opinion, Dr. BIKKER gives, in his first chapter, a very circumstantial description and history of the diseases which, in each of those three years, swept off above one seventh of the inhabitants. They appear to have been no other than the bilious and putrid autumnal fevers, which generally prevail in low marshy countries, and which Sir John Pringle, from whom our author makes very long quotations, has described as incident to the Netherlands.

In his second chapter, the Doctor lays down the circumstances by which the autumnal fevers of those years were peculiarly aggravated. For this it is not difficult to account, when we are told, that a surface of six thousand acres of morass, which, for above a century past, had been covered with standing water, was exposed to the rays of the sun during a very hot summer; and that the ground thus drained, was mere mud, abounding with animal and vegetable substances in a state of putrefaction. To the poisonous exhalations from the land, were added others from considerable pieces of water, which, on this occasion, it was necessary to confine with dams. Beside these general causes, the Doctor mentions others resulting from the circumstances of the inhabitants, who had no water that was not stagnant; who, on account of their poverty, were obliged to live upon raw bacon, stinking fish, and such unwholesome food; who were exposed to all the vicissitudes of the weather, and had neither dry habitations, nor what was necessary to the mere purpose of cleanliness in their persons and cloathing. In addition to all these circumstances, the author justly adverts to the obstinate imprudence of the peasants in drinking cold water, and sleeping on the damp ground, when heated by labour.

The means of prevention are enumerated in the third chapter. Of these, one of the most important is to drain and dry the land as speedily as possible, before the summer heats come on: for this purpose, the doctor recommends the use of steam engines,

and

and the draining of small portions of land at a time. He also advises the planting of trees, the burning of large fires, the explosion of gun-powder, and the frequent admission of fresh water into the ditches and canals. His other cautions respecting lodging, diet, clothing, and hours of labour, are such as have been given by every medical writer on the subject. Indeed the whole dissertation, which is exceedingly prolix, must be considered rather as a collection of what is already known, than as containing any new information. Such works may have their use, and, if published in a cheap form, may be of great benefit to the country practisers of medicine, who cannot have access to larger or more original works: but they are improperly placed among the memoirs of a philosophical society, from which we justly expect, not a mere recapitulation of what is already known, but such new information as may extend our knowledge beyond its present limits.

The second dissertation is the work of M. CORNELIS ZIL-LISSEN, concerning the best Methods of limiting Inundations with respect to great Rivers, so as to prevent their being prejudicial, and, if possible, to render them advantageous to the neighbouring Grounds. The question is here considered as relating chiefly to those inundations which are occasioned by ice-dams in large and rapid rivers, and particularly refers to the Rhine. Hence a knowledge of local circumstances, to which we cannot pretend, is necessary to those who would appreciate the merits of this memoir.

The last prize dissertation is written by GADSO COOPMANS, M. D. professor of medicine at Franeker. The question proposed by the society, is, *What are the Causes of the Appearance of Foulness on the Tongue? What are its Varieties? How far may we rely on it as a Prognostic? And what Indications does it suggest with respect to the Treatment of Diseases?*

This dissertation is sensible and judicious; and, though it does not abound with new observations, which, indeed, on so trite a subject, cannot well be expected, it may be useful from its tendency to counteract the erroneous notions which influence the practice, not only of village surgeons and apothecaries, but also of many of the physicians of this country; who, like their brethren in *Moliere's Malade Imaginaire*, reduce the whole art of medicine to bleeding, purging, and clystering.

In the first chapter, the professor opposes the opinion of Galen, who, he thinks, has misrepresented that of Hippocrates, in ascribing the foulness of the tongue to sooty exhalations from the stomach and bowels. He admits that a condensation of the fluids, and a diminution of their watery particles, to which Boerhaave and Van Sweiten ascribe this ap-

pearance, may contribute to produce it: but he observes that these causes operate chiefly after the disease has already made some progress, and thinks that this phenomenon may be attributed to the diminution of perspiration, from the spasmodic contraction of the fibres, by which the smaller vessels of the tongue are obstructed: hence a foulness of the tongue may be occasioned by whatever strongly affects the nerves, and thus causes a sudden contraction of the fibres.

In the three following chapters, into which the dissertation is divided, the professor discusses the remaining particulars of the question. His observations, though they are no more than what must naturally occur to every well informed and skilful physician, vindicate his title to this character, as they display reading, judgment, and experience. He very properly distinguishes between those cases, in which the foulness of the tongue may be considered as a kindly effort of nature to discharge the morbid matter that disturbs her operations, and those, in which it is a consequence of the disease itself. The latter he illustrates by adducing instances of intermittent fevers, in which the foulness of the tongue increases with every return of the paroxysm, and is augmented, rather than diminished, by the repeated purges and emetics which are frequently given from the idea that it indicates a foulness of the *prima via*: whereas the bark, if administered in proper time, and in a sufficient quantity, not only removes the fever, but also, by restoring the tone of the fibres, contributes to carry off any remaining foulness of the stomach and bowels.

*Memoir concerning a cheap Method of making the Sal Catharticum novum.* By M. J. B. VANDER SANDE, Chymist at Liege.

M. VANDER SANDE maintains that the salt in question is the same which is called by M. Haupt, *Sel perlé admirable*; by Rouelle, *Sel fusible a base de natrum*; by Morveau, *Acid emetique*, and by Bergman, *Acid du sel perlé*.

The method of making it here prescribed, is as follows:

Put twelve pounds of burnt bones into an earthen pot, and pour oil of vitriol on them; when the vapours cease to rise, add water sufficient to render the fluid transparent: stir it well, and, the next day, filter the whole through linen, adding water to it till the liquor filtered becomes tasteless, and does not render lime water turbid: saturate this filtered fluid with soda impregnated with fixed air, and, after filtering the solution, evaporate part of the fluid, and set the remainder in a cool place to crystallize.

*Observations on the Use of Issues in the Paralysis of the lower Extremities.* By WILLIAM LEURS, Surgeon at the Hague.

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We have here an account of seven cases, in which Mr. Pott's mode of applying issues was attended with success, in removing the curvature of the spine, and the consequent palsy of the lower parts of the body. In one of these cases, the patient was twenty-five years of age; the curvature affected no less than five vertebræ, three of the false ribs were much deformed, and all the lower parts completely paralytic. In this miserable condition, he had languished for a year and a half, when M. LEURS saw him: for the first three months, after the issues were applied, no amendment was perceived: but, from the fourth month, the palsy began to diminish, and, in the eleventh, the patient recovered the use of his legs; soon after this, he was seized with an obstinate diarrhoea and hectic fever, of which he died.

The last article contains a very minute account, by M. CORNELIS NOZEMAN, of the *Spongia Pluvialis*, and of the larvæ of the *Tipulæ* which are found in it; he considers the sponge as a vegetable, and not as a zoophyte.

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ART. XII. *Seconde Partie des Confessions de J. J. Rousseau.* The Second Part of the Confessions of J. J. Rousseau. 3 Volumes, 12mo. about 350 Pages in each. Paris. 1789.

WITH respect to the genuineness of these volumes, we are left to judge from internal evidence, as they are not accompanied with any account of the publisher, or any vouchers for the authenticity of the manuscript from which they were printed. From their contents, we presume that they are really the work of the eccentric genius whose name they bear: but, knowing that even the most sagacious critics may be deceived by an imitation of style and manner, we shall leave this point undecided; and shall only observe that this continuation of the confessions exhibits the same mixed, and sometimes inconsistent character, which the first part displayed.

The two former volumes \* were divided into six books, and contained an account of his adventures and sentiments during the first thirty years of his life. The seventh book, with which this continuation begins, tells us that, after a silence of two years, he resumes the pen, notwithstanding every resolution to the contrary, and desires the reader to suspend his judgment concerning his reasons for continuing these confessions, till he shall have perused the whole of his work. He then relates his journey to Paris in the year 1741, where he arrived with only fifteen Louis d'ors in his pocket, depending on his comedy and

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\* See Monthly Review, vol. lxvi. p. 530.



his plan of writing music, for his future support. Here he was introduced to *Diderot* and other literary characters; among the rest, to father *Cassini*, who advised him to pay his court to the fair sex; observing that ladies and philosophers might be compared to curves and their asymptotes, which continually approximate to each other, without ever coming into contact. In consequence of this advice, he became acquainted with a Mrs. D——n, the wife of a farmer general, whom he represents as a most beautiful woman of irreproachable conduct. ‘She received me,’ says he, ‘at her toilet, her arms were bare, her hair was disheveled, her bed-gown loose; this reception was novel to me; my poor head could not stand it: I was confounded, lost, and, in short, behold me in love with Mrs. D——n.’ Her kindness to him served but to feed his flame, and, though he feared to make a verbal declaration of his passion, he had the assurance to make it known in a letter to her. She behaved with great propriety, immediately quashed her lover’s hopes, and convinced the poor man of his folly: but continued to be his friend.

Some time after this, we find him secretary to a Monsr. M . . . . ., who was appointed ambassador from the court of France to the republic of Venice; this person is represented as a most contemptible character, entirely unfit for his employment; in which Rousseau became a very useful assistant, and, by his application to business, obtained the approbation of the ministers, to whom his dispatches were addressed. This ruined him with the ambassador, who became meanly jealous of him, and treated him with so much indignity, that he thought himself obliged to leave the hotel and resign his office. His disinterested integrity, while in this situation, procured him the esteem and love of all who knew him, and we read this part of his confessions with the greatest pleasure: but, consistently with his design of exposing his follies as well as his better qualities, he relates two very ridiculous adventures with courtezans, in which he appears rather weak than vicious.

On his return to Paris, he found that, though his conduct was universally applauded and that of the ambassador condemned, he could obtain no redress. He now determined to live in a state of independence, and to rely on his talents for subsistence; it was about this period that he accidentally met with her, whom he selected to share the various fortunes of his life, and whom he afterward made his wife. *Theresa Le Vasseur* was the daughter of an officer of the mint at Orleans, who, having met with misfortunes, removed with his wife and family to Paris, where *Theresa*, who was a sempstress in the house in which Rousseau lodged, maintained them by working,  
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at her needle. Of this young woman we should have said he was highly enamoured, if we had not found him declaring, many years after this, that he never loved her. However this may be, he addressed his mistress with the frank assurance that he would never forsake, nor ever marry her. 'Love, esteem and sincerity,' says he, 'were the means of my triumph; and from the tenderness and frankness of her heart, I became happy without being enterprizing.' This happiness was, however, for some time delayed by the apprehension and reserve of Theresa, which excited strange suspicions in her lover, that were exceedingly injurious to her character. At last, she confessed with tears that, when very young, she had made a single *faux pas*, in which her simplicity had rendered her a victim to the arts of her seducer. As soon as Rousseau heard this, he exclaimed with rapture, 'a maid! who would expect to find one in Paris, and of twenty years of age! alas, my dear Theresa! I am but too happy in possessing thee with health and virtue, and in not meeting with what I never looked for.'

Theresa was, at this time, a tender and faithful companion to our hero, with whom he declares he was very happy: but she was so ignorant, that she could scarcely read; she appears, however, to have had a large share of natural good sense, and he acknowledges that he often found her advice useful. By this connection, he involved himself in the necessity of maintaining her mother, who, being an artful selfish woman, pillaged him and her daughter of every thing she could get from them. Theresa had five children by him, all whom this strange mortal sent to the foundling hospital of Paris, as soon as they were born, nor does it appear that he ever heard of them afterward. It was not without great difficulty, that Theresa could be brought to acquiesce in this unnatural mode of disposing of her children: but at length she yielded to the persuasions of Rousseau, and of her worthless mother.

Rousseau was always ready to exert himself in behalf of his friends, but frequently met with ungrateful behaviour in return for his benevolent services: this was remarkably the case with respect to Diderot, who, in consequence of a publication which had given offence to some persons belonging to the court, was confined in the prison of Vincennes: on this occasion, our author wrote to Madame Pompadour in his favour, and displayed an attachment to his friend which does him great honour.

Rousseau's chief employment was writing music for the opera: but, happening one day to peruse a periodical literary paper, which he took to amuse him on his walk to Vincennes to visit Diderot, he saw the question, concerning the influence of

of arts and sciences on morals proposed by the academy of Dijon; and, soon after, wrote his dissertation on this subject, which gained the prize held forth by that learned body.

We shall not trouble our readers with his minute and tedious details of disappointments and sickness, nor with his complaints of ill-treatment, and other matters of little importance to the public, which fill the greater part of these volumes.

Rousseau fell in love with almost every fine woman whom he saw, whether married or single: but, as he had now resolved to regulate his conduct by the maxims of strict morality, his passion was entirely platonic. As he was far from opulent in his circumstances, one of his friends, who was a receiver-general, made him cash-keeper in his office: but this employment not suiting his disposition, he resigned it, determined to maintain himself by copying music, to live independently, and to despise the notions of the world. In this scheme, he tells us, he succeeded better than he had expected: he could easily shake off the yoke of public opinion, (Alas! poor John James, how miserably wast thou mistaken!) but not that of friendship. He complains that he suffered himself to be led like a child by those who pretended to be his friends; that these people became jealous of his virtuous singularity, and used their influence only to degrade and render him ridiculous, that they might afterward have an opportunity of defaming him. 'It was,' says he, 'not my literary celebrity, but my personal reformation, that excited their jealousy; they would have forgiven me for my eminence in the art of composition, but they could not forgive me for exhibiting in my conduct an example that seemed to reproach them.' About this time, he wrote his *Devin du Village*, which was greatly applauded, and was more profitable to him than any other of his works.

In the year 1754, Rousseau went to Geneva, and, passing through Savoy, paid a visit to his old patroness Mrs. Warens, who was now fallen into circumstances of poverty and distress. He generously invited her to take up her abode with him and Theresa: but, having a small pension, she declined it. She afterward paid him a visit, when she was on a journey, which she had not money sufficient to prosecute; not having the sum at hand, he sent it to her by Theresa about an hour after she had left him.

'Poor mama,' says he, 'let me add this anecdote of her heart. The only trinket she had left, was a little ring. This she took from her finger and put on Theresa's, who instantly replaced it on that of its owner, kissing her generous hand, and bathing it with tears. Alas! this was the moment in which I ought to have paid my debt of gratitude. I ought to have forsaken every thing, to have followed

lowed her, to have attached myself to her for life, and to have shared her lot, whatever it might be. I did it not. Engrossed by another attachment, I felt that, which was due to her, weakened by my despair of ever being serviceable to her. I wept over her, but did not follow her. Of all the self-reproach I have ever suffered, this is the most severe and permanent. By this neglect, I deserved all the dreadful calamities which, since that time, have incessantly overwhelmed me. May these atone for my ingratitude! It was manifested in my conduct; but so greatly has it distressed my heart, that this surely cannot be ungrateful.'

Previously to his departure from Paris, he had finished his dissertation on the inequality of mankind; and he arrived at Geneva inspired with republican enthusiasm, which was not a little increased by the expressions of esteem with which he was there received. Ashamed of being excluded from his rights as a citizen, by having apostatized from the religion of his ancestors, he resolved publicly to resume the profession of it. He tells us that, his intimacy with the Encyclopedists, instead of subverting his faith, had only increased his natural aversion to disputes and controversies: the study of man and of the universe had led him in every thing, to discern final causes, and the direction of a Supreme intelligence. The perusal of the Bible, and particularly of the New Testament, had taught him to despise the mean and absurd interpretations, which men, unworthy of bearing the name of Christ, had given to his doctrines. In short, philosophy, while it confirmed his attachment to the essentials of religion, had rendered him indifferent to the various formalities, with which men have obscured them. Believing that there can be only one way, in which a man of reason and reflection can be a Christian, he thought that whatever relates to external form and discipline, may, in every country, be determined by the laws. From these principles, on which we shall leave our readers to make their own comments, he became a protestant.

At Geneva, he had designed to fix his abode, and left it with a view to return, after he had settled his affairs in France: but from this purpose he was deterred by the reception of his dissertation on the inequality of conditions, which he had dedicated to the republic, and which excited much enmity against him, both in the council, and among the citizens; another circumstance, which conspired with this to prevent his settling at Geneva, was the residence of Voltaire near that city, a man, whose principles he disliked, and whose wit he seemed to fear.

These circumstances induced him to accept a very pressing offer, made him by a Mrs. D . . . . y, to live in a lodge on her estate, near the forest of Montmorency. In this habitation, which was called the Hermitage, he resided about sixteen months,

months, till he was forced to leave it in consequence of a quarrel with his patroness, which, by his account, seems to have been fomented by Diderot, and another false friend, whom he had introduced into the family. While here, his happiness was disturbed by domestic vexations arising from the behaviour of Theresa's mother; he was also hurt by Voltaire's sarcasms on his excellent letter, in defence of Providence, occasioned by the earthquake at Lisbon; and by the importunities of Diderot and others, whom he represents as attempting to exercise an undue controul over his inclinations. All this chagrin, together with his age, might seem sufficient to have cured him of his propensity to love: but we find he had reason to exclaim with Horace,

“ *Intermissa Venus diu  
Rursus bella movens!* ”

The rural solitude in which he lived, recalled to his remembrance some luscious scenes of earlier life, and he became enamoured of the phantoms, which his imagination conjured up. It was here that he laid the plan of his *Eloisa*, that he drew the characters of Julia and Clara, and that he attempted to sketch his own in the person of St. Preux. While engaged in these fascinating labours, he received a visit from the sister of his benefactress. This lady had been married, when very young, to an unamiable man, for whom she never had the least affection; and had therefore sought consolation in the arms of a lover, to whom she was very strongly attached. In her, Rousseau thought he saw his Julia realized; and we are told that he then, for the first time, felt what it was to love. He declared his passion, and at first met with a firm, yet mild and friendly repulse: but, at last, the compassionate fair seemed moved by the violence of his feelings; and exclaiming, ‘Never was man so amiable! never did a lover love like you!’ indulged him with one embrace. The moment was trying; the scene, a grove by moon-light; and yet, says Rousseau, ‘at midnight, she left the grove, and the arms of her friend, as immaculate and pure, both in body and heart, as when she first entered it. Reader, consider all these circumstances! I shall add nothing further!’ To this interview, we suppose, the world is indebted for that highly coloured scene in his *Eloisa*, which he entitled, *Le premier baiser de l’amour*.

This was, however, the only favour she granted, though their intimacy continued for some time; his love for her was of the most passionate and romantic kind; her affection for him, that of a tender compassionate friend: but from their own want

of circumspection, Mrs. D . . . y became acquainted with their mutual attachment, which contributed not a little to destroy her friendship for Rousseau; though it was her pride, rather than her virtue, that was offended; for this lady had also her gallant, and took no pains to conceal her criminal attachment to him.

After quitting the Hermitage, Rousseau took a house at Montmorency, where he became acquainted with the Marshal Duke of Luxembourg, whose friendship for him was sincere and generous. From this retreat, he was driven, by the persecution, with which he was threatened on account of his *Emilius*, and retired into Switzerland: his treatment there is well known. Being obliged to flee from Yverdon, he took up his abode in the district of Neuchâtel, where he enjoyed the friendship of Marshal Keith, by whose interest he obtained the protection of the late King of Prussia: but against the diabolical machinations of the clergy there, this was of as little avail to him, as it had been to the amiable and excellent *Petitspierre*, whom they persecuted for denying the eternity of future punishment. The Letters from the Mountains heightened the rage of these virulent unchristian bigots; and Professor Montmolin, the pastor of the congregation to which he belonged, contrived, by the most infamous methods, to excite against him the hatred of the populace, by whose fury his life was more than once endangered\*. Thus persecuted, as if he had been the worst of malefactors, he retired to the island of St. Pierre, in the lake of Bienné, on which there is only a single house. In this solitude, he hoped to have spent the remainder of his days: but new evils were prepared for him by his implacable persecutors; for, after a short residence on the island, he received an order from the states of Bern, to whose government St. Pierre belonged, to quit their territories within twenty-four hours; on which, he determined to go to Berlin.

Here the volume ends very abruptly; and he tells us that, 'if ever he should have fortitude sufficient to write a third part of his confessions, the reader will know the reasons why, when he had intended going to Berlin, he in fact went over to England; and will see the manner in which the two ladies, who wished to have the disposal of him, after having, by their intrigues, driven him out of Switzerland, because there he was not sufficiently in their power, contrived to deliver him up into the hands of their friend.'

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\* See Monthly Review, vol. xxxiii. p. 505, &c.

The third volume consists of letters, some of which are well written : but their chief merit is that, in their various style and manner, they illustrate the character of their author ; and the effect which external circumstances had on his mind. After the account here given of the principal events related, it becomes unnecessary to detain the reader by giving extracts from the letters which allude to them.

The confessions of Rousseau, if they were less tedious and minute, would be neither unentertaining nor uninstruative. Men are generally so desirous of concealing their faults and follies, even from themselves, that we have seldom an opportunity of surveying the human heart without disguise ; and, though we may have resolution sufficient to examine our own, and to scrutinize, with the most severe impartiality, all the various sentiments and emotions which arise in it ; yet an accurate survey of other specimens must be useful to complete our knowledge of human nature, by acquaintance with its varieties. Egotisms, and a number of minute circumstances which appear uninteresting to the reader, are almost inseparable from a work, in which the author is his own hero ; and very few have, like Rousseau, the talents which render these faults tolerable. Some circumstances are related which expose his character to censure ; yet even these, if justly considered, are instances rather of frailty, than of deliberate vice. On the whole, he appears, with all his imperfections, a good and amiable man : his heart glowed with sincere benevolence and love of virtue : but he was often led away by strong passions, and wanted firmness of mind to regulate his conduct, and to prevent him from being misled by others. Like many men of genius, he neglected the means of procuring that independence, which he might have attained by a regular application of his talents ; and the unsuitableness of his circumstances to his feelings, together with the frequent ill usage which he experienced, soured his temper, and rendered him suspicious even of his best friends. In short, he was '*a man more sinned against, than sinning* ;' and, whatever little frailties there might be in his character, the writings, for which he was so unjustly persecuted, survive the malignant efforts of civil and ecclesiastical tyranny to suppress them, and will transmit to posterity a lasting monument of the goodness of his heart, of his love to mankind, and of his zeal for virtue and the rights of his fellow creatures.

ART. XIII. *Abrégé de l'Histoire de Suede*, &c. i. e. An Abridgment of the History of Sweden, from the most ancient Time to the present Day. Translated into French from the Original of M. LAGERBRING, by NICOLAS GEORGE AGANDER. 12mo. pp. 400. Paris. 1788.

FROM an abridgment like the present, which, in the space of 400 pages, comprizes the history of more than double that number of years, we can expect to receive only a plain account of great events, and a general view of progressive improvements. The philosophic investigations which, looking upward from the action, trace it to its source, and display the secret motives of the actor, or which, descending to its consequences, exhibit the advantages, or detect the calamities, whether expected or unlooked for, which are derived from it: the discriminating judgment, which decides on the characters of men, not only from the success of their measures, but also from the wisdom with which they were executed, and from the goodness of intention with which they were contrived; and the eloquence which, while it delights to exalt the honest and the worthy, and to degrade the mean and the selfish, teaches us, by following the steps of the one, and avoiding those of the other, to deserve its praise:—these, which constitute much of the utility of history, and all its beauty, must not here be expected. If, occasionally, the author enriches his detail by an useful remark, or enlivens it by an interesting anecdote, we receive them with gratitude, as a gift which is presented to us, rather than as a debt which is paid.

The author first informs us of the extent of the kingdom of Sweden; and he observes, that when this is compared with the extent of France, or with that of Great Britain and Ireland, it is evident that Sweden must be more powerful than either of these states: or at least, adds he, that it *ought* to be so. He traces back the history of his country, to the time of the famous Odin, who, after having over-run Russia, Prussia, and Denmark, penetrated into Sweden, about sixty years before the birth of Christ. The popular fiction respecting this prince, who was exalted into a deity, and who was supposed to welcome to an eternal scene of festivity all those who died in battle, at once marks the character of his warlike descendants, and accounts for the continual scenes of slaughter in which they were engaged. So frequent, indeed, are these, that the historian, while he slightly passes over the assassinations of succeeding princes, as being common occurrences, particularly directs our attention to the circumstance of one or more of them having died in their beds.



From this tedious and disgusting detail, we turn with satisfaction, to the reign of Gustavus Vasa, when civilization was more extensively introduced, and when commerce began to be understood. The advantages to which this reign had given rise, were still further improved by Gustavus Adolphus, whose memory will ever be dear to his countrymen, and by Charles X.; till in the time of Charles XI. during whose reign a long peace was established, the commerce, and the revenue, as well as the arts and sciences, were rapidly approaching to a most flourishing state. The sad reverse which attended the wars of Charles XII. is well known: his successes and his defeats equally served to ruin his country; nor was it till the reign of Frederic, that, after twenty-two years of a destructive war, manufactures and commerce again received attention. These continued to improve during the reign of his successor; and it is but justice to the compiler of this abridgment, to say, that he has given a clear account of the state of the trade and revenue of Sweden at this period.

The Swedes, however, were a people not likely to remain long inactive; and having no foreign disputes to engage their attention, they entered into dissensions at home. These had so far increased, and were so inimical to the interests of the country, that Adolphus Frederic, the father of the present King, actually determined to vacate his throne; nor did he again consent to occupy it, till it was agreed that an extraordinary meeting of the estates should be convoked, from whose deliberations some happy changes were expected. During their sittings, the King died suddenly, and was succeeded by his present Majesty, Gustavus III. The differences, which, it was imagined, would have subsided, continued to increase: in fine, such was the violence of the opposite factions, that, says the author, '*La diete avoit portée la licence et la fureur à leur comble.*' It was at this time, in 1772, that the King, addressing himself to the troops who were come to mount guard, explained to them the danger in which he found the country, and required their assistance to enable him to abolish the aristocratic party, and to re-establish the ancient laws of the states. The support which was required was instantly granted; and in an almost incredibly short space of time, a revolution was produced, which enabled Gustavus to enlarge his own powers, and to settle that system of government which has since been observed.

This is the second Swedish work, for our acquaintance with which we are indebted to the translation of M. AGANDER. See a review of the former ('*Mélanges de Littérature Suédoise,*') in the Appendix to our 81st volume, p. 641.

ART. XIV. *Tableau General de la Suede, &c.* i.e. A general View of Sweden. By M. CATTEAU. 8vo. 2 Vols. pp. 170 in each. Lausanne. 1790.

M. CATTEAU, (though he is not a native of Sweden,) from having long lived in the country, from having travelled into its interior parts, and from having made himself acquainted with its language, was at length induced to lay before the public a description of that kingdom. The materials which he has employed for this purpose, exclusively of his own observations, and of the intelligence which he gained from the conversation of well-informed natives, have been taken from various authors, who have written on the several branches, into which this subject is divided. These have, in general, been Swedes; and among the number is mentioned M. *Lagerbring*, a translation of whose 'abridged history' is reviewed in the preceding article. By means of these assistances, the author has been enabled to offer to us the present agreeable and useful work; for the impartiality of which we are inclined to give full credit to his own assertions, when, in addressing the inhabitants of Sweden, he thus speaks of it:

'You, with whom I have long lived, it is to you that I dedicate the fruits of my labour. The most exact impartiality has directed my pen: I have written what my eyes have viewed; what my mind has thought; what my heart has felt. You require not to be informed that there is no human society, which is exempt from imperfections; in enumerating these without unfeeling severity, we lead to their correction. Beside, I am ambitious of your esteem; and I should neither have merited, nor have obtained any return but your contempt, if I had substituted flattery for truth.'

These volumes are divided into twenty-three chapters; which treat of the situation, extent, &c. of Sweden; of its history; of the king's titles, court, family, residences, &c.; of the connexion of Sweden with foreign powers; its constitution; interior government; religion; laws; military establishment; orders of knighthood; revenues and expences; population; natural riches; cultivation; labour; commerce, domestic and foreign; coin, weights, and measures; education; national character, &c.; language; arts and sciences; and antiquities. To these is added the form of the government as it was established by the revolution of 1772.

It would be impossible for us to specify the particulars which are contained under these general heads. M. CATTEAU seems to have bestowed much pains in gaining his information, though sometimes his knowledge appears rather superficial and popular than clear and discriminating: on subjects, too, which require plainness and precision, his language is, occasionally,

too flowery; but if it is light, it is always pretty; and if he fails to instruct, he is sure to amuse. We heartily thank him for the pleasant anecdotes, and interesting reflections, with which he has enlivened those parts of his detail, which, in most hands, would have been dull. His manner of writing is spirited, and his turn of thinking is liberal: while we read his book, we cannot avoid feeling a partiality for the author.

We will afford our readers a specimen of the work, by translating a short passage or two: though, certainly, in order to give a fair opportunity of judging of an author's style, his own words ought to be quoted.

The following is an account of the opening of the *diet*; which consists of the king, and the four orders: namely the nobility, clergy, citizens, and peasants:

'The King, in all the pomp of royalty, approaches the cathedral, while the states follow in procession: divine service is performed as usual, excepting that a bishop always delivers the sermon. From the cathedral, the King and the states pass into the hall appointed for the reception of the representatives of the nation. The assembly ranges itself in order; and the King is seated on his throne; he delivers a speech, to which the marshal and the speakers return an answer. The whole scene is interesting and captivating: but principally so, is the appearance of the peasantry. How delightful to behold the labourer, in his plain and rustic habit, seating himself by the side of his fellow-citizens, approaching the throne with confidence, and addressing his King without embarrassment, without fear!—Ye unfortunate Russian and Polonese peasants! how far removed from you is this noble existence! You moisten the earth with the sweat of your brows; with painful exertion, you trace the furrow; and never does the cheering idea of these privileges, these advantages, which exalt and dignify human nature, sooth your afflictions, or fill your dwellings with gladness! you have no possessions, no country! a cruel despot sacrifices your happiness to his caprice, and you dare not articulate the complaint, which a wounded heart dictates to your lips!—Pardon, reader, this involuntary emotion of a soul which loves, which respects, all mankind, whatever may be their ranks; of a soul, which grieves to see man bending under the pressure of misfortune, and which revokes with indignation at beholding him degraded and despised!—

The following extract will give some idea of M. CATTEAU's descriptive talents:

'The park, belonging to the mansion at Frederichshof, forms one of the most beautiful walks in the neighbourhood of the capital. With what delight will the admirer of nature here wander through those solitary retreats, which boast no ornaments but the broken rock, and the mishapen stumps of trees; those winding paths, which lead sometimes to the mossy lawn, sometimes to the sea shore, resounding with the surge: how will he rejoice as he meets those herds, now retreating, stopping now, and now retreating again;

and those numerous flocks, which, as they silently pass along, recall the image of that calmness and content, which man so continually seeks, so rarely finds !'

We are tempted to give the following extract in the author's own language :

' *Le roi a plusieurs autres châteaux, plus ou moins éloignés de la capitale. Une allée, qui se présente à gauche, quand on a passé la rue de la reine, & l'observatoire, conduit à Carlberg, situé au bord du Macler. Les bâtimens ont été négligés, & se ressentent des ravages du temps : mais le jardin est d'autant mieux entretenu : l'art y a fait beaucoup, & le goût lui a servi de guide : ils ont créé de concert, des allées silencieuses, où se plaît la tendre mélancolie ; des berceaux, qui nourrissent la fraîcheur, des bosquets rians, des tapis de verdure, une grande orangerie, & un bassin, réfléchissant les arbres majestueux, dont il est bordé. D'un côté du jardin est un bois vaste & sombre ; de l'autre est un parc, où se montre cette simplicité touchante, qui a tant de charmes pour les amis de la nature. On s'arrête volontiers dans ce parc, pour jouir de ses beautés, & pour contempler une maison de plaisance, que la reine Christine y fit bâtir : elle est de bois, & tombe sous la main du temps ; mais ces ruines ont des attraits ; elles retracent des souvenirs intéressans. La reine rassembloit dans cet endroit, à ce que dit la tradition, les savans, qui vivoient à sa cour : appuyé contre un antique sapin, on se livre aux fantômes de l'imagination ; on voit Christine & ses doctes courtisans ; on aperçoit Descartes, se promenant à l'écart & cherchant ces aîles, qui nourrissent la méditation ; Saumaise, récitant aux échos du voisinage, des vers grecs & latins, qu'ils répètent en bégayant ; Bochart, gardant le silence & regrettant son cabinet ; Huet, préparant un idylle en langue du Latium, Meibom, faisant exécuter une danse grecque ; Bourdelot, verjant le ridicule sur le savoir, qu'il n'avoit pas, & captivant Christine, par les saillies de son esprit vif & fémillant, plus que ses rivaux, par leur respectable érudition, & leurs entretiens philosophiques.'*

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ART. XV. *Notices des Insectes de la France, &c. i. e. Remarks on the Insects of France, reputed venomous ; collected from the Writings of Naturalists and Physicians, and from Observation. By M. AMOUREUX Junior, Professor of Physic in the University of Montpellier, Librarian, and Member of several Academies and Societies of Agriculture: 8vo. pp. 302. Paris. 1789.*

THE substance of this very ingenious treatise was presented to the academy of Lyons, under the form of a memoir, in answer to the following question proposed by it : *Which are the different Insects of France, reputed to be venomous ? What is the Nature of their Poison ? and what are the Means of counteracting its Effect ?* The academy further required of every candidate, to describe the genus and species of every insect that they should mention ; and also that they should add some new experiments and observations. This memoir obtained the prize, in préférence

ence to several competitors, in the year 1788; and encouraged by so flattering a distinction, the author now presents it to the public under another title, and with the addition of subsequent notes.

After a pertinent introduction, concerning the nature of insects in general, and the peculiarities of their formation, which confirm the adage of *Pliny*, *Nusquam natura major quam in minimis*, M. AMOREUX enters more immediately on his subject; and, according to the plan proposed, divides it into two principal parts.

The first part is destined solely to a description of the different insects in France, that are reputed venomous; and some that are noxious, without being venomous; their names, their titles, their generic and specific characters, their make and their instincts; in order to ascertain the nature of the injury which they commit, and to what purposes their venom is applied. In the second part, the particular nature of their poison, the mode of introducing it into other animals, and the remedies to be applied, are discussed.

The animals described are the following: the *scorpion*, common spider, *tarantula*, *cantbarides*, the *meloe proscarabous* of Linn. the *bupreste* and *carabus*, the *ant*, the *bee*, the *wasp*, the *ichneumon*, the *gnat*, &c. &c.

We shall not follow the author in his descriptions of these animals, as they lie open to every naturalist, but shall content ourselves, under this first division, with the mention of some few particulars respecting the *scorpion*, which are not so universally known,

The scorpion is only found in the southern provinces of France: it is for this reason that M. *Geoffrey* has omitted it in his history of insects; which is chiefly confined to those in the neighbourhood of Paris. There are two species. The one is that described by *Maupertuis*, in a memoir read before the Royal Academy of Sciences in the year 1731. This was unknown to *Linné* and to *Fabricius*. It is of a yellow hue, and is chiefly found in the neighbourhood of *Souvignargues*. The other species is more common: it is the *Scorpio Europæus* of Entomologists.

Among the different experiments which I have made on scorpions, (says the author,) the effects of water on them appear to me the most singular. It is surprising that an insect, which is accustomed to cold or humid places, should be destroyed by the simple contact with water, without being drowned. I have been frequently convinced of this fact, by placing two or three drops of water in the bottom of a glass or cucurbit, the smoothness of whose sides prevented the animals from escaping. In a few hours, and sometimes in a few minutes, they fall a sacrifice to the experiment.

— It has been observed, and *Galen* asserts the fact, that the saliva

saliva of a man was fatal to scorpions. On this authority I repeated the experiment, and I perceived that the animal received no injury, whenever he was able to escape the humidity, otherwise it fell a victim. I imagine that every fluid may have the same effect, either by stopping up the stigmata, or relaxing the members of the insect.'

It has been strenuously maintained, that if a scorpion be surrounded by a circle of burning coals, it will not attempt to escape, but will sting itself to death. The observations of the present writer, however, confute this fable. 'In these cruel moments, (he says,) the animal becomes irritated, places itself on its back, erects its tail, vibrates its sting, and threatens on every side, but never wounds itself.'

That the scorpion deviates from the usual law of generation in insects, and is viviparous, was asserted by Aristotle, and proved by *Redi*. Yet *Fabricius* thought this exception from the universal rule so extraordinary, that he still entertained doubts, which he has repeated in all his works. M. AMOUREUX supports the sentiments of *Aristotle* and *Redi*; he proposes to extend his observations further on this subject, and lay them before the public. 'We have not been present, (says he,) at the moment of parturition, but we have inclosed a female scorpion in a glass, in the month of September, and have found several young ones a few days afterwards. They bring forth principally in Autumn, but they do not appear to be confined to this season exclusively.' He further adduces the testimony of *Maupertuis*, who, on opening several females, has found from twenty-seven to sixty-five young scorpions within them.

The author commences the second part, by giving the following definition of poison:

'Poison, or venom, is a body, or substance, which, by virtue of its constituent principles, and according to circumstances, possesses the power of injuring Beings endowed with vitality, even in a small quantity. Aliments and remedies may act as poisons, as often as decomposition, or a new combination of their nutritive and medicinal principles has changed their nature. Poisons may, therefore, be either natural, accidental, or artificial; and these may possess a peculiar manner of acting, either by their own particular qualities, the organs which they immediately affect, or the circumstances attending their application. The nature of poisons is better ascertained by their effects on living bodies, than by experiments or analysis made *in vitro*. They are distinguished, however, into three species, *corrosive*, *vaporous*, and *fermentative*. The mineral kingdom copiously furnishes the first of these; the vegetable produces the second, which are of the narcotic or stupifying class; and the animal yields the fermentative, whether they be native, or acquired by contagion and disease. Indeed, animals furnish every species,

species, the corrosive or inflammatory, the septic, or those that excite the most terrible convulsions. Our humours often degenerate into poisons, as many putrid and pestilential diseases abundantly prove.

The author further observes, that the action of poisons, and particularly animal poisons, is subject to many variations, according to degrees of heat, the state of the atmosphere and climate, of the body that transmits it, and the body that receives it. The animals, which are venomous in one country, are so to a much less degree, or perfectly innocent, in another. Writers, who have applied themselves with the most assiduity on this subject, are not agreed concerning the immediate action of poisons; and M. AMOUREUX expresses his surprize that they should have overlooked the *lymphatic system*, 'which seems to be principally affected, particularly by the bite or sting of insects; as is manifest by the swelling of the external skin, which gives no indications of a phlegmon. The venom of insects, applied internally, scarcely passes into the blood, and seldom affects the nerves: their chief influence is exerted on the skin, and the cellular membrane.'

'The circumstances, (he continues,) which exalt the venom of animals, are, *heat, anger, the seasons of copulation, and hunger*. Those which diminish it are, *age, cold or temperate climates, repetition of the bite or the sting, change of food, and inanition*. It loses its activity, also, when it is cold, that is, out of the body of the animal, or taken from it after the extinction of life.' Although it be so difficult to ascertain either the nature or specific quality of each poison, yet the author remarks, that the venom of animals on other animals, is much more uniform in its action, than those derived from vegetables; which operates differently on every species of animals, and almost on every individual. This difference, he thinks, is to be ascribed to the following cause: the poison of animals is mostly introduced by the surface of the body; that of vegetables by the mouth; and is conveyed thence into the stomach, an organ whose structure and functions are very different in different animals; some are capable of digesting the poison, others cannot vomit, and many have more than one stomach, &c.

Although the question proposed by the academy is confined to insects reputed venomous, yet M. AMOUREUX finds it necessary to treat of those which prove noxious and troublesome, without their being furnished with absolute poison, in order that the one may be the more accurately distinguished from the other. He observes that numbers of those to which ignorance or timidity have attributed poisonous qualities, are totally destitute of them; and the injury that they commit, is by the means

of the mechanic form of the instruments with which they are furnished to answer the purposes of their different instincts; such as strong and callous jaws, teeth, hooks, simple or perforated points, forceps, horns, &c. &c. others offend by their acrid juices, as cantharides and ants; while the third species that are properly venomous, have the power of emitting particular humours secreted into vesicules, formed for their reception.

Among all the venomous animals that are held in abhorrence, no one appears more dreadful than the scorpion: but, from various experiments made by *Maupertuis* and others, it appears that the scorpion of France is by no means so dangerous an animal as it has been represented. Some have entertained doubts whether it possessed any high degree of venom, and what is singular, experiments made at different times and on different animals, have been followed by opposite effects. A dog, stung in the abdomen, in an experiment made by that celebrated academician, by a scorpion that was irritated, swelled in the space of an hour, tottered, vomited, became convulsed, and died in agonies, five hours afterward. The place of the wound was red, but not inflamed: yet five other dogs were stung without danger. Three fowls were stung under the wing and on the breast, without any indications of poison. A mouse, shut up with scorpions, was stung by them, but destroyed his adversaries without being injured. *M. AMOREUX*, however, repeated this experiment, with an opposite issue. He gives us an amusing detail of several experiments of a singular nature, made by himself, for the particulars of which we refer to his treatise, and shall confine ourselves merely to the result. Small spiders become an easy prey to their adversary, but the larger species defend themselves with vigour. A wasp was killed by a scorpion without being able to sting its enemy, nor did it appear to have been stung by him. A small scorpion being confined with a large one, the latter devoured the former. The mucilage of a snail destroyed one. A frog, and a small lizard, were killed without any wound having been visibly inflicted. A mouse, being confined with a scorpion, killed and devoured it, but died soon after.

The author endeavoured to inoculate several animals with the poison extracted from scorpions, and dried: but it was without success; nor was it more active when diluted with saliva. Respecting the human species, the effects are different, and appear subject to various degrees and modifications: but it is very doubtful whether there be any instance of its sting having proved fatal in the climate of France. The difference of the effects observable in the above experiments, is to be ascribed to one or other of the circumstances mentioned above, that  
have



have a tendency to heighten or diminish the *virus*. The remedies prepared, are *theriaca*, volatile alkali, or plants of the tetradinamia class.

M. AMOREUX takes great pains to convince our good housewives that the spiders of these more northern climates, are not venomous; and produces several instances in which they were eaten medicinally.

The *tarantula* was supposed to inhabit Italy, and the islands of Sicily and Corsica alone: but has been found also in parts of France most contiguous to the Mediterranean sea. The author enters largely into the question, whether its bite be venomous: collects the evidences of the many authors who have written on the subject; and concludes, that although many absurd and fabulous things have been asserted concerning the singular effects of its bite, there are some instances in which the patient has been thrown into a melancholy and dejected state, for which the lively strains of music are the most promising remedy. He attributes the pernicious effects arising from the effluvia of cantharides, from ants, from the sting of bees, &c. &c. to a concentrated acid; and proposes the application of volatile alkali to the parts affected, in order to neutralize this acid, as well as bland oils, refrigerents, and gentle anodynes, to alluage the painful symptoms. The writer of this article has known instances of immediate relief, in two very singular cases, from the sting of a wasp, by the application of a diluted solution of opium in water. A gargarism of this prevented all the dangerous consequences to be apprehended from the sting of that insect, inflicted on the *fauces* of a person as he was drinking. In the second case, a child, who was stung in the *labia pudendi*, and suffered the greatest agonies, received immediate ease by the topical application of linen moistened with the solution. The child was composed to sleep, and awoke perfectly free from pain, and inflammation.

From the above specimens, our readers will perceive that although the present treatise does not aspire to be a complete system of Entomology, yet it will prove a very useful supplement to such systems. The instincts of animals, their salutary or pernicious effects, are certainly the most useful and interesting parts of natural history; to which, minute descriptions, or the most accurate classifications, should always be considered as subservient.

## ORIGINAL PAPER.

ART. XVI. SECOND LETTER to Dr. JAMES HUTTON, F.R.S.  
*Edinburgh, on his THEORY OF THE EARTH\*.*

S I R,

*Windfor, Sept. 8, 1790.*

I N a former letter, I began to examine your THEORY OF THE EARTH, the fundamental tenor of which, is, that *strata* are constantly forming, by *heat*, in the bottom of the *sea*; to be *raised* in time thence, also by *heat*: while some *continents*, composed of raised *strata*, are *wearing away*; their rubbish being carried into the *sea*, there to serve as *materials* for the accumulating *strata*. These operations, you think, are to be traced by observation on the present *continents*; which, in your opinion, are one set, in a succession of many other sets, both past and future.

In the above letter, I have examined the phenomena of our *continents*, from which you concluded, that their *strata* have been *consolidated* by a *melting heat*, and raised by *expansion*: and now I come to your opinion, that they are *wearing away*. This is a very material object of inquiry, both in its nature, and by its connexions with the whole of your *Theory*. It is important by its nature, because every question relating to it, is to be determined by immediate facts; which renders it susceptible of an absolute decision: it is so by its connexion with the whole of your *Theory*; for, if it is demonstrated, that our *continents* are not *decaying*, other *continents* cannot have been *destroyed*, by the causes you ascribe to the pretended *decay* of ours; nor consequently could these have been formed from the *materials* of decayed *continents*. The whole then of your *Theory*, must again depend on this question, to be decided by immediate facts: *Are our continents in a state of decay; so that it might be foreseen, that, in time, they will be destroyed, and their materials returned into the sea?*

1. The following is the manner in which you introduce this new subject: "Our *land* (you say, p. 296.) has two *extremities*; the *tops of the mountains* on one hand, and the *sea-shores* on the other: it is the intermediate space between these two, that forms the habitation of plants and animals. While there is a *sea-shore*, and a *higher ground*, there is that which is required in the system of the world: take that away, and there would remain an aqueous globe, in which the world would perish." On this, there is no question.

\* For the *first* Letter, see *Monthly Review* for June last.

"But in the *natural operations* of the world, the *land* is *perishing continually*; and this is that which now we want to understand." In this, no doubt, consists the general question.

"Upon the one *extremity* of our *land*, there is no increase, or there is no accession of any mineral substance. That place is the *mountain-top*, on which nothing is observed but *continual decay*." This is much too generally expressed: for there are many *tops* of mountains, which do not *decay*, but on the contrary, receive some *increase* by the accumulation of *vegetable earth*. However, to avoid particular questions, I grant, that, upon the whole, the *mountain-tops* may be considered as being in a state of *decay*.

"The *fragments* of the *mountain* are *removed* in a gradual succession, *from the highest situation to the lowest*. Being arrived at the *shore*, and having entered the *dominion of the waves*, in which they find perpetual agitation, these hard *fragments*, which had eluded the resolving powers natural to the surface of the earth, are incapable of resisting the powers here employed for the *destruction of the land*. By the *attrition of one hard body upon another*, moving stones and rocky shores are mutually impaired. And that *solid mass*, which of itself had potential stability against the violence of the waves, affords the instruments of its own *destruction*; and thus gives occasion to its *actual instability*." This I do not grant in any respect.

As to the manner of treating this subject, it is determined by one of your own remarks. "In the *destruction* of the present *earth* (you say, p. 297.) we have a *process* that is performed *within the limits of our own observation*: therefore, in knowing the *measure* of this operation, we shall find the means of calculating what has passed on a former occasion (the *destruction of former continents*). Therefore I shall neither use, nor admit, any argument, which is not founded on *immediate observation*.

2. You assert in these few words, the *destruction* of our *continents*, in setting out from the *mountain-top*. "The *fragments* of the *mountain* are *removed* in a gradual succession, *from the highest station to the lowest*." Here, surely, the *process* is *within the limits of our observation*. But instead of adducing present and observable facts, you have recourse to ancient supposed ones. You mention the *materials* of which our *continents* are composed; and, taking for granted that those *materials* proceed from former *continents*, you make that mere hypothesis the foundation of your proofs of the present *destruction* of ours. This will appear from the following examination.

3. "Gravel (you say first, p. 289.) forms a part of the *materials* which *compose* our *solid land*. But gravel is no other, than a collection of the *fragments* of solid stones worn round,

or having their regular form destroyed by agitation in water, and the attrition upon each other, or upon similar hard bodies. Consequently, in finding masses of gravel in the composition of our land, we must conclude that there had existed a former land, on which there had been transacted certain operations of wind and water, similar to those which are natural to the globe at present, and by which new gravel is constantly prepared." Then, inversely, if I demonstrate, by actual observation, that the operations of wind and water upon our continents, do not prepare any gravel for future ones; I shall have proved, that the whole of your Theory is without foundation.

4. "Sand (you say also) is the material which enters, perhaps, in greatest quantity, the composition of our land. But sand is no other than small fragments of hard bodies, worn or rounded more or less by attrition. Consequently, the same natural history of the earth which is investigated from the masses of gravel, is also applicable to those masses of sand which we find forming so large a portion of our land throughout all the earth." You agree here to a fact, which is very important in more than one respect; viz. the immense quantity of sand, throughout all the surface of the earth. As for your conclusion, you will agree also, that if no gravel goes to the sea from our continents, the sand cannot proceed there from its attrition.

But, previously, that definition of sand, which you here intend as a foundation for your argument, is in itself a mere hypothesis. In your Theory, you sometimes accumulate materials on the bottom of the sea, there to form strata; then you speak of raised strata, whose materials return to the sea. But before introducing those alternate operations, it was incumbent on you to explain the origin of those materials. For, you undertake to explain the general fact of the stratification of our continents; a leading one in the former history of the earth: and in that undertaking it answers to nothing, to suppose, on whatever foundation, that new strata are formed of antecedent strata; as it would be nothing towards explaining the origin of vegetation, to shew, how a plant proceeds from another plant. You were then to explain, whence came the materials of which the first of all strata were formed, before you could say with any foundation, that sand is no other than small fragments of former hard strata: for it may be, and I think it is, a substance, which has formed strata by precipitation in a liquid. You see, then, that you use controvertible arguments: while, the process being within the limits of our observations, you ought to have proved, that both gravel and sand, are carried from our continents to the sea: which, on the contrary, I shall prove not to be the case,

5. You

5. You come next to *clay*; and as this substance bears a greater appearance of having been floated in water, it seems at first more probable, that our *strata* of *clay*, might have proceeded from the *decay* of former *continents*. I could shew you, however, even by following directly the operations from which you suppose our *clay* to have been formed, that its phenomena do not answer to that description. But such a disquisition would be here useless, since, what we have now to find out, and that by *actual fact*, is, whether or not our *continents* are *wearing away*.

6. You speak, lastly, of *calcareous substances*; and continuing to follow your method of proving the existence of *present operations* by supposed *past ones*, you say, first (p. 288): "We have already observed, that all the *strata* of the earth are composed, either from *calcareous reliëts* of *sea animals*, or from the collection of such *materials* as we find upon our *shores*:" and after having so taken for granted, that our *calcareous strata* are the *reliëts* of *sea animals*, you enter into a long speculation on *vegetation and animal life*, to prove, that our *continents must wear away*, to feed the present *sea animals*. But I have proved directly, in my first letter, (and I will enter into more particulars on that subject in the *Journal de Physique*,) that our *calcareous strata* cannot be supposed to be the *reliëts* of *sea animals*: and by proving to you now, that our *continents* do not *decay*, I shall answer, in the most incontrovertible manner, to the rest of your speculation.

7. In that demonstration I shall follow a plan that you have laid yourself. Before you entered into these speculative disquisitions, you had used an argument *à priori*, from which you first concluded, that it was necessary that our *continents* should be destroyed. There you trace operations which ought to have been proved; and I shall follow the same order, to prove that those operations do not exist: "A solid body of land (you say, p. 214.) could not have answered the purpose of a habitable world; for a *soil* is necessary to the growth of plants: and a *soil* (1st Hypothesis) is *nothing but the materials collected from the destruction of the solid land*. Therefore (2d Hyp.) the surface of this land, inhabited by man, and *covered with plants and animals*, is *made by nature to decay*, in dissolving from the hard and compact state in which it is found below the *soil*: and this *soil* (3d Hyp.) is *necessarily washed away*, by the continual circulation of the water, running from the summits of the mountains towards the general receptacle of that fluid. (4th Hyp.) The *heights of our land* are thus *levelled with the shores*: our *fertile plains* are formed from the *ruins of the mountains*;

and those travelling materials are still pursued by the moving water, and propelled along the inclined surface of the earth. (5th Hyp.) These moveable materials delivered into the sea, cannot, for a long continuance, rest upon the shore; for, by the agitation of the winds, the tides and the currents, every moveable thing is carried farther and farther along the shelving bottom of the sea toward the unfathomable regions of the ocean." I shall follow the same order, in proving, from facts, the contrary of every one of these *Hypotheses*.

1st HYP. *A soil is nothing but the materials collected from the destruction of solid strata.*

8. You have yourself contradicted that assertion, in acknowledging, "that sand is the material which enters perhaps in greatest quantity the composition of our land . . . throughout all the earth." For it does not appear that you look upon that sand as proceeding from the destruction of the solid strata below it; or in case you did, I am going to prove that it is not so. 1st, That soil is found in strata of various sorts, laid over one another; they may be alternately mixed or unmixed with gravel, more or less loamy, and sometimes of pure clay: which is absolutely contrary to the idea, that it is a soil formed there, from the decomposition of hard substances. 2d, That soil is sometimes so thick, that no hard substance is found in sinking deep wells into it. This also is contrary to the idea of a decomposition of hard substances, such as are below; for in the few instances (comparatively to the whole) where a soil proceeds really from such a destruction, the solid strata are found at a little depth. 3d, When solid strata are found under that almost general soil, their nature bears seldom any resemblance to it; which, however, ought to be the case, if it proceeded from their decomposition. 4th, lastly: there are some instances of sandy soils proceeding from the decomposition of the same sand-stone which is found below them; and then there is no difference between the soil and the stone, except in hardness; but in many more cases apparently similar, notwithstanding a great resemblance between the sand above, and the sand-stone below, there are evident proofs, that the first is not a decomposition of the last. For instance: sand lying over sand-stone very like it, contains often a flinty gravel, which is not found in the stone, nor in any solid strata in the whole country.

Whatever then be the origin of the sand that we find laid in strata almost all over the surface of our continents, there cannot be any doubt, that it came out of the sea with them, loose as it is: and consequently there was no need of a destruction of solid strata, to produce a first soil upon them.

2d HYP.

2d HYP. *The surface of our continents has been made by nature to decay, for the growth of plants.*

9. You are anxious, Sir, to produce a *soil* fit for *vegetation*, though there was a *soil* ready upon our *continents*; and you never mention how *vegetation* began upon the *soil* you think to have been produced afterwards. According to your Theory, *hard* and *hot* strata rose from the bottom of the *sea*, when the *continents* which existed before, were wasted. But by a necessary consequence of that operation, the *sea* was to be repelled upon the decayed continents. You think that they were formed in succession: but whenever a set of *continents* rose from the *unfathomable bottom* of the *sea*, it could not but drive the water upon those that existed. Then the *plants* and their *seeds* were to be submerged; and if any of these last had come by chance to the shore, they must have been unfit for *vegetation*, before the scorching *heat* of the new continents could be dissipated, and a *soil* produced by the decay of those *hard strata*.

10. After a satisfactory explanation of the manner in which our continents were abandoned by the sea, one of the most important points in a *theory of the earth*, is to give a clear and distinct account of the beginning of *vegetation* upon them: I find none in yours, but you have it in mine. I have explained in my first letter, how the *tops of our mountains* were become, in the former *sea*, *islands* or *peninsulas*, which had been covered with *vegetation* and stocked with animals. Thence, when they were become the *high grounds* of our land, proceeded the *seeds* by which *vegetables* were produced upon the *soil*, ready to receive them. The *seeds* of mosses, ferns, gramina, heath, and many other small *plants*, were carried every where by winds; and those were the vegetables that first covered the *original soil* all over the continents. Many *trees* and other vegetables, have *winged-seeds*; by which form, though heavier, they were also carried by winds: from them proceeded the first *forests*, and a variety of dominant vegetables, according to the *soil*. Birds and other vehicles propagated other sorts of plants.

From that theory, we have upon the new continents a *soil* covered with *vegetation*; while the hypothesis of *our land having been made by nature to decay for the growth of plants*, explains nothing in that respect.

3d HYP. *A SOIL is necessarily washed away.*

11. This is completely contradicted by a general fact. An immense part of our continents, still in the hands of nature, is left to its spontaneous products. I have seen vast extents of those grounds, and received informations of many more of Europe and Asia; and the following is their general state. In

every part where the winds have not disturbed *vegetation*, or moisture forwarded it to *peat*, those grounds are covered with a stratum of *vegetable earth*, produced from the remains of decayed *vegetables*. That *stratum* is as distinct from the *original soil*, as *oil paint* from cloth, wood, or metal, over which it is laid: it is composed upon every *soil*, of a black powdery substance, mixed with roots, under which are found *sands* of all sorts, either pure, or mixed with gravel, loam, and even hard rock very little impaired. This is an evident proof, that the *soil* is not *washed away*; for if it had been the case, in respect of those grounds, the *vegetable earth* had not gathered over them.

12. Perhaps you thought only of *culture*, and so accused *man* of the destruction of his own *dwelling*: but I can vindicate him, both by the nature of the process, and by the fact. In respect of the process, it has been one of my objects in my *letters on the hist. of the earth*, to explain in all its particulars, that interesting object of husbandry, which relates to the *preservation of the soil*; and there I have shewn the care taken by the husbandman, to collect in ditches what comes out of his fields by rain, and to lay over it as *manure*, what he does not eat of his crop, with the product of the *unmoved* surface of his grass fields, and of the neighbouring uncultivated grounds. This extends to all sorts of cultivated lands; but here I speak only of the plains: and as a proof of the efficacy of those processes, I may quote also a general fact. All the *uncultivated* lands I have observed, are more or less intermixed with *cultivated* ones, and some from a time immemorial; and I have never found (without some particular reason) the level of the last, lower than that of the first; on the contrary, I have found it often higher.

Consequently, the *original soil* of the plains and of rounded hills, has not been, and is not to be, washed away.

4th HYP. *The heights of our land are levelled with the shore, by the continual circulation of water, running from the summits of mountains towards the sea.*

13. The examination of this hypothesis will take in again the whole of your speculations; for it will lastly lead us to the *sea*, in pursuit of the *rivers*, loaded with the *depredations* of all the *moving waters* upon our land. But as precipitation only can have been the cause of some natural philosophers mistaking the nature of the operations which take place on the surface of our globe, we must follow them step by step.

14. At the beginning of our *continents*, they had a quantity of *steep grounds*; and *streams* began to flow in every part of their surface. But this is too large a field to be traced in all its



its particulars ; therefore I shall proceed at once to the *tops* of the *Alps*, and thence follow the course of *natural causes* down to the *sea*. That part of the investigation will supply the whole ; for what I shall establish upon that great scale, will be applicable to the same processes on smaller ones. I shall not, however, here stop at those high parts of the central ridge of the *Alps*, where ice covers the ruins of tumbling rocks : I refer this to a future letter, it being sufficient for our present purpose, to observe, that no *fragment* of those rocks can come out of their high region, but by coming to mix with those of the lower ones, of which I shall follow the course. Our present object will be only those parts of the *Alps* where a sufficient *vegetation* can reach, and which inclose completely that part which I set aside for the present. It is certain that every *steep rock* is falling down faster or slower ; and these are the *fragments* which you think are *propelled along the inclined surface of the earth* to be *delivered into the sea* by the *moving water* : let us then follow their course.

15. It is evident, that the *fragments* of tumbling rocks must first accumulate under them, and rise there in a slope, which I shall call *talus* ; a word used in fortification, for that sort of sloping grounds, which have the natural declivity of loose materials rolling over one another. *Taluses* of that sort are found now on all the sides of every ridge of the *Alps* ; and they may be divided into three classes, in respect of their forwardness. The first class is under *rocks*, still very high, and decaying very fast. These *taluses* are almost *barren* ; the constant fall of new rubbish prevents *vegetation* from covering them : they are known to increase both in extent and in height, and by increasing in this last dimension, they tend to cover the steep surface of their *rocks*. The second class is under rocks which, either originally were only steep at their upper part, or were much disposed to crumble down. These *taluses*, though still barren towards the top, are more or less covered with *vegetation* in their lower parts ; for here the accession of new materials is less frequent, the larger fragments only roll down, and by their acquired velocity, they extend the base of the *talus*. There the shade produced between the large materials, preserves more moisture ; *moss* begins to cover them, and it becomes the receptacle of the seeds of other plants, whose decay forms a first stock of *vegetable earth* between the stones. Then ligneous plants also begin to grow ; and when *vegetation* is so established, it fights its way up, covering and binding successively the new falling materials. Lastly, a third class of *taluses* is found under *rocks*, whose decay is nearly, or intirely at an end. Here *vegetation* has got up to the remaining vestiges of the *rocks* ; which, if no longer decaying, are themselves

covered with *moss*. There are frequently many rows of those *taluses* at different heights on the same sides of high mountains : in that case, the upper ones undergo the fate of the *rocks* over which they are forming. Sometimes the operation ends in a succession of *slopes* and *terraces* ; and in some other cases, the whole side of the mountain is reduced to one single *slope*.

16. Various sort of *vegetations* cover those *taluses* : under shivering *rocks*, they are generally covered with grats and a few shrubs : if their materials, though small, are not in flakes, they are mostly covered with shrubs ; and where the materials are larger, trees are the dominant products of the soil. In the immense *taluses* of the *Alps*, there are frequently three distinct zones, determined by their elevation, and also by the size of the materials ; the lowermost are forests, the middle ones are thickets, and the uppermost are pastures.

17. That operation is, either finished or going on, within and all round steep mountains ; and when it is compleated, both in the large valleys and in the external parts, it produces an everlasting security against further demolitions by *wind* and *rain*. For, the whole of that ground is covered by *vegetation*, and stocked with *vegetable earth* ; and this ought to be torn off, before any of the *fragments* under it could be moved : while on the contrary, the quantity of that *earth* is constantly increasing, by the decay of *plants*, whose roots in the mean time, bind the materials more and more. These *taluses*, to which every steep mountain has been, or tends to be reduced, cannot have then any aggressors, but *men* and *streams* ; and I will examine the operations of both.

18. The inhabitants of the *mountains*, both within and round them, make great use of the lower parts of those *taluses*, when they are composed of an arable soil ; and this is inevitably brought down by culture. If the husbandman has a sufficient space at the bottom of the slope, he does not trouble himself with that effect of his work : for the parts of the slope which he does not cultivate, as being too high, follow by degrees the parts that subside by culture : and the only consequence of the operation, is, that the whole *talus* tends to acquire a smaller degree of declivity. But if, either by other proprietors, or for want of room in the bottom, the cultivator is confined to a certain space ; then begins his care for the preservation of the soil : he stops the smaller materials by ditches, and the larger by walls. In vine-yards, where the culture has the greatest tendency to level the slope, the vine-dresser extends further his care : his yearly work in winter, is to bring up on his back, the soil that he has brought down by digging downwards. Through these precautions, prompted to each individual by self-interest, those bulwarks of *mountains* are as safe  
in

in the hands of men, as we have seen them in the hands of nature.

19. *Streams* will at first appear more powerful agents for the destruction of mountains; but let us follow their operations, and begin from the high vallies, where sudden *torrents* are formed, at every heavy rain, and great thawing of the snow. These violent *streams* dash against every *talus*, which, in extending itself, has reached their bed. As long as a *torrent* can bend its course round such projections, it is only repelled; but by their increase, there comes a moment when, falling upon them with great violence, it undermines them, and produces at once a great sliding down of the surface of the *talus*, even though sometimes already covered with trees. These momentary dams force the water to rise; but its increasing weight at last breaks them; and the impetuosity with which it falls, favoured by the usually great declivity of those narrow vallies, gives it the power of driving along the most part of those materials which had been accumulated gradually within its reach.

20. Here, Sir, you might say with reason, "the *travelling materials* are pursued by the *moving water*, and propelled along the inclined surface of the ground:" but they only *travel* for a short time: in every hollow place, or in any part where the *torrent* can spread, it loses the power of driving them: thereby are filled up all the deep parts of its bed, and all the sinuosities of the valley through which it runs; and if, when every part of that valley is levelled in its breadth, and reduced to an equal declivity, the *taluses* are not yet retired to a proper distance and settled there, the new accumulated materials are propelled by the *torrent*, down to some large valley, where at last they are stopped; for there the *torrent* can spread without bounds. At the beginning of those operations, *cascades* were formed in many of those outlets from narrow valleys into large ones; but now in most parts, the materials brought down by the *torrents*, which have been accumulated there in the form of every obtuse *semi-cones*, reach the entrance of the *defiles*, and the *torrents* flow over them. Not one of the *fragments* of the high parts of the *mountains*, comes out of them but through such a passage; consequently we have in those *semi-cones*, the whole of the rubbish that does not remain in the upper parts; and we shall not lose sight of it, nor even of the *dust*, which is carried away at first by the *torrents*.

21. These secondary accumulations of *fragments*, proceeding from the high regions of great mountains, are very conspicuous in their large valleys; and they are now of the three classes already described in respect of the primary *taluses*. In the parts where the *torrents* continue to produce great havock above, the

*semi-cones* are still barren; a continual recruit of new materials, in times of great floods, prevents *vegetation*. When the great demolitions above are become rare, *vegetation* begins to take possession of the parts which the *torrent*, by dividing itself in many branches upon the slope, has abandoned. Lastly, in many places, where every great revolution in the upper vallies is at an end, the *torrent*, confined in various furrows that it has formed, leaves full scope to *vegetation*, upon a soil which yields to all sorts of culture. There hamlets and villages are built, near the less turbulent, and now imbanked rills of the same *torrent*, which formerly would have appeared threatening the whole mountain with destruction.

22. Our *fragments*, so gathered in the lower vallies, are not all yet at their last stage, but I must leave them for a moment, in order to examine the effects of *vegetation*. I had described fully those effects in my *letters on the hist. of the earth*; and I must suppose that you had not given attention to them, when you asserted, that the *heights of our land* were to be *levelled with the shore*; therefore, to shew you that the preserving power of *vegetation* is a fact, not only general, but striking for every attentive observer, I will translate here a passage of one of the most interesting works upon mountains, (*observations Sur les Pyrénées*) published lately by M. RAMOND DE CHAR CONNIERE, who had before given some observations on the *Alps*, in a translation of Mr. Coxe's instructive *letters on Switzerland*.

"In tracing up (he says) the successive causes of the fertility of the *valley of Campan*, (one of the high vallies of the *Pyrénées*) it is to the crest of *Tourmalet*, it is between the pointed rocks of the valley of *Bastou*, and the blunted rocks of the *Escalette*, that I shall transport the observer. I shall shew him on one side, the *Gave* still rolling the fragments of the tumbling hills; while on the other, the *Adour* now spares even a blade of grass. We shall follow this lively but beneficent stream, we shall view his meanders traced by turf and by rocks covered with moss: we shall behold him at *Trames-aigues*, falling in a magnificent cascade, between rocks covered with flowers. The firs will soon embellish with their vigorous and picturesque tufts, his bold, but inoffensive, falls: for now he has forgotten his ancient fury, and *vegetation* approaches with confidence. The mountains are tumbled; he has levelled their fragments: the declivities are softened; nothing now irritates him, every thing favours his destination: and to the observer who never beheld a torrent thus at peace with nature, the apparent tumult of his waters, forms a surprising contrast with tranquility of his banks."

"It is from the lowering of steep rocks and the levelling of ragged declivities, that the valley of *Campan* is now one of the

the most delicious recesses of pastoral life. It was before a deep furrow between the foot of the *Pic-de-Midi*, and the calcareous rocks which lean against it. There the first torrents were impetuous in proportion to the steepness of the declivity, and boisterous from the asperity of the forms sketched by the ancient ocean. But the tops of the lofty summits are come to fill up the bottom of those precipices; the running waters have incessantly tended to level the soil; the accumulated rubbish has been spread: rest has succeeded to long convulsions, and vegetation has covered these heaps of ruins."

"The valley of *Campan* is then an anticipated picture of the future state of the whole earth; it instances that state of calm, announced and determined by M. De Luc. Such will be all the valleys of the Alps and Pyrennées, of Caucasus, Atlas, and the Andes; when the powers which tend to preserve, shall be in equilibrium with those which tend to destroy; when the summits shall cease to descend towards the foundations, and the foundations to rise towards the summits; when the declivities shall have acquired that degree of inclination which prevents any farther rolling down of materials; when active vegetation, so ready to take possession of every surface as is for a short time at rest, after having often been repulsed by the last agitations of these expiring giants, shall sit in peace upon their mouldered limbs."

This, Sir, is a true picture of numberless vallies in the high ridges of mountains: and if sudden falls of steep rocks continue still for a time to disturb their peace, they only protract those necessary operations, which will secure *eminences* upon our settled *plains*, as long as the known *natural causes* shall remain such as they are.

23. Let us now return to the low and large valleys of the Alps, in which we have gathered all the *fragments* that have either fallen immediately from their sides, or descended from the upper parts by the impulse of the *torrents*. Every accumulation of that rubbish which remains at a sufficient distance from the bed of the gathered waters in the valley, is perfectly secured by *vegetation*; a certain *criterion* of *rest*, and a *safeguard* against *wind* and *rain*. But this is not yet the case with all those accumulations; some have advanced up to the banks of the *river*, which, in great floods, undermine them. There, new falls happen, and we have again *travelling materials*: for the *river* rises against that rubbish; but again it is only to level it: it remains in every part of the valley where the *river* can spread, and the large *fragments* are there buried in the *dust* that had been produced at their first falling from the rocks.

24. This last tumultuous operation in *mountains*, protracts the settling of their whole mass; for this will not be completed till

till every *talus* of the sides of the low valleys, and every *semi-cone* formed there by *torrents* shall be *settled* at a proper distance from the *river*; and with this circumstance are, more or less, connected all the operations in the upper parts of the *mountains*. Such a *river* will continue to attack some part of its banks, as long as the above mentioned causes shall bring materials along them; and the bases of the *taluses* being so impaired, it gives occasion to new sliding down of materials. But when all those operations shall be completed, and the smoothing work of those rivers finished, they will flow as harmlessly as the *Adour* in the valley of *Campan*.

25. So far we are sure not to have lost sight of one of the fragments that, since the origin of our *continents*, are fallen from any of the rocks in the *Alps*; they were all to pass through some of the large *valleys*, before they could come out of their boundaries; and what I am now going to prove, is, that they have only raised and levelled the bottom of every *valley*, without one of them being, either come, or to come, out of those boundaries. We could not choose any field of observation larger than this; since the greatest *rivers* of Europe proceed from the *Alps*.

26. When the various original branches of those *rivers* began to flow in the hollow parts of that vast ridge of *mountains*, they found numberless cavities, which they first filled with water, and where they deposited the rubbish they drove before them in every part where they were confined: and a great number of those cavities are still *lakes*, some of which are large enough to appear in the maps. Now, before one single *fragment* of the *Alps* could come out of their boundaries, these *lakes* ought to be filled with rubbish; and they are not. This is a complete demonstration for past events; and the following will answer for those to come.

The largest *lakes* receive immediately the waters of the widest *valleys*, in which unite the small branches of the *rivers*. There also ought to unite all the *fragments*, before they could proceed any farther: but those *fragments* do not even reach there; they all remain in the *valleys*, and *dust* only is deposited in those *lakes*, except by some *torrents* falling immediately from the mountains round them. It is a curious object in time of flood, to see, from some high ground, the *turbid* water of the *river*, first forcing its way through the *limpid* water of the *lake*, and by degrees becoming *limpid* itself, by depositing the *minute materials* which it carries so far, but *no farther*. Consequently, since, even at this period when the *mountains* are not yet settled, nothing but such inconsiderable *materials* arrive in those *lakes*, no *gravel* will ever come out of the *Alps*.

27. When, however, these very *rivers*, which glide out of the *lakes* as *limpid* as the *rain* fallen on the mountains, are observed flowing in the *plains*, we often see *gravel* in their bed. This fact, which cannot contradict the former, leads us to enquire into the origin of the *gravel* so generally found in the bed of almost every river; and the following are the general facts relating to that interesting phenomenon. 1st, The *gravel* of a *river* flowing in a *plain*, is constantly the same that is found in the adjacent land. 2d, A *river* may have much *gravel* in its bed, though the land near it has very little: but the bed of such *river* is much below the surface of the land, and the *gravel* it contains is no more than might be contained in the mass of the land that has been dug away. 3d, The *gravel* of many *rivers* bears no resemblance to any of the *hard strata* that it has pervaded in its course: it is sometimes a *gravel* of *flint*, though there are no *chalk strata* on its banks; it is frequently of *primordary stones*, even in large *blocks*, though there are no *mountains* nor *strata* of those *stones* even to a great distance: but the same *gravels* and *blocks* are in the adjacent land. 4th, Lastly, the bed of some *rivers* is *gravelly* in some parts, and without *gravel* in other parts, alternately; and this again is found in the grounds corresponding to these different parts of the *river*.

28. The consequences of these facts are as obvious in themselves, as great in the *theory of the earth*. 1st, It is evident, that the *gravel* deposited in the bed of *rivers* flowing in the *plains*, was before in that part of the ground which they have furrowed in forming their channels. 2d, Since those *rivers* have no other *gravel* but what proceeds from the *plains* themselves, it is evident also, that the *plains* cannot have been formed from the ruins of *mountains*; for those *ruins* ought to have been spread over them by these very *rivers* which, on the contrary, rob them in cutting their channels. 3d, Consequently all the *gravel* of the *plains* is come out of the *sea*, as well as every other of their *strata*, when our *continents* were left dry. 4th, But no *gravel* goes to the *sea* from our *continents*; since *rivers*, which have *gravel* in some parts of their bed, do not even move it along with their whole course. This last consequence, which relates to the main object of all our present inquiries, will be more and more ascertained, by the following considerations and facts.

29. When water has a free passage along or above some obstacles, without bending much its course or rising sensibly, a part of it remains stagnant between those obstacles, and the rest glides over it as it would upon a solid and smooth body. This is the reason why, in following the course of moving water from the tops of the mountains, we have seen it driving materials

materials before it when it was obliged to rise; and leaving them on its bottom wherever it could spread: it is also the reason why, when a *river* which flows in a plain, happens to drive *sand* and *gravel* from some narrow path, these subside in wider parts, and the *gravel* is buried in the *sand*. The resistance found by water in a well settled bed, from its flowing over a nearly horizontal plane, is sufficient to determine its principal current in the parts above; and the growth of aquatic plants upon the bed of such *rivers*, is a clear proof that they do not even drive the *sand* which lays on that bottom.

30. But there are few *rivers* which do not still drive some *sand* in some parts of their course; and this proceeds from their having cut deeply some parts of the ground, when they first formed their beds. There the *rivers* cannot spread: in floods they attack those steep banks; and at every fall of new materials, either by these attacks, or by the waters filtrating in the ground, they rise against them, and drive them along, till they find a space to spread, where all those materials sink and remain. But in time those *steep banks* will give way, the *rivers* will find space to spread along their whole course, their smoothed banks will be covered with *vegetation*, and in their very floods, they will, as the *Adour*, even spare a blade of grass.

31. Let us now go to the sea, to meet there the *rivers* loaded with the *whole* of the depredations made upon our continents by every *moving water*. "We never see (you say p. 295) a *river* in a flood, but we must acknowledge the carrying away of *part* of our *land*." This is true; but we are now enabled to estimate that part, and to determine how far it may favour your *theory of the earth*. If a *river*, at its coming into the *sea*, does not meet on the *coast* with a *gravelly* and *sandy* ground; the only *materials* that it brings out of our continent, as the total result of all the causes which act upon the grounds whence its waters proceed, are nothing but mere *dust*, as may be certified by the inhabitants of the coasts near the mouth of every *river*. No *gravel*, nor even *sand*, is gathered there, but what proceeds from the coast itself; and we have seen the reasons of that fact, in following the *moving waters* from the *highest* to the *lowest* grounds. *Dust* then is the only sort of *material* that our *continents* could furnish to future ones, from the *waters moving* on their surface; and that provision, inconsiderable as it is even now, is temporary: it proceeds only from the beds of the *rivers* not being yet wide enough in every part, nor their *banks* so smoothed, as to prevent their still hurting the ground in some parts of their course. But those very demolitions are the work of *rivers* for settling their *bed*; which operation shall be compleated without a sensible loss of the mass of our continents; and a time will come, when the loss of some *dust*,



*duft*, that they may continue to undergo in great floods, will be more than compensated, by the acquisition they constantly receive all over their surface, from the encrease of *vegetable earth*, a product in which *water* and *air* enter as ingredients.

From that collection of facts, which are *within the limits of our inspection*, it is evident, that no materials can be expected from our *continents* for new ones, by the *natural causes* acting over their surface. What remains then to examine, is the immediate effect of the *sea* in that respect; a part of which, in your opinion, is contained in the last of the hypotheses which I have enumerated before.

5th. HYP. *The moveable materials delivered into the sea, are there, by the agitation of the water, carried farther and farther along the shelving bottom of the sea, towards the unfathomable regions of the ocean.*

32. The proposition I am going to establish in that respect, from theory and from facts, is; that upon every *shelving shore*, where the declivity is small, the *agitation of the water*, instead of carrying materials, *from the coast towards the bottom of the sea*, carries them on the contrary, *from the bottom of the sea towards the coast*: and that there is a degree of *declivity* in which there is no tendency to alteration.

33. You mention three sorts of *agitations* of the sea; the *tides*, the *current*, and the *waves*: the first of which, however, will, I think, appear to you incapable of any immediate effect, if you consider, how slow the water rises and falls upon open shelving shores: in the first of these motions, it brings along some *sea-weeds* floating in the water, and it leaves them mostly on the shore. I think it then sufficient to examine the operations of the *currents* (another effect of the *tides*) and of the *waves*.

34. *Currents* never reach such *shores* with any perceivable degree of action, except against *capes*, which they only tend to round: and when those projections have acquired a sufficient degree of obliquity, the *currents* move nearly in a parallel direction with the *coast*, at some distance from the shore, having no other effect, than that of tending constantly to smooth it. The whole action of the *sea* upon the *coasts* is then concentrated in the *waves*: it is almost only by their means, that the *tides* and *currents* have some influence in that action; and this is, because, when the water is higher, the *waves* reach farther upon the shore. Let us then consider the effect of that cause.

35. If the wind blows *from* the coast, the *sea* is not agitated near it; there are hardly any *waves*: and if it blows *against* the coast, the impulse of the *waves* being in that direction, tends to roll the materials *from the bottom towards the shore*; by which, *shoals*

*foals* are first produced, and the *strand* extends by degrees. This is known upon every *shelving* shore; and I will give you here, shortly, some instances of that operation, which I intend to describe more particularly in a future letter. It is by the *sea-sand* carried up in that manner, that the formerly main branch of the *Rhine*, which passed through *Holland*, has been stopped. It is by the same operation, that the access of most part of the sea-ports, along the coast of the North-Sea, and of many others, would be stopped, if *roads* were not kept open by great labour. In the same manner are the *sediments* of the *rivers* accumulated *against* such shores: and when these *sediments* do not come to bind the light *sand* of the *sea*, besides its accumulation *against* the shore, it is raised by the winds at some distance, and forms thereby successive rows of *sand-bills*, sometimes very high. These are natural and certain effects of the *waves* upon every *shore*, either originally *shelving*, or reduced to that form by the operations I shall describe hereafter: and its *maximum* takes place, when there is such a *declivity*, as to produce an *equilibrium* between a greater impulse of the advancing *waves*, but along an ascending plane, and the smaller impulse of the retreating waves, but on a descending plane. When that *equilibrium* is produced, nothing more can happen, nor in fact happens, upon any *coast*, but small alternatives of partial increases and decreases, according to variable circumstances.

36. I come now to the remarkable result of your inquiries on the *destruction* of our *continents*. "Every *revolution* of the *globe* (you say, p. 298.) wears away *some part of some rock upon some coast*; but the quantity of that *decrease*, in *measured time*, is not a *measurable thing*. . . the age of man does no more in that estimate, than a single year. . . But man is not confined to what he sees; he has the experience of former men. Let us then go to the Romans and the Greeks in search of a *measure* of our *coasts*, which may be compared with the present state of things." After that inquiry you acknowledge, (p. 301.), "that this *decrease* of the *coasts* in general *has not been observed*; and that it is as generally thought, that *the land is gaining upon the sea*, as that *the sea is gaining upon the land*." However, you conclude in this manner: "To sum up the argument, *we are certain* that *all the coasts* of the present *continents* are *wasted* by the *sea*, and constantly *wearing away* upon the whole." This is a very positive decision against acknowledged facts; and it would require very strong arguments to support it: however, you adduce none but those which I have quoted above, to which I shall answer, in continuing to describe the operations of the *sea* upon the *coasts*.

37. When our *continents* first appeared above the level of the *sea*, their *coasts* were not all of that *shelving* form on which I have proved that the *sea* has no destructive power: some were *abrupt*, and there began an apparent destruction. The *cliffs*, composed of loose materials, fell down apace, the *currents* drove along the shore a great part of the light materials, but the *gravel*, and the coarse *sand*, sunk and remained under the *cliffs*. In that manner have been formed those *strands* and *beaches* which we find now along every steep *coast*, and over many of which we see already the inoffensive surge of the *sea*, dying away, in rolling some *gravel* backwards and forwards, or smoothing the *sand*. This is the *attrition of one hard body upon another*, which (p. 296.) you suppose to *give occasion to the instability of our continents*. But the *dust* produced thereby does not vanish: in falling between the large materials, it concurs with the *sand* of the *cliffs*, to give them *stability*: for, in that manner, a solid bottom is produced, that rises by degrees, and on which the new *gravel* only, continues to be rolled by the *waves*.

38. I have had many opportunities of studying those *strands* and *beaches* along various steep *coasts*: very few of these are still attacked by the *sea* itself; they are mostly impaired by the *land water* filtrating in them, which, in loosening the materials, brings down sometimes large masses of them within the reach of the *waves*. Then the *agitation of the sea* carries away again the minute materials, but leaves the large ones upon the *beach*, which thereby rises more and more. I have seen those growing *bulwarks* of our *land* in all their degrees. In some parts, where the quantity of large materials is but small in the land, the *sea* still over-runs the beach every tide: in other parts, it only rises over it in spring-tides with high winds; and in many parts, the *cliffs* are already retired at a distance, and reduced in a soft slope covered with *vegetation*. There ends all destructive power of the *sea*: for it reaches no more such *coasts*, being separated from them by the *strand*. Those *coasts*, then, are in the case of continental grounds, which are preserved when covered by *vegetation*; and the *strand* itself has acquired that degree of *declivity*, which renders it unimpaired by the *waves*. Now, Sir, by the observable gradation of those effects of known causes, we are irresistibly led to conclude, that, in time, our *land* will, in the same manner, be every-where absolutely *inattackable* by the *sea*.

39. In your speculative system of *decay* of our *continents*, you had not considered any of those objects; for you speak only of the *wearing away of some part of some rock upon some coast*, by every revolution of the globe. In this respect, not having found any certain diminution of any known rocks from the times of the Greeks and Romans, you think, with reason, that this proceeds

proceeds only from the want of an exact measurement of these rocks in ancient times : but this remark does not imply, that these rocks will *constantly* wear away ; and I am going to prove to you, that they will not. If a *rocky* coast is of such a nature, as not to be easily destructible by the weather, it is covered with *sea-weeds* to the reach of the waves, and above with *moss* : a clear proof that such a *coast* is not *wearing away*. But if the rocks come to fall in large masses, or in general, when any of them decay, the fragments are accumulated in the water under them, and the preserving *beach* is formed. Then the remaining rocks themselves differ no more, for preservation, from those of our mountains.

40. Let us now sum up all the operations which are going forward along our *coasts* ; and first, those by which our continents acquire more extent. The land *increases*, 1st, In the places where the original declivity of the *shore* was such, that the motion of the waves, in bringing *sand* from the bottom of the *sea*, has extended the *strand*. 2d, Near the mouth of *rivers*, where the motion of the waves has also accumulated their *sediments* along the coasts. 3d, Near every part where loose *cliffs* have been, or are still falling ; where every creek has received, by the *currents*, all the minute materials so fallen ; because the currents lose their rapidity in those recesses. Those are the well-known and very great *acquisitions* of our *continents* ; which have no other compensation by real *losses*, but from the retreat of *steep coasts* ; so small in itself, that it can hardly be recorded any-where else, but on each spot, and which is to have an end,

41. There is another sort of *loss* of our *continents*, which has been much insisted upon by those authors who have thought, like you, that the *sea* threatened the *land* ; but that loss is not real. The *new grounds* along the coasts are in general very fertile ; and some have been early inclosed : but when that has been done before the ground had acquired a sufficient solidity, it has sunk by drying. Storms, then, in a high sea, have broken the dikes, and the waves have dashed away the soil ; which thereby has been transported to other parts of the coast. This has been the case in a manner very dreadful and fatal for thousands of inhabitants of the coasts of the North Sea, but very inconsiderable, comparatively with the whole of the acquisitions of those coasts.

42. From these opposite operations it is, that, in consulting only historians, you have concluded, “ that it is as generally thought that the *land* is *gaining upon the sea*, as that the *sea* is *gaining upon the land*.” But if these opposite decisions are meant to express *continuance*, they are both without foundation : for each of those effects has, in its nature, a *maximum* which

which I have explained; and when it shall be produced, every coast, upon the whole, will be at rest.

43. I might stop here, in the examination of your *Theory of the Earth*; for, if our continents cannot be destroyed by the known causes acting upon them, they cannot have been formed of the materials of other continents destroyed in that manner. However, as it would be difficult to demonstrate, that the dust that probably will continue, in some measure, to go out of our continents, shall be compensated by the increase of the vegetable earth; it might remain in your mind, that our land, though thereby gaining in extent, may in time be levelled with the shore. But I shall render that disquisition useless to our present purpose. If the natural operations which, according to your opinion, are to destroy our continents, go on so slowly, that there is no trace upon the surface of the earth, nor any record in the memory of man, by which we may judge when those operations began, their beginning must be very remote; and you think it so. But I will shew you, in two future letters, that we have both these sorts of documents, by which it is demonstrated, that our continents are not old; which demonstration will render it useless, in respect of your theory, to determine how long these continents will last. Then, it may be, you will not think so positively as you do, "that it is not given to man, to know what things are truly in themselves; but only what those things are in his mind," (p. 297.): an opinion which may have induced you to speculate more than to observe.

I am with due regard, Sir,

Your most obedient,  
humble Servant,

DE LUC.

P. S. When I received, last year, the copy of your paper on rain, which you were so good as to send me, thinking that the volume of the *Edinburgh Transactions*, for which it was printed, would appear very soon, I answered that paper in the Appendix to the *Monthly Review* for December last; and so, many months before it was known to the world by the publication of that volume: which makes this explanation necessary. Since the appearance of my letter to you, I have written many others in the *Journal de Physique*, connected with the same subject: because, in the present stage of our progress towards the knowledge of nature, I look upon rain as being one of the most important objects to be strictly enquired into; and as hygrometry and hygrology are to be the foundation of that inquiry, I intend to write again very soon on those particular subjects.

# I N D E X

To the REMARKABLE PASSAGES in this Volume.

N. B. To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.

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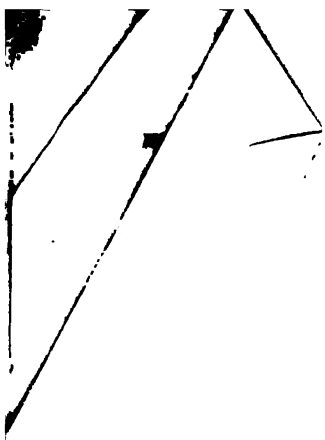
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## ERRATA in this VOLUME.

- Page 308. note \*, for 'p. 230,' read p. 233.  
 322. line 3. from bot. for 'adly,' read 3dly.  
 326. — 5. from bot. read primordial.  
 329. — 15 read happen to be, &c.  
 332. for 'underserving,' read undeserving.  
 384. line 34. dele the s in 'distillation: s.'  
 445. — 19. for 'cause,' read causes.  
 462. art. 29. line 3. for 'philosophy,' read philanthropy.  
 488. correspondence, art. I†I for 'remain,' read remains.  
 546. line 1. for 'projecta,' read projects.











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